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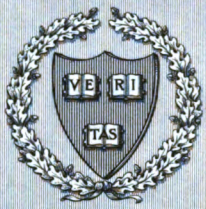

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MILLENNIAL HARBINGER,

A *MONTHLY PUBLICATION*,

DEVOTED TO

Primitive Christianity:

CONDUCTED BY

ALEXANDER CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and the sea, and the fountains of water. JOHN.

Great is the truth, and mighty above all things, and will prevail!

NEW SERIES—VOL. VI.

BETHANY, VA.

PRINTED BY A. CAMPBELL.

1842.

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PREFACE.

We now commence the *twentieth volume* of our editorial labors.—Through the kind providence of our heavenly Father, not one month in so many years has passed without our regular issue of a new missionary. At the close of the present volume we shall have issued more than a million of monthly numbers. These, of course, have done, and are doing, something in the great moral change which is incessantly going forward in this community. This, however, is but a single item in our editorial labors.

And when we think of the sermons that are preached—the discussions that are in progress—the tracts that are issued, and the volumes that are circulated on the great subjects of religion and morality, we are no little astonished at the labors, and means, and instrumentalities that are requisite to the demands of society in this great moral regeneration now advancing with every pulse of life in every part of the civilized world.

The human mind seems to need the incessant stimulus of new ideas, of thought, and motive to raise it above the ordinary level of mere animal enjoyment. Man is naturally indolent, and requires some impulse from without to rouse him into action. His appetites and passions will sometimes do this; but the range of their activities is very limitted compared with that of his intellectual and moral powers. The Press, together with the facile and abundant means of social intercourse, keep the energies of all employed, who have either a mind to perceive, or a heart to feel the important duties of human life and the high destiny to which man is born under the reign of the Messiah.

The constant developments of the Periodical Literary, and Religious Press, when *well conducted*, minister continuous edification and comfort to the intelligent, and exert a powerful and happy influence in the formation of human character, and in elevating the standard of public taste and moral excellence.

If there be any one subject more than another the peculiar burthen of this age, it is the subject of Education in its various departments, and in all the ways and means of its advancement. The civilized world is just awaking to this subject. It is about commencing one grand crusade against ignorance and vice—against irreligion and profanity. It is now a demonstrated proposition that the only effectual

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preventive of atheism, anarchy, and misrule, is a rational and moral education. Morals neglected, and intellectual development is a public calamity.

If, then, the volume for the year 1842 be distinguished by any one subject more than another, it is intended that it shall be for its devotion to the subject of Education, domestic, scholastic, and ecclesiastic.

Next to this is the subject of Ecclesiastic Organization. Within the whole precincts of the progressive reformation of this age, there is nothing more at fault than the whole affair of church organization. We have the words 'co-operation,' 'organization,' and 'order' in constant employment; but who has evinced a practical understanding of them in reference to the public interests of a great community? The calls upon us for a full investigation of this subject are imperious as well as numerous. It must have its full share of our attention in the present volume.

The signs of the times are also more and more imposing. That we are approaching some great crisis in human affairs is daily becoming more and more the persuasion of many intelligent and devout professors. These, of course, together with disquisitions on Prophecy, will still command a portion of our attention. But the past is the best pledge we can give for the future. We annually learn to promise less, and daily study the philosophy of doing, rather than of saying what we intend to do.

A. CAMPBELL.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *JANUARY*, 1842. No. I.

HUMBLE BEGINNINGS.

IN retrospecting our course, and in collecting documents connected with the history of reformation principles, amongst the few memorabilia of early beginnings I have yet extant the exordium, or a part of the exordium and some of the details of a discourse pronounced under an oak, eight miles from our present residence, in the month of June, 1811, (2d Lord's day, I think,) with a special reference to the organization of a new church, founded on the New Testament alone, and meeting for the first time to commemorate the Lord's death statedly on every Lord's day. The table was spread in the woods, and some sixty or seventy disciples, gathered out of various denominations, had assembled to show forth the Lord's death, covenanting with each other to follow the truth, the whole truth of Christianity, whithersoever it might lead us, without regard to former prepossessions, manners, or customs. We were all then Pedobaptists, and in our mode of preaching and teaching more textuary and formal than we have since learned is either scriptural or advantageous to speaker or hearer.

Our text was as singular as the circumstances were novel; but I cannot recollect from any reflections or memoranda what association of ideas could have selected such a motto for a sermon, except the strong conviction then entertained that we had got hold of the great principles of ecclesiastical union and communion on which all real Christians of all denominations, might, could, and certainly *would* one day unite.

I cannot now give much more than the exordium, with two or three points of emphasis in the discourse. Indeed, so far as we can now judge or recollect, the details not being written out, the exordium was the best part of the discourse, and the most apposite to the text we had selected and to the occasion which called it forth. We had then been in the public ministry of the word only [illegible] year. The text

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was from the words of Bildad—"If thou art pure and upright, though thy beginning was small, [we read it *be small*,] yet thy latter end shall greatly increase." Job viii. 7.

"THOUGH THY BEGINNING BE SMALL, YET SHALL THY LATTER END GREATLY INCREASE."

Every thing has had a beginning. There is but one Being in the Universe that never began to be. From everlasting to everlasting He is the Self-Existent. His name is Jehovah. "I am that I am" indicates his awful and mysterious existence.

Beginnings are usually small, and sometimes weak. It is seldom easy to antic pate the ending of any thing from its beginning. There is no established ratio between beginnings and endings, by which we could compute the probable result of any undertaking. These stately oaks, under whose wide-spreading boughs we now sit, sprang from humble acorns. These little rivulets, which meander through these deep vallies, are sometimes the origin of mighty rivers. The Euphrates, the Nile, the Mississippi, and the mighty Amazon are to be traced to some gurgling rill or "babbling brook," issuing from a mountain spring as their true and proper source.

Could you ascend to the origin of the King of Rivers, you would find at the foot of some projecting cliff, oozing from a gravelly bed, a little current whose whole channel an infant's hand might cover or an infant's foot obstruct; yet as it percolates from rock to rock down the mountain's side, its channel both widens and deepens, till after the accession of myriads of tributary streams, wending their circuitous ways through innumerable vallies, its swollen tide carries far into the ocean its mountain freshness, bearing upon its widely extend- bosom whole fleets and navies—at once the treasure and defence of a nation.

As from the summit of the Alps, or the Appenines, a single handfu. of snow displaced by the falling of a single branch from some humble shrub, commences its downward march, and if unobstructed in its path as it descends the mountain side, at every revolution its diameter increases till it lifts up acres at a single turn, and in the magnitude of a dreadful avalanche rushes into the plain, overwhelming flocks and herds, hamlets and villages, with their astonished inhabitants, in one common ruin.

Thus, too, from Carmel's luxuriant top the Prophet saw in the far distant verge of the western sky a little cloud, not larger than the human hand—a "bull's eye" looking from the deep, raising itself from the chambers of the setting sun; and as it rose it spread its lowering b- he heavens, till, shrouding the skies in the

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sable garments of night, it began to pour its river torrents on the lands of Israel, already parched with more than a three-years' drought; till, as in Egypt, when the Nile retires, the land of the chosen tribes is verdant and full of promise of an abundant harvest.

And thus, too, sprang up the ancient Empires of the world. There was a Nimrod, or some other mighty hunter, a little chief, great in his little clan, around whom the spirit of adventure or some impending danger gathered the neighboring hordes. Allured by some great interest, or impelled by some strong fear, in "one league offensive and defensive joined," they set out on great enterprizes; and as success inspired their courage and rewarded their toils, less and less respectful of human rights and wrongs, they advanced from conquest to conquest, till in the lapse of a few centuries a colossal empire, consolidated in all its parts, bestrode the earth and became the wonder of the world. Thus arose the gigantic empires of Assyria, Medo-Persia, Greece, and Rome.

But to approach still nearer the ground which we occupy to-day, looking into things moral and ecclesiastic, we will readily discover the same principles at work, and observe the same laws controlling the progress of things religious and moral; sometimes, indeed, exhibiting the same wonderful results attendant on the humblest beginnings.

Joseph was sold by his own brothers a slave into Egypt. For thirteen long years a forlorn and wretched stranger, he seems to have known nothing but a series of misfortunes, which left him at length a prisoner in an Egyptian dungeon. But the time for his enlargement at length arrived, and from the dark cells of a dismal prison he suddenly rose to be governor of all the land of Egypt. A famine in the land of Canaan compelled his brethren to visit the corn magazines which their brother, by his divine wisdom, had accumulated for their salvation. In its progress it brought old Jacob and his seventy descendants into the land of Ham. He found a comfortable home for his numerous household in the fertile plains of Goshen. There they continued to multiply and increase, till in two hundred and fifteen years they became an object of envy, jealousy, and dread to the reigning dynasty of this then great and mighty people. The Pharaohs forgot the kindness and fidelity of Joseph, and most cruelly oppressed and ridiculed his people. Despite of all this, they continued to increase until, from some seventy souls, in about two centuries Moses led out about three millions of people from the iron house of bondage to the borders of the long covenanted land of promise.

And what shall we say of the beginning of the Christian institution?

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itself? Nothing in human history compares with this. An obscure and humble virgin, a feeble branch of David's family, was betrothed to Joseph, a carpenter; himself, too, a descendant from the same stock, as humble and as weak as was his beloved Mary, the daughter of Eli.

After their espousals, by the operation of that Spirit that raised up Eve out of the side of Adam, the body of Jesus was made of the seed of David according to the flesh. The child is born in a stable in the city of Bethlehem, and enjoyed his first sleep in a rough and cheerless manger. His earthly kindred were all poor, feeble, and obscure. Feeble, too, were his beginnings: a few comparatively uneducated Galilean fishermen become his companions and only assistants in founding a kingdom on earth that was to endure as long as the sun, and to be diffused through all the kindreds of the earth. Thirty full years of his short and eventful life had already passed before he had selected a single stone for the foundation of that great superstructure of grace and glory of which he was to be the only efficient builder and maker.

After his introduction to Israel, and after many discourses and innumerable miracles, he had collected only a few scores of followers, amongst whom but twelve were made conspicuous. He and they, during more than three years of incessant labors and toils—notwithstanding all his supernatural and divine powers, succeeded in forming a very humble commencement. A few scores, even at the end of his life, composed the household of faith. But after his resurrection and ascension into heaven, and the descent of the Holy Spirit, the cause fully commenced its operations, and multitudes flocked to the standard of the crucified Messiah. It spread through Judea, Galilee, Samaria, Syria—passed through proconsular Asia—followed the Euphrates through Armenia Major—coasted the Euxine and Mediterranean—visited the Islands—seized upon Egypt, Greece, and Italy—penetrated Arabia, Ethiopia, and the Islands of the Atlantic—subdued innumerable cities from Jerusalem to Rome; and, indeed, visited every place of note in all the Roman Empire in less than half a century from its first promulgation.

When again, through the defection of the Eastern church and the apostacy of the Western, an age of darkness and superstition had well nigh extinguished the lamp of immortality and restored the idolatrous genius of Pagan Rome, with its barbarous customs, to the christianized throne of the Cesars; when the last lingering rays of the Christian hope, in some faint resemblance of its original simplicity and power, gleamed on Europe's western mountains and islands, and feebly enlightened the deep vallies along the western extremities of the Eastern Continent; when the Man of Sin reigned with undisputed sway over

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the temporal and spiritual destiny of mankind, a Saxon Monk was raised up with the sword of the Spirit in his hand, and stood up against all the usurpations and encroachments of that colossal power; and though impotent were his beginnings and slow his progress for a few years, still he persisted, and still he conquered, till at length, within the single term of his own eventful life, kings and their kingdoms came to his aid, and Protestantism redeemed its many millions from the ignorance and tyranny of the most heartless and intolerant despotism that ever insulted the human ear with the words religion, morality and truth.

It must, however, be confessed that Protestantism, while it repudiated many of the forms of error and many of the more repulsive abominations of Popery, and while it acknowledged the all and the alone sufficiency of the Bible for faith, piety, and morality, neither carried out in practice to its legitimate and proper extent its hatred of the former, nor its admiration of the latter; insomuch that the spirit of the Roman despotism still exerts an undue influence over the lives and actions of many who boast loudly and long of their deliverance from its sorceries and enchantments.

The creed-making and creed-dictating passion is now as strong and vigorous amongst the Protestant tribes as it was in the most popular councils and canons of the Roman hierarchy. The sword of Protestant magistrates has learned to serve at the altar of religion; and what the *canons* of the church could not achieve for Protestant thrones, the cannons of their armies and navies have secured to their incumbents. Meanwhile, the purest and the best portions of the Protestant communities are fully inspired with the spirit of schism, of faction, and of proselytism, and little allowance is made for any diversities of intellectual endowment, for the developments of years, or the peculiarities of early education. The same theories, admissions, and covenants are exacted from all, under the pains and penalties of excision.

We, for example, convened on this hill, have been refused admission to the Lord's table by our neighboring Presbyterian congregations. For what reason? For any doctrinal error or immoral practice? No such imputation. Why, then, are we proscribed? Because we abjured the Westminster Creed as the foundation on which a church of Christ should be built. We will not say that it is "THE SYSTEM *of truth contained in the Holy Scriptures*"—no more, nor less. We indeed make no specific exception to its dogmas or assumptions. We are content to say, that if it be true or if it be false, it ought to be repudiated by all who love the peace and union of Christ's people. If it be true as the Bible, and if it teach the same thing, it is to be rejected

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as a mere redundancy—a useless excressence on a perfect system and a perfect volume; and if false, it ought to be rejected because it is false and deceptious. And whether true or false, it ought, on a third account, to be renounced, because it makes parties and factions among Christians, or it nourishes and perpetuates them. They are the coin of a sectarian world. They are Cesar's coin. Money, said the Emperor, will get soldiers, and soldiers will get money; and money and soldiers will support the Empire. Creeds will make partizans, and partizans will make creeds; and creeds and parties support the present superstitious and antichristian system.

For this last reason, were they as true and as demonstrable as mathematics, being truths that have no life in them, no power to save, but to alienate Christians, and to destroy their peace and harmony, they ought to be renounced by all good and benevolent men.

But they allege that we need *by-laws* for the government of Christian society, adapted to the ever-changing circumstances in which the church is found. Be it so. These by laws are mere matters of expediency, of human origin, and never to become terms or conditions of ecclesiastic union. They stand not upon the same ground with the faith, piety, or morality of the Christian Institution. They are matters which ought to be clearly set forth as mere temporary expedients, and essentially distinct from the subject matter of the Christian religion. The family of God is one thing, and the house in which it meets and the circumstances of its existing in it, are as distinct as wood, and stone, and men.

The present partyism is a disgrace to our profession. It is fatal to the progress of piety and truth. Ignorance and superstition, enthusiasm and fanaticism, are the fruits of these human institutions, which have displaced the Bible or refused to admit it as its own interpreter. The key of knowledge is virtually taken away, and ages of darkness are again spreading their sable wings over a slumbering world. We must awaken from this sleep of death—this fatal lethargy that has seized the body ecclesiastic. Men are fighting about chimeras, loving and hating, approbating and disapprobating one another for reasons they do not comprehend, and, if comprehended, they would blush to see the illusions and phantoms that have bewildered them.

We believe the Bible to be God s own book, and well adapted to the ends of its existence. It is a *lamp*, and gives light. It makes the simple wise. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is pure, enlightening the eyes." "All scripture given by inspiration of God, is profitable for doctrine, reproof, correction, for instruction in righteousness, that the man of God

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may be perfect, thoroughly furnished for all good works"—"able to make one wise to salvation." It is a perfect book.

We commence our career as a church under the banner of "*The Bible, the whole Bible, and nothing but the Bible*," as the standard of our religious faith and practice. We have our own opinions; but these we shall hold as private property. The faith is common. Our inferences and opinions are our own. If our brother asks for them, we may *tender* them; but must not force him to accept them. This is the very essence of Popery. Christians are the sons of liberty—the Lord's freed men. The right to choose and to refuse the opinions of men is the essence of liberty. He that forbids it is a tyrant, an inquisitor, a Pope. He that allows it humbly concedes his own fallibility, and benevolently intimates to others the duty of examination.

Indeed, it has appeared to me that the very dictation of a creed is offering a substitute for the employment of our minds upon the oracles of God—is a challenging us to decide without reflection the greatest questions in the universe. You offer a candidate for membership a human creed. Is he to compare it with the Bible, or is he not?—Doubtless to compare it with the Bible. Does not that presuppose a knowledge of the Book antecedent to the creed and without the creed? What, then, is the use of the creed? To corroborate our own conclusions!! No, my friends, if you can decide whether the creed be scriptural, you can decide what the Bible means without the creed. The human creed is, then, a human expedient to place you under the power of men If you adopt it without examination, you are a Romanist—a Papist. If you do examine it, you are a Protestant. But then if you can examine it by the Bible, you can understand and believe the Bible without it; and therefore it is lost time to read it, and lost money to buy it, unless as a matter of curiosity.

But it may be said that the creed is rather a bond than a commentary—a guarantee of sound principles, rather than a declaration of present belief in men's opinions. But as no human laws can make men honest, no human creeds can make men virtuous or bind them to sincerity and good faith. Hence hypocrites, formalists, and temporizers will not keep them. They make out of them a scorpion lash to punish the sincere and conscientious.

We therefore renounce every teacher but Jesus, and all ambassadors from Christ except the Holy Twelve. Moses and the Prophets have *led* us to Jesus as the Lamb of God, the sin-atoning Lamb, and as the great interpreter of God to man; and we solemnly vow this day, before heaven and earth, that we do and will acknowledge no leader but Jesus, and no teacher but the Messiah. What we do this day might be done

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by all Protestant Christendom, if they were only sincere lovers of truth, union, and peace.

Who are we? Persons of various ecclesiastic denominations—of various creeds and parties—brought up under various conflicting and antagonist principles—agreeing with each other to constitute on the Lord's own Book, and to live at peace, and to endeavor to act out the Christian character.

For what are we here convened? To worship God, to commemorate the Lord's death and rising again, and to grow in grace, in favor with God and men, by growing in Christian knowledge and in the practice of the Christian duties—to follow peace with all men, and holiness, without which no man shall see the Lord—to bear with one another's weaknesses, and to maintain unity of spirit in the bonds of peace.

Could not all Christians fraternize on these principles and with these objects? Nay, on what other principles can they ever all meet? Is there to be a Millennium, a state of universal peace and good will among men? Are the swords of ecclesiastic strife never to be sheathed? Are wars, and feuds, and parties never to have an end? If it be so destined, then all the present sects must be destroyed. A new basis of ecclesiastical union, communion, and co-operation must be ascertained and established.

Am I too sanguine when I say to my brethren here assembled, that I think we have found the sure foundation on which all the Lord's people can be visibly and truly one people? We can have no better creed than the Bible. The sects pretend to be founded on it: therefore the whole sectarian world acknowledges its excellency. We will not make it void by affixing to it the appendix of a human creed. We will build on the naked shoulders of the Apostles and Prophets, Jesus Christ himself the chief corner stone.

We shall begin with the Acts of the Apostles, and as they intimate the apostolic doctrine and practice we shall follow these. In Jerusalem the church began. To Jerusalem we must then look for a fair beginning. Whatever we have got in our faith and practice which they had not, we shall return to the rightful owners. What they had and we have not, we shall append to our inventory of Christian duties and Christian excellencies. Meanwhile, we shall assist each other in getting rid of our prejudices and errors as soon as we can, and "whereunto we have already attained, we shall walk by the same rule and mind the same thing;" and if we live in peace, the God of love and peace shall be with us: for he has promised it.

It is because I distinctly see the elements of a millennial church as

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portrayed in the expectations of the present Christians, in the principles and views which have brought us together, and made so many jarring sectartes lay aside their *shibboleth* and meet on common ground, that I have presumed to accommodate the words of an Arabian Prophet to the present meeting. Either the wandering sheep of Christ's flock will never constitute one visible fold, or they must meet on the principles we have this day avowed. We challenge discussion on this important proposition.

Believing the ground assumed to be strong and tenable, we affirm our conviction that "though our beginning be small," both humble and obscure, "yet shall our latter end greatly increase."

After presenting the scriptural reasons for the weekly observance of the supper, it was urged that we must not despise the day of small things. God has always disappointed the expectations of the proud by choosing the things that be not of much esteem to bring to nought the things that are. Moses was raised from an ark of bulrushes to be lawgiver and king in Jerusalem; Joseph, from a prison to a throne; and David, from tending sheep to feed and to rule the millions of Jacob.

We are a weak band, an humble beginning; but so much the better. So were they of Galilee—such were they of Saxony—and such were the founders of this great nation. With the spirit of God in our hearts, with heaven in our eye, and the Bible in our hand, our God assisting us, "we shall leap over a wall," and "put to flight the armies of the aliens." Our strength is in the Lord. "He is our help and our shield." In him will we trust. The work is his; and if the time be come, "he will establish the work of our hands;" if it be not, we shall not lose our reward for having attempted it. May he establish our goings! for his is the power and the majesty, the dominion and the glory, both now and forever. Amen! A. C.

EDUCATION—*No. I.* NEW SERIES.

MORAL TRAINING.

The voluminous fact that the Bacons, Lockes, Newtons, Franklins, and Howards, of every age and of every department in society, first entered life without a single idea, and without a single habit, speaks lessons of fearful and momentous import to every sensitive and reflecting mind on the subject of human capacity and human responsibility. The ideas and the habits which constituted these illustrious men and gave them such a conspicuity and authority in the intellectual and moral world; and those ideas and habits that made the Nimrods, the

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Neros, the Domitians, the Torquemados, the Spinozas, and the Voltaires of all lands and languages, were acquired in their first elements from the persons and circumstances, the tutors and guardians under whose auspices they commenced the career of life. They may have greatly improved the original stock of ideas and impressions; they may have strengthened and corroborated the habits they were permitted to acquire by those who had the first origination of them; but the elementary principles and forms of both were certainly given them by parents and tutors before they could distinguish truth from error or appreciate what is good or what is evil.

Miraculous interpositions and supernatural causes, it is conceded, may create a man anew, may subdue the most ferocious temper, change the most perverse habits, and introduce new principles of action into the human heart; but as such agencies are not under the control of mortals, they come not within the circle of human instrumentality or accoutability; and therefore, in every attempt at the formation of human character, such means are to be used and such measures adopted as correspond with the nature and susceptibilities of man, and such as are within his reach.

We also exclude from our premises so much of human nature as is not moral, but purely physical. The organs over which man has no control are not, of course, susceptible of education. Still, under the guidance of an enlightened understanding and a rational discipline, much may be achieved in the development and preservation of even the physical and animal departments of our nature. We cannot change the Ethiopian's skin nor the leopard's spots by all the science and art of man. We may, however, divest the leopard of his teeth and claws; and if we cannot change the Ethiopian's skin, we can hide it. It is also admitted that as the Egyptian, Italian, and American marbles, while yet in the quarry, materially differ from each other, and are therefore not equally susceptible of the same exquisite polish; so there are such organic and constitutional differences, or such diversities of intellectual and moral endowment, as forbid the expectation of consummating one and the same finish under the most rationally adapted and most effectually carried out systems of education possible to man.

But these allowances and admissions being made, still it is no exaggeration to say that "education makes the man," and most emphatically the *moral* man. All science, all observation and experience concur in the demonstration that the moral elements of the human constitution are most of all under the control of education. We cannot give new organs, new faculties, or new powers to the infant man, but we can give a moral turn and tendency to them all, in virtue of that

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power which God has given the adult man over the infant man. It is a valuable observation in the new philosophy of the human head, that the upper story, the seat of all the moral sentiments, is left open to further development; and an entering school is thus submitted to the wise and benevolent discipline of those to whom its future destiny is most interesting. Whether there be any thing in this or not, certain it is that the moral susceptibilities of our nature are in infancy greatly subjected to the influence of moral culture—so much so, that there have not been wanting persons of much intellectual vigor and enlarged views who have affirmed, and given reasons for it, that children, while yet in the arms of the nurse, have the rudimental peculiarities of their future character cast and moulded by those who wait upon them,—that the seeds of pride, contempt, envy, jealousy, deception, cupidity, fretfulness, malevolence, or their contraries, are, as early as the second or third year, deeply planted in the human soil—soon to take root in it, and, unless greatly checked, will yield an abundant harvest.

The scriptures, indeed, without any theory upon the subject, command us to begin early—"to bring up," or educate from infancy, "our children in the correction and instruction of the Lord." This alone is enough to induce Christian parents to undertake betimes this great and good work.

I seldom see an infant earnestly look into its mother's face to ascertain what she means when she addresses it, that I am not impressed with the conviction that it has been deceived by that parent or some other nurse, and has learned to correct or interpret what is said by reading the countenance of the speaker. This is a serious reflection upon those having committed to their care so precious a deposite from the great Father of all.

Few parents seem to have learned that, till deceived by themselves the confidence of children in their veracity is almost unbounded. So long as their own experience confirms the testimony of those around them, they repose unlimitted confidence in all their communications; but when they are once fairly deluded by misrepresentation, their confidence is broken forever. A mother says to her little son, "Do not drink that sweetened wine, my son, for it is *bad*; take this medicine, my child, for it is *good*." Having already affixed other ideas to the words *good* and *bad*, and finding them in both cases misapplied, his confidence in her veracity, if not wholly destroyed, is greatly impaired. Had she told the truth—had she said, 'This wine is pleasant to the taste, but afterwards is injurious to the stomach;' or, 'This medicine is unpleasant to the taste, but it will prove beneficial to the system;' finding the first part true, he would naturally confide in the rest, and

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her object would ultimately have been more effectually secured. A thousand errors may be corrected by the moral of a single specification of this sort. We need not, therefore, multiply instances by way of exemplification.

We have frequently said, but never with sufficient emphasis, that there is no substitute for good and early family training. Schools and colleges cannot often act the part of fathers and mothers. Indeed, we have sometimes painfully observed that the consequences of bad family education are insuperable. Schools and seminaries cannot always overcome strong sinister influence.

Parents are too often satisfied with delivering good precepts and exhibiting good examples. They ask, "What more can we do?" We answer, A great deal more. You must *train* your children to walk in the ways you approve. What reply would you make to a teacher of instrumental music who would thus accost you? 'Sir, I have clearly, emphatically, and repeatedly pronounced in the ears of your daughters the whole science of instrumental music; I have explained all its principles, and the peculiar powers, and laws, and susceptibilities of the Piano. Besides, sir, I have exemplified these principles and laws to your family by playing before them in every instructive manner I could imagine, not only the whole elementary lessons, but all the fine pieces in the melodies of the Lyre; and yet, sir, I am sorry to inform you, not one of your family can play a single tune.'

Would you not immediately rejoin, 'Why, sir, did you practise them? Did you make them apply their fingers and their ears to the instrument? In one word, sir, did you train them to the principles and examples which you delivered?'

So I respond to the father, who, lamenting the profligacy of a prodigal son, says—'Why, sir, I taught him all the proverbs of Solomon, and gave him a thousand lectures; and, sir, I always set before him what we generally call a good example; and yet, sir, it has been all in vain—my hopes are gone—my fond expectations are all blighted—my spirits are broken within me, and I must abandon the object.'

But, my dear sir, you did not do what Solomon commanded you.—He did not say, 'Teach your son,' nor 'Exemplify to your son the way which he should choose;' but he said, "*Train up your son in the way that he should go*, and when he is old he will not depart from it.' Training sons is much more laborious than teaching sons. Go to the Circus and see how those horses and dogs and various animals and their masters are trained, and learn there the parable of training. You must make your son *do* the things you teach him. You say, 'My son,

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you see how industrious I am, and you must be industrious too.' That will never do: you must make him mind some business diligently and accurately for so many hours in the day.

Did any one ever learn to read by listening to the definitions and precepts about the art of spelling and reading, or by listening to others reading according to the best rules of that useful and elegant art? Has ever any one acquired the art of writing by reading or hearing the whole theory propounded and explained, or by seeing it exemplified by the hand of a master? In one word, what art is learned, what habits are acquired by listening to the words or looking to the actions of others?

And are moral habits and moral character to be acquired as an anomaly, as an exception from every other art and habit in the history of man? I know not why it is that our moral teachers, lecturers, and authors have so generally and so fatally overlooked this palpable defect in the popular notions and systems of moral culture. Of one thing I am certain, that their success cannot equal their desires till they learn this important lesson, that the art of living well and the formation of virtuous habits are not exceptions to other arts and other habits, but are to be acquired and enjoyed as all other useful and ornamental arts and accomplishments are universally acquired.

Does any one desire that his son shall be of a generous and benevolent spirit and character? Let him accustom him to perform acts of this kind from his earliest capability of action. Let him be often sent on errands of mercy and employed in acts of beneficence. Take him with you while visiting and relieving the miseries and misfortunes of the sick and the afflicted. When you are pouring the wine and the oil of your consolation into the wounds and bruises of the lacerated and distressed, let him carry the vessel, and let him assist you in the performance of the benevolent service. When you feed the hungry and clothe the naked, let him assist in carrying the provision and in putting on the raiment. An habitual attendance on these delightful duties, at a proper age and in favorable circumstances, will as generally and as certainly secure to him those dispositions and habits as practice in any of the necessary arts and callings of life will secure to him ease and despatch in the performance of such duties and services.

Would you make your son a churl, selfish, and unfeeling? The way is easy:—Accustom him to horde up and pocket every thing he can acquire; never let him hear you condole with the afflicted; nor let him witness a tear of sympathy, or see you perform a generous deed to any of the sons of affliction and penury. The work is done. He will early choose to walk in your steps, and may probably improve upon all your

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examples. It is true as any other proverb, "As the twig is bent the tree's inclined;" and it is much easier to bend the tender twig than to straighten the crooked oak on whose extended boughs the storms of many winters have spent their fury. Then *train* up your children early in the paths in which you would have them to tread; for when they are old they will not depart from them. A. C.

CONVERTING INFLUENCE.

*R. to E.**

MEXICO, September 20.

My dear Friend,

I HAVE to thank you for your kind letter of the 12th inst., and for the frankness with which you have replied to my inquiries.—Nevertheless, I should but poorly imitate your candor, did I not confess that the views you have presented have rather increased my difficulties than removed them.

You say that "the source of the Christian's joy lies not within, but without him," and counsel me to "look off to Christ." Ah! my dear E., could I indeed turn away my thoughts from all within, and fix them upon Christ alone; could I forget myself in him, and become indifferent to the state of my own heart, I can easily conceive that I should then be released from sorrows. In him there is no weakness; no sin; no imperfection. To consider him is to dwell upon a beauty, a purity, an exaltation of character so transcendant that I am filled with wonder, adoration, and love: but, alas! it is in perceiving that he is so lofty, I observe that I am so low; it is in contemplating his perfections, I notice my own deficiencies; it is in view of his spotless purity, I discover my unworthiness. Will you regard this as weakness? And is it strength to forget that we are weak? Is it purity to be ignorant of our guilt; or perfection to remember no more that we are frail? Have I been mistaken in supposing that the state of the heart and the affections is the chief concern? Is religion without, and not within? Is an awakened conscience nothing but morbid sensibility? And are we authorized to dismiss all care and anxiety in regard to the sanctity and perfection of our own character? Have I misunderstood you? Your remarks certainly present religion to me in a new light, but I frankly confess it seems to me to be derived from earth rather than from heaven. It appears to me that this were to accommodate religion

* A delay in the receipt of these letters obliges us to refer the reader to vol. V., page 289, for the preceding ones.—ED.

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to ourselves rather than to accommodate ourselves to religion; and to obtain a deceitful peace, an imaginary security, by closing our eyes upon our danger. If for a moment I fancy myself thus attempting to seek relief, something within me seems to whisper: 'Be not tempted to forego the discipline of the heart—the issues of life are there. Resist not the Spirit who strives to win your souls to God; nor exchange a godly sorrow for any outward confidence, or any inward peace proffered by insensibility.'

It has been by day and night my prayer that my heart might be renewed—that I might be blessed with some sweet evidence that my name is written in heaven. Is it from the ability to appropriate or apply Christ's salvation that this assurance is to be derived? If it be, from what source is this ability? Do we already possess it of ourselves? For my part, I have thought that it must be given to us of God—that it must be wrought in the heart by the Holy Spirit. It is this for which I have longed—an evangelical faith—a realizing sense of union to Christ, and of an abiding interest in his salvation, arising from the regenerating and renovating influence of the Holy Spirit upon the heart.

Now it may be, my dear E., that I have misconceived the tenor of your remarks, and that your greater confidence arises from a superior proficiency in spiritual knowledge and a higher degree of spiritual enjoyment than that to which I have been enabled to attain. It cannot indeed, I think, be otherwise, when I remember that heart-felt piety, that spiritual sensibility; that elevated devotional feeling which, when in your society, awakened in my soul responsive emotions, and kindled afresh the flame of divine love; and I cannot but realize the more the darkness by which I am oppressed, when I thus find myself but dazzled and blinded by the light which you have so kindly endeavored to shed upon my path.——In hopes of soon hearing from you again, I am truly yours, R.

—

Tasco, October 2.

E. to R.

It would never do for me, my dear R., here in this delicious climate of the *Tierras Templadas*, or Temperate Regions, to enter into a controversy with you who dwell in the city of Mexico, which, I believe, signifies in the Aztec or Mexican tongue, "The habitation of the god of War." I am here in the midst of a multitude of fruit-trees, and a thousand rich and luxuriant, and, to me, novel productions of a vegetation which is never suspended for a moment. The periodical rains have ceased, and I am fanned by the expiring sighs of *los Nortes*, which

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come up from the Gulph in pure and gentle breezes. I have, it is true, lately visited that singular group of volcanic peaks between your city and Cordova—the *Popoca-Tepetl*, or Smoking Mountain, 18,000 feet high; the "White Woman," or *Sierra Nevada* of the Spaniards, 16,000 feet; together with the "Starry Mountain," 17,000 feet, so called from the luminous exhalations which rise from its crater and play round its summit, which is covered with eternal snow; and various others of inferior dimensions, as the *Cafre de Perote*, a porphyritic mountain, 13,633 feet in elevation, and which represents an ancient sarcophagus, surmounted by a pryamid at one of its extremities. It is here that the basalts of *La Regla*, of which the prismatic columns, a hundred feet in height, have their central parts harder than the rest, form the native decorations of a very beautiful cascade. Yet cannot the remembrance of those tumultuous waters, nor of those wild and rugged cliffs, nor of those craters sending forth fire and smoke, move me to engage in a serious controversy amidst the softness, the beauty, the grandeur of the natural scenery of this vicinity, or the soothing influence of the circumstances which surround me.

How natural it is to love the beautiful, and to desire the unfading charms of a perpetual spring; that happy, but, alas! deceitful emblem of an eternal youth! How delighted were the Grecks to dwell upon the wonders that were related of the country of the Hyperboreans, where, say they, spring, youth, and health perpetually reign, and where, during ten complete centuries, men enjoy a tranquil life in the midst of festivals and pleasures. Unfortunately, however, they placed this happy country at one of the extremities of the earth, as they did the Garden of the Hesperides at the other. But it need no longer be said that the abode of Happiness is situated in regions inaccessible, while it is possible to ascend to the plateau of Anahuac. It is here, that enchanted with the salubrity of the climate, and the fragrance of the groves, I am almost induced to change my pencil for a crook, and tend a few sheep upon the sides of the magnificent Cordillera.

But, ah! you remind me, these volcanoes—these colossal furnaces! You point out to me those dykes of porphyry and those enormous balls, composed of concentric layers, resting on isolated rocks! You speak of earthquakes—of revolutions, and you dissipate my illusion. "The world passeth away"—"The glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer." "The present heavens and earth are reserved for fire!" * * * * * * * It is time, then, that we should turn our attention to that heavenly country where our brightest visions will be realized—where there shall be no fear of sorrow, pain, or death, and

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where God himself, our Father, shall wipe the tears from every weeping eye.

And now that I have fairly come to that subject in which I trust we are both more interested than in any thing beside, allow me to say that, while I would avoid the spirit of controversy, my solicitude and regard for you will not permit me to refuse to communicate freely with you upon the important matters to which you have adverted. It is much to be regretted that men have been so much under the influence of theories of conversion. It is this that renders it necessary to speak of many things which, in themselves of little moment, have become nevertheless serious obstacles in the position which they have been made to occupy.

There are two theories of conversion. One is that the Spirit of God, by a direct and efficient agency upon the heart, either with or without the word of God, produces a trne faith, and gives an assurance of salvation. The other is, that these effects are produced by the word of God alone.

The advocates of the first are disposed to regard scriptural knowledge, and a calm deliberate conviction of the truths of religion, as of little importance compared with the direct energizing influences of the Holy Spirit. The supporters of the second consider the conviction arising from the divine testimony in the scriptures as a true and proper faith, and that the supposed operations of the Spirit, on which the first depend, are only the natural consequences of various transient excitements addressed to the animal sensibilities and sympathies.

The former, on the other hand, urge that there is a common or historical faith which produces no saving effects, and that a true faith must be preceded by certain feelings and impressions wrought in the heart by the Divine Spirit, from which an "evangelical faith," as it is termed, results—which is an overpowering conviction of a direct and personal interest in the salvation of Christ, followed by a sincere belief of the testimony and an acceptable obedience. They arrange therefore the items thus: 1st. Holy Spirit; 2d. Feeling; 3d. Faith; 4th. Testimony; 5th. Obedience. The latter, on the contrary, insist that there is but one kind of faith—i. e. but one faith in kind, however it may vary in degree. It may, like the mountain rill, which swells into a rivulet, and at length grows to a river, be weak and small at first, but may be increased until it becomes resistless; yet is it the same faith differing only in degree. It is impossible, say they, to conceive that feelings should exist in the mind without supposing the mind to have had previously some object before it by which these feelings were produced. It could have no object before it capable of this

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effect, unless it were perceived and recognized as actually true. And it could not be thus perceived and recognized as being true or having a real existence unless by means of the testimony by which it was presented to the mind. In other words, a man could have no feelings in relation to any thing in the existence of which he never believed; he could not believe in that of which he never heard; he could not hear without testimony properly addressed to his powers of receiving information. They arrange the items therefore as follows; 1st. Testimony or word of God; 2d. Faith; 3d. Feeling. 4th. Obedience.—Their theory, then, of conversion is, that the gospel facts are first presented to the mind by the proper testimony by which alone they are revealed and sustained; that these facts when believed upon this testimony are necessarily productive of corresponding feelings, which lead to immediate and corresponding actions.

It is a universal law of our nature that objects presented to the mind will produce effects upon us according to their character and our relations to them. It matters not whether these objects be presented to the mind directly through the senses, or whether we are informed of them by human testimony. All that is necessary is, that we should be convinced that they are what they appear, or are declared to be, in order to be duly influenced by them. Sensible evidence can do no more than this; and human testimony, in its proper measure, will do no less.

It depends not, then, upon any peculiar way of looking at objects, neither upon any peculiar mode of believing that they exist, whether we shall be moved by them or not. If we survey a beautiful landscape, we are filled with pleasurable emotions: if we witness the agonies of the wounded and the dying upon the field of battle, we have feelings of sorrow. No one in this case pretends to argue that the different emotion is produced by a different way of seeing, rather than by a difference in the object presented to view. We are informed that when Pharaoh's daughter perceived the ark of bulrushes amongst the flags of the Nile, she ordered her maidens to bring it to her. Suppose that instead of the ark she had perceived a crocodile waiting for his prey; doubtless she and her maidens would have fled away with terror; and no one can fail to see that an action so different would be owing not to any different way of seeing, but to a different feeling excited by a different object.

It is not, however, every object which we perceive that will excite pleasure or aversion. Each will produce in us a feeling corresponding to its character and the relation we perceive it to sustain to us. If we discern no relation whatever in the object to our interest or happi-

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ness, it will produce in us no emotion whatever, and consequently no action. We daily pass by innumerable objects and hear many things with perfect indifference, because we do not see any connexion between them and the objects of our pursuit. Again, whenever we discover that any of the things which we had before neglected are really related to our interests, they immediately become invested with consequence in our eyes, ond produce feelings and actions corresponding to their nature.

It is owing to the different relations which things bear to us that we are so differently affected by them, and that the very same matter which will be a source of joy to one, will be a cause of sorrow to another. If we suppose a number of prisoners to be confined for various deeds, and proclamation to be made in the prison that upon a certain day there is to be a general jail-delivery, upon which those whose term of confinement had expired should be released, and others in pursuance of their sentence should be led to execution, it will be obvious that the annunciation of the same fact will produce feelings of joy in the former, but of grief and dismay in the latter, simply because the tidings bear to each a different relation. Thus when Christians rejoice in believing that there is one God whom they know to be their benefactor and preserver, it is perfectly natural that demons should tremble in believing the same truth because they look only for vengeance, and it is perfectly absurd to suppose that there is any difference in the faith in these two cases, any more than in the truth believed. It is to the different relation which this truth bears to each, that a result so different is to be attributed.

Rest assured, then, my dear R., that there is no such thing as "evangelical faith," in the sense in which the phrase is commonly used, as indicating a faith differing in kind from every other. No one, who will examine the subject, can fail to see that all the various feelings and actions that result from seeing or believing, are to be traced to the nature of the thing presented to the mind, or to the relations which it sustains.

It will, however, be immediately objected by those who support the first-mentioned theory of conversion, that of the many who have the gospel with its evidences presented to them, there are comparatively but few who yield themselves to its requirements. Now, they will ask, if it be so that certain feelings and actions will naturally result from the belief or perception of certain truths, why is it, that while a large assembly of persons will unanimously profess to believe the gospel and acknowledge its importance, some two or three or four of them only will feel its power and yield to its claims? Why are not

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all equally affected by the same facts, presented by the same testimony, when they confessedly stand to these facts in the same relation?

I am compelled to postpone the consideration of this difficulty until I write again.——Yours most sincerely,

E.

THE BAPTISTS AGAINST THEMSELVES.—*No. II.*

"OUT OF YOUR OWN MOUTHS WILL I CONDEMN YOU."

THE next witness which I shall introduce, is a name of great celebrity and authority among the Baptist fraterni y. It is no less a personage than

ANDREW FULLER.

The writings of Fuller have had a powerful influence among the Baptists—greater, perhaps, than those of any other Baptist writer. We extract the following from his "Great Question Answered."—We earnesly request their attention to it.

"I shall not trouble you with the *opinions of men* as to what the the gospel is, nor even with *my own;* but direct you to the account given by its Author. The *New Testament* tells us what it is, in such *plain* and *pointed* language, that he who runs may read: "God so loved the world, that he gave his own begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye *have received*, and wherein *ye stand; by* WHICH also ye *are* SAVED, if ye keep in memory what I preached unto you, unless ye have believed in vain: for I delivered unto you, first of all, that which I also received, how that Christ *died for our sins* according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.' 'This is a faithful saying.' (a truth of such importance as to be a kind of Christian proverb,) and 'worthy of all acceptation, *that Jesus Christ came into the world to save sinners*, of whom I am the chief.'—'WE PREACH CHRIST CRUCIFIED.'—'I determined NOT TO KNOW ANY THING SAVE JESUS CHRIST, AND HIM CRUCIFIED.'—'THIS IS THE RECORD, THAT GOD HAS GIVEN TO US ETERNAL LIFE, AND THAT LIFE IS IN HIS SON.'

"What say you to this? The truth of it hath been confirmed by the most unquestionable proofs. It first began to be spoken by the Lord himself, and it has been confirmed unto us by them that heard him; God also bearing witness with signs, and words, and divers miracles. The witness of the three in heaven, the Father, the Word, and the Holy Spirit, is borne to this, namely, that 'God hath given to us eternal life, and this life is in his Son;' and to this is also directed the witness of the three on earth, the Spirit, the Water, and the Blood. Can you subscribe to this truth in all its bearings, and rest the salvation of your souls upon it? I am well aware that the great concern of persons in your situation is to obtain *peace of mind;* and any thing which promises to afford this, attracts your attention. If this gospel *be believed with all your heart*, it will give you peace. This is the good and the

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old way; walk in it, and you shall find rest for your soul: but it is not every thing which promises peace that will ultimately afford it. It is at our peril to offer you other consolation, and at yours to receive it.

"1. Beware of brooding over your guilt in a way of unbelieving despondence; and so of standing aloof from the hope of mercy.

"2. Beware of dwelling, in a way of self-complacency, on those reformations which may have been produced by the power of conviction.

"3. Beware of deriving comfort from the *distress of mind* which you may have undergone, or from any *feelings* within you. Some *religious* people will tell you that these workings of mind are a sign that God has mercy in reserve for you; and that if you go on in the way you are in, waiting as at the pool, all will be well in the end; but such language requires great qualification. It is not your *being distressed* in mind that will prove any thing in your *favor*, but the *issue* of it. *Saul* was distressed as well as David, and *Judas* as well as Peter. When the murderers of our Lord were pricked in their hearts, Peter did not *comfort* them by representing this their *unhappiness* as a *hopeful* SIGN of *conversion;* but exhorted them to 'REPENT *and be* BAPTIZED, *every one of them, in the* NAME *of Jesus Christ,* FOR THE REMISSION OF SINS.'

"4. Beware of considering faith *itself* the meritorious ground of acceptance with God.

"Finally, beware of taking *comfort* from any *impulse* or *unfounded persuasion* that your *sins are forgiven*, and that you are a *favorite* of God. Many are *deceived* in this way, and *mistake* such a persuasion for faith itself. When a sinner is driven from all his former holds, it is not unusual for him to catch at any new *conceit*, however *unscriptural* and *absurd*, if it will but afford him *relief*. If in such a state of mind he receives an *impression*, perhaps in the words of scripture, that God has forgiven and accepted him, or *dreams* that he is in heaven, or reads a book, or hears a sermon favorable to such a method of *obtaining relief*, he eagerly imbibes it, and becomes intoxicated with the delicious draught. The joy of hope, being so new and unexpected a thing, and succeeding to great darkness and distress, produces a wonderful *change* in his mind. Now he thinks he has discovered the light of life, and *feels* as one that has *lost his burden!* Now he has found out the true religion; and all that he read or heard before, not affording him relief, is false doctrine or legal preaching. Being treated also as one of the dear children of God by others of the *same description*, he is attached to his *flatterers*, and *despises* those as *graceless* who would *rob* him of his *comforts* by warning him against "THE LIE WHICH IS IN HIS RIGHT HAND"—Fuller's Works, Vol. II., pp. 697—700.

As the article from which these extracts are made was published as a *tract* by the Baptist General Tract Society, they may be considered as *endorsed* by the denomination. There is a great coincidence in the last extract between Fuller and Frey. Great minds, when unclouded, are apt to see and express themselves *alike* on strong and prominent points, whether in disgust or approbation.

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A SCRIPTURAL VIEW

OF

CHRISTIAN CHARACTER AND PRIVILEGE.

[CONTINUED FROM PAGE 557]

Sect. 7. "WHEREFORE, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot and blameless."—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world;—the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof; but he that does the will of God, abides for ever."—"Wherefore, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—2 Peter iii. 14.; 1 John ii. 16, 17.; Jude xx. 21.

The scripture quotations which constitute the preceding section, close with an allusion to that blessed hope of eternal life, and of the glorious appearing of the great God and our Saviour Jesus Christ, which the belief and obedience of the gospel authorize the believing and obedient to anticipate, as their blissful and glorious reward.—Now, it is to this blessed hope, that the commencement of the section under consideration directly alludes: that is, to the enjoyment of eternal life in the divine presence; in the new heavens and the new earth, exclusively designed for the righteous. See 2 Peter iii. 13. And it is to a diligent habitual preparation for this most blissful state, that the quotations composing the present section expressly call our attention; that so—"we may be found of him in peace, without spot and blameless. Now for this all-important purpose two things of most comprehensive import are most expressly inculcated. The first of these is a negative injunction, of indispensable necessity to the performance of the second. 1st. "Love not the world." 2d. "Keep yourselves in the love of God." Now we are most expressly assured in the above quotations, that no one can do the latter, till he has accomplished the former: for—"If any man love the world, the love of the Father is not in him."—Consequently to make way for the love of the latter, there must be a complete riddance of the love of the former. But here it may be asked,—'What are we to understand by this prohibited love of the world? Does it extend to the just supply of our necessary wants, and the natural relations of life, and the provisions necessary for these purposes, such as arts and sciences, &c. Certainly no; for it is written, "Thou shalt love thy neighbor as thyself." "And whatever you would that men should do to you, do you even so them." There is therefore a just natural self-love, which naturally inclines us to the use and enjoyment of the provisions divinely made for the supply of our natural wants, which ought to be received and used with thanksgiving. But there are also artificial wants, and artificial supplies for our natural wants, which are of no real service; which, were it not for tyrant Custom, we would do as well, if not better, without; the number of which swell to a vast amount; the expenses of which are

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almost incalculable. Now these not being necessary to our natural welfare, we would be as well—yea, better without them: for they not only cost us more than they are worth, to the full amount of their supposed value, and therefore cost us useless labor to procure them; but many of them also cost us much time and labor to take care of, and enjoy them. Wherefore, upon the whole, to the full amount both of the possession and enjoyment, voluntary slaves to our unnatural lusts—our depraved appetites. Therefore the Apostle positively declares, that if any man love these things,—that is, have and indulge a taste for the possession and enjoyment of them,—"The love of the Father is not in him." Indeed, how can it be otherwise? seeing that "no man *can serve both God and Mammon:*" and, that the indulgence of these unlawful lusts, is the grand object of the mammon of unrighteousness. The all-important query, then, is, how shall we get rid of those evil propensities?—how shall we defend ourselves against them, seeing that the *whole world* is under their influence: and that the imagination of man's heart is evil from his youth"? Gen. viii. 21. Why, surely it must be a very difficult matter, seeing that both from within and from without, man is under the influence of vicious excitements; leading him continually to the very things he ought to avoid. There appears, therefore, no way of avoiding those evils, but absolute determined self-denial. Indeed, our Lord has expressly said so.—Matth. xvi. 24; Luke ix. 23.; and xiv. 26, 27, 33. Now let any man but duly consider these quotations, and he will clearly perceive, that nothing short of the most unlimited self-denial will qualify a person for becoming a real follower of Christ. This, however, ought not to discourage any, seeing that the reward is infinitely great; for "he that overcomes" those difficulties of self-denying obedience, "shall inherit all things; Rev. xxi. 7.—"shall be an heir of God—a joint heir with Christ." Rom. viii. 17. And, in the mean time, for the encouragement of all such, ample provisions are made, and efficient means divinely appointed for the enjoyment of them; which, if duly used, will not only crown the devout practitioner with ultimate success; but will also, in the mean time, make him as happy in his present condition, as he can be out of heaven. Now of these, the second injunction in our premises, and the means divinely appointed for effecting it, are a most blissful and comprehensive specimen. The injunction—"Keep yourselves in the love of God"—is one of the most blissful and happifying nature; and so are the means prescribed for effecting it—"Building up yourselves on your most holy faith,—praying in the Holy Spirit,—looking for the mercy of our Lord Jesus Christ unto eternal life." Now can any exercises under heaven be more blissful than these? Or can any conceivable state of mind be more so, than that which those holy exercises are designed to maintain and promote? Nor, indeed, can we conceive of any means more direct and powerful for that blissful purpose. These things, then, being so happily adjusted to promote and secure both our present and future happiness, what remains but to understand and practise them as we ought? For this purpose we shall briefly review them. First—"Building up yourselves on your most holy faith." Now this is first in order;—for faith is the principle and measure of all true religious enjoyment:—it is the intelligent belief of divine testimony; and is therefore defined by the

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Apostle to be "the substance of things hoped for, the evidence of things not seen;" because it furnishes the mind with real substantial ideas upon which it dwells with a corresponding interest. Consequently, the mind must attain the knowledge of the truth in order to faith: and then contemplate, meditate, and reflect upon it; and also, for social improvement, converse about it, in order to maintain and increase it. These things being evidently so, this comprehensive exercise throws us back upon the entire subject of divine revelation; respecting the past, the present, and future; and, of course, calls up to our attention all the important facts and documents divinely intended for our edification, comfort, and salvation; and thus imprints them upon our minds, so that we cannot forget them. Thus are we happily prepared to walk in the light of those divine documents which constitute our faith; the direct tendency of which is to fill our hearts with the love of God, which is the very principle and substance of all true holiness; for which cause the Christian faith is called most holy. Our next and immediate duty, then, is to build ourselves up on this most holy faith, by continual additions to the subject matter of it, which, we have seen, is knowledge; and, also, to the virtuous attainments which proceed from this knowledge; that thus "giving all diligence, we may continue to add to our faith," not only "knowledge," but also "courage, temperance, patience, godliness, brotherly kindness and love." For we are divinely assured, that in so doing we shall never fall; but shall at last enjoy a most gracious and hearty welcome into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 5–11. Next, in order to this blissful and successful upbuilding of ourselves on our most holy faith, we are divinely directed to continue praying in the Holy Spirit—an exercise this, as delightful as it is effectual. For what can be more natural, and, of course, more grateful to the Christian who is begotten and born of the Spirit, than believingly to cast himself upon his assistance and direction, when approaching the throne of grace? Nor, indeed, can we imagine any thing more effectual. For this is the confidence that we are authorized to have; "that if we ask any thing according to the will of God, he hears us." And, consequently, "that we have the petitions that we desired of him." 1 John. v. 14, 15. And also—that whatever we ask according to the dictation or suggestion of the Holy Spirit, is according to the divine will, and therefore will be certainly granted. Rom. viii. 26, 27. Thus in the exercise of our most holy faith in our great High Priest for acceptance, and in the Holy Spirit of promise for assistance, we are authorized and enabled to draw near with true hearts, in full assurance of faith. Heb. x, 21, 22.

Now, as this blissful assurance has a direct and powerful tendency to keep the believer in the love of God; so has it also to enable him to realize the third and last item of the means in our text divinely appointed for this most blissful purpose:—that is—"Looking for the mercy of our Lord Jesus Christ unto eternal life."—For surely this confident expectation of this crowning privilege, this ultimate consummation of all his hopes, cannot exceed his present confidence of access to God, and acceptance with him, through his great High Priest. But this divine assurance enjoyed and maintained, by the proper use of the divinely appointed means, the believer can look forward with undoubt-

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ing certainty to this glorious consummation; and, of course, be filled—yea, captivated by the love of God. "For we love him because he first loved us." John iv. 19. These things being evidently—necessarily so, it therefore becomes our most important duty and highest privilege, so to exercise ourselves in the due use of these divinely appointed means, as to keep the love of God, manifested in Christ, continually before our minds: and our hearts in the full assurance of our interest in it: for without this, neither the love of God to us, nor love to him, can be cherished and realized in our hearts. We must therefore make our holy religion our main business, our chief concern, if we would realize and enjoy it. T. C.

BY-LAWS OF BETHANY COLLEGE.

The Faculty shall be composed of the President and Professors; a majority of whom, at any regular or legally notified meeting, shall constitute a quorum; and at all meetings of the Faculty the President, when present, shall preside.

The President shall exercise a general superintendence and control over the Institution.

A Secretary shall be chosen, who shall keep a faithful record of the proceedings of the Faculty; which, at all times, shall be subject to the examination of the Trustees.

The regular meetings of the Faculty shall be held on the first Monday of every month during the session. Special meetings shall be called by the President at his discretion, or upon request of any one of the Professors; of which due notice shall be given to the Faculty by the Secretary.

The collegiate year shall commence on the 1st day of September, and terminate on the 4th of July following.

Students who remain at College during the recess, shall be under the control of the Faculty, and may have access to the Library, subject only to a charge of twelve dollars for boarding, washing, &c.

Each Professor shall have a general charge or oversight of the Students, and especially when in attendance upon his department; subject in all cases, however, to the superintendance of the President.

It shall constitute a part of the duties of each Professor to keep a regular account of the absence of each member of his class, the degree of his attention and proficiency, and of his general demeanor, and report the same at the monthly meetings of the Faculty, to be forwarded by the Secretary to the parent or guardian of the Student.

Each Professor shall make a monthly report to the President—exhibiting the days and the subject of lecture and examination, and the time occupied by each respectively.

It shall be the duty of the President to prepare and lay before the Trustees at every annual meeting, a consolidated report, founded on the monthly reports of the Professors—exhibiting, 1st. A concise and clear statement of the heads of the lectures or subjects of instruction delivered or taught by each of the Professors during the year. 2d. A statement of the number of times which any Professor shall have

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failed to lecture or attend his class on the regular days appointed for such purposes, the time occupied by each Professor in the delivery of his lectures and the examination of his classes, and the number of times each Professor shall have failed to make his monthly report.

The College Hall shall be opened every Lord's day morning for religious worship and instruction, to be performed by respectable ministers of various denominations; and it shall be the duty of all Students to attend worship either there or at some other place.—Ministers of the gospel, and pious young men of indigent circumstances, preparing for the ministry in any of the religious denominations, shall be permitted to attend College without charge of tuition.

No Student shall be guilty of non-attendance on school, inattention to the exercises prescribed, misbehaviour, or any indecorum in school.

No Student shall permit any disturbing noises in his room, or make them any where within the precincts of the College.

No Student shall introduce, keep, or use within the precincts of the College, weapons or arms of any kind, or gunpowder, or keep a servant, horse, or dog.

Riotous, disorderly, indecent, or contumacious conduct of any Student shall be punished by any of the modes hereinafter mentioned, at the discretion of the President, Professors, or Faculty.

Habits of expense, of dissoluteness, of dissipation, of playing at games of chance, of profane swearing, or of any immoral or useless indulgences, obstructive to the acquisition of science, or otherwise pernicious in their influence, shall be subject to any of the punishments hereinafter prescribed. And every Student who shall, within the precincts of the College, introduce, keep, or use any spiritous or vinous liquors, or any cards, dice, or other implements of gaming, shall be subject to like punishment.

Any Student violating or contemning any order of the President or Faculty, or insubordinate to any lawful sentence pronounced against him, shall be deemed guilty of contumacy, and punished at the discretion of the Faculty.

Smoking segars, or any other use of tobacco, is at all times strictly forbidden within the College precincts.

Injuring or defacing in any manner whatsoever, by writing or otherwise, the buildings, fences, gates, trees, shrubbery, &c., of the Institution, is strictly forbidden; and any Student so offending shall be subject to fine and punishment at the discretion of the Faculty.

Playing at any games, or indulging in any unbecoming conduct on the Lord's day, shall be regarded as disorderly conduct, subjecting the offender to the action of the Faculty.

The use of musical instruments is interdicted before dinner, after 10 o'clock at night, and on Lord's days.

No Student shall be permitted to absent himself from College without permission from the President.

Every Student shall deposite with the President, or some one of the Faculty, if his parents or guardians require it, all the money, checks, bills, drafts, and other available funds, which he shall have in his possession, or under his control, in any manner intended to defray his expenses while a Student of Bethany College.

In like manner, if requested, he shall deposite with the President, or

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some one of the Faculty, all the funds he shall receive while a Student of Bethany College, for the purposes aforesaid.

At the end of the first half session he shall deposite enough to pay the expenses of the second half, or balance of the session; and if any Student fail to pay in advance the last instalment of his expenses, as herein required, and shall be in default ten days, the President shall report him to the Faculty, that proper measures may be taken to compel performance, and, if necessary, to punish the defaulter.

When the Student shall deposite any funds with the President, or any of the Faculty, he shall take from him a fair receipt, stating the amount deposited and the several purposes to which it is to be applied; and the person with whom he deposites shall disburse the same by payment and settlement with the Treasurer for his College dues, and in payment of such necessary personal expenses and pecuniary advancements as he may authorize or deem necessary—acting for the time as guardian over his pecuniary affairs. And at the end of each session, or when required, he shall render an account of his disbursements, and pay over the balance, if any. No Student, thus depositing, shall contract a debt or make any purchase without the written permission of his Bursar; and for every thing purchased by him he shall forthwith pay the cash or draw upon his Bursar, except upon license from the President as hereafter provided.

The President of Bethany College shall be, and is hereby empowered to grant licence to Students of this Institution to contract such debts as he may think proper, in the manner contemplated and authorized by the first section of the Act of the General Assembly, regulating and restraining the terms on which credit shall be allowed to Students, passed on the 1st of March, 1838.

Any Student contracting any debt forbidden by the provisions of the Act aforesaid, shall be subject to punishment at the discretion of the Faculty.

The bell shall be rung every morning throughout the collegiate year at dawn. The Students shall rise at this signal, and assemble in the rooms for general meeting, to attend on worship, at such hour as the Faculty may determine.

It shall be the duty of the President to keep a general supervision of the internal management of the Steward's Inn.

On matriculating each Student shall sign his name in a book, to be kept for that purpose by the Secretary; in which shall be stated his age, the name and residence of his father or guardian, under a caption in the following words, which shall be distinctly read to him before he signs his name, viz.—'After having carefully read the Rules and Regulations of Bethany College, I subscribe myself a Student thereof; and promise to be punctual, orderly at worship, recitations, and all the College exercises; to be diligent in study; to be strictly moral in language and conduct; to be respectful to the Officers of the Institution and courteous to my fellow-Students; and that I enter the College with a desire to reap the benefit of its instruction, and with a determined resolution to conform to all its laws and regulations.'

The dress of the Students shall be uniform and plain—shall be of a dark grey, or black color—at a price not exceeding six dollars a-yard —and the coat shall be made single-breasted, and the collar bound

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round with braid, and a star worked in black silk on each end of it: Provided, that a Student may be allowed to wear any clothes which he may have had when he matriculated; and in Summer any cheap light garments approved by the Faculty. It is also recommended by the Trustees that the Kentucky Jeans be selected as the cloth for common wearing apparel.

The punishments shall be—1st. Reproof by a Professor, or by the President, privately, or in presence of the class of the offender, or of the whole school, or dismission from the class during the day. 2d. Rustication, dismission, and expulsion. The first may be executed by the President or any one of the Faculty. The second shall require the action of the Faculty; and in case of expulsion the sentence shall not be final till confirmed by the Trustees.

Rustication shall be a suspension of College privileges, and removal from the precincts to some retired place, designated in the sentence of rustication, for a term not less than one, nor more than four weeks.

Dismission shall be a discharge and removal from the College, and entire severance of all College rights and privileges for the balance of the collegiate year during which such sentence may have been pronounced.

Expulsion being a sentence of reprobation, shall be a cancelling of of all College honors, rights, and privileges forever; and no Student who may have been expelled from this or any other Literary Institution, shall, during the continuance of such sentence, ever be permitted to enter the precincts of this College.

Upon the infliction of any of the second class of punishments, it shall be the duty of the President promptly to inform the parent or guardian of the Student, of such sentence.

It shall be the duty of the Steward to visit the rooms of the Students at least once-a-week, for the purpose of seeing that the servants do their duty, and that the comfort of the Students is sufficiently attended to.

The Steward shall furnish the Students with clean sheets and pillow-cases at least once-a-fortnight, and with clean towels at least twice-a-week.

It shall be the duty of the Steward to have the rooms of the Students well swept and ventilated every day, and to take such other means for promoting the comfort and health of the department as the President may require.

The Steward shall be required to furnish to the President a list of such Students as may be absent from any meal, and of those who do not appear till half an hour after the bell has been rung.

The Steward shall not be required to furnish meals for Students who are not in the dining room within half an hour from the ringing of the bell—unless good reason can be shown for such absence.

From the 1st of September to the 1st of March following, the hour of breakfast shall be from 7 to 8 o'clock; of dinner, 1 o'clock; and supper, 6 to 7 o'clock, as the Faculty may decide. From the 1st of March to the 4th of July, the hours shall be 6 to 7 o'clock A. M., 1 o'clock, and 6 to 7 o'clock P. M., as the Faculty shall determine; at which hours the College bell shall be rung, and the dining-room opened.

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When any servant about the Steward's Inn, from bad habits or misconduct, shall be deemed by the Faculty unfit to remain at Bethany College, it shall be the duty of the Steward to dismiss such servant; and upon failure to do so, upon proper notice, he shall be liable to fine at the discretion of the Faculty.

The Steward shall be responsible for the cleanliness of the tenements and grounds in his occupation, and shall cause the sweepings and offal from them to be daily removed to such places as may be designated by the President or Faculty. If he fail herein he shall be fined for each offence at the discretion of the Faculty.

The practice of keeping or raising hogs within the precincts is forbidden; and any one living within the precincts and violating this prohibition, shall be liable to a fine of not less than one, nor more than ten dollars, for each hog or pig kept within the precincts more than 24 hours, to be assessed by the Faculty.

The Steward shall not furnish luxurious fare to the Students; but the fare shall be plentiful, plain, served neatly, and well dressed—of good and wholesome viands—and in all its details conformable to such rules as the Faculty may prescribe.

The Steward shall furnish boarding, lodging, washing, fuel, and one candle for every two Students till bed hour; also, proper attendance of servants for domestic and menial duties, and attendance upon the immediate vicinage requirements of Students; the details of all which shall be regulated by the Faculty; for all of which his compensation shall be one hundred dollars for each Student per collegiate year. The clothes to be washed for each Student shall not exceed nine pieces in Winter, and twelve in Summer, per week; and whenever the washing shall not be done in proper manner, the Faculty may authorize the Students to have it done elsewhere, and deduct the price thereof from his board.

Students entering College after the commencement of the collegiate year, shall pay board only for the time unexpired, at the yearly rate.

If at any time the Steward shall fail to comply with the rules herein before prescribed, or with such as may hereafter be prescribed by the Faculty, there shall be such deduction made from the amount of board allowed him as the Faculty shall judge proper.

The Faculty shall have power from time to time to prescribe regulations of police, not inconsistent with the laws of the land or the enactments of this Board; which regulations shall be submitted to the Trustees at their next succeeding meeting, and shall be in force till disapproved by the Trustees or repealed by the Faculty.

The President, in connexion with the Professor of each department, shall decide upon the course of studies, the times to be occupied in lecturing and examining, by each and all the details connected with the studies, &c. of the Institution; and shall report such arrangements as may be adopted to the Board of Trustees at their next meeting thereafter.

Any person residing in the vicinage of the College may be permitted to attend College studies, boarding at his residence, subject to such tuition fees as the Faculty may think proper.

A. CAMPBELL, *President.*

W. F. M ARNY, *Secretary.*

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COMMENCEMENT OF BETHANY COLLEGE.

This Institution commenced its career on the day appointed, under more favorable auspices than could have been expected. The contemplated number of Students were not all in attendance, a few having been detained through personal or family afflictions, and some other difficulties, till the ensuing spring. Seldom have so many students from regions so various and remote, been assembled at the commencement of any literary institution. The Professors also, according to expectation, were all present—one only, Mr. W. W. Eaton, of St. John's, New Brunswick, excepted. The appointment of this gentlemen to the chair of English Literature at the October meeting of the Board, was so recent as to preclude his presence at our commencement. Meanwhile, till his arrival, his place, in part, is filled by the other Professors, and in part by a special teacher appointed *pro tempore*.

To organize, arrange, and classify a new Institution, composed of so many youth of such diverse studies and attainments, from the Græca Majora, and various branches of mathematical and physical sciences, down to the elements of literature, without any previous knowledge of their habits, proficiency, or the methods of instruction under which they had been so far educated—is a task and a labor which none but the initiated and experienced can comprehend.

We have already formed more than twenty classes. Of these the first meets at half past 6 in the morning. To form and establish that most healthful and useful habit of rising early, I chose that early hour for my lectures on sacred history, for Bible-readings, and worship. My residence being just three-fourths of a mile from the College, gave me, for November and December, a very invigorating exercise of riding or walking that distance every morning before day-light. For January and February Professor Stuart will occupy that hour, while I occupy his from 8 to 9. Our classes are not all disposed of till about half past 4 in the evening.

Having been no little retarded and disappointed in getting some rooms of our College edifice finished before this time, we have to contend with the difficulties of having the class-rooms in the Steward's Inn. Studying, reciting, and boarding in one edifice, though spacious, is by no means so desirable. A degree of confusion under the best police imaginable is, in such cases, inevitable. This calls for greater labors on the part of the Professors, and occasions more discipline than would likely occur under our anticipated arrangements. We expect to be in the College Edifice early in the Spring. It affords,

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however, this advantage, that a more intimate acquaintance is formed with the manners and habits of every pupil than is possible in other circumstances, it being almost impossible to conceal, for any length of time, any impropriety of behaviour from the observation of some of the Professors.

We are peculiarly happy, in the main, in the assortment of students which has fallen to our lot. About one-third of them are professors of religion; and, with a very few exceptions, they are all good students. I have seldom known so many diligent and orderly students, in the same aggregate, in any Institution. We have had, indeed, a few cases of discipline; and, from the evident good effect of these, we are confirmed in our opinion that a prompt, decided, and impartial course will, notwithstanding the great defects in family culture and discipline, in most cases succeed well; provided only, that corresponding efforts are made to increase the intelligence and moral feeling of the subjects of such disciplinary proceedings.

It is worthy of remark, however, that those pupils who are pampered and indulged at home, whose passions are gratified, and whose habits are measurably left to the capriciousness of youthful impulse, are easily distinguished from those whose better fortune it is to have more prudent and strict parents—parents that do not regard luxurious eating, drinking, amusement, and all manner of indulgence as the best tokens of parental tenderness and affection, and the great end not only of education, but of human life. Solomon the Wise gives some useful hints on this subject; amongst which will be found some of considerable value even yet—such as, "He that loveth his son chastens him betimes," and "Train up a child in the way that he should go, and when he is old he will not depart from it;" "Folly is bound up in the heart of a child, but the rod of correction" (or strict discipline) "will drive it far from him."

From the indications before us, and the experiment begun, we are more sanguine than ever that if the Christian and benevolent public will second our efforts and our enterprize, as we are confidently of opinion that they ought, our begun Institution can and will be made a source and fountain of extensive blessings to society, both civil and religious. But from an exhibit of all that has been actually donated or subscribed to this Institution, which we intend soon to publish, it will appear that we have not been seconded with that liberality of feeling and assistance which an undertaking of such magnitude and promise would seem to command. The times, we admit, are hard, and form a very plausible and handsome excuse for those who believe more in investments in the various stocks and speculations of this day

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promising ten, twenty, or fifty per cent. per annum, than in those stocks which, though they promise ten thousand per cent. through ages of ages, do not instantly fill the pocket with the filthy rags or tinkling *symbols* of our commercial and political currency. But we yet anticipate the liberality of the Christian and benevolent portions of our country, and will yet suffer our patience to have her proper and full effect. A. C.

CONGRATULATIONS OF BETHANY COLLEGE.

Ever since the first announcement of the design of erecting a new Literary and Moral Institution, we have been assailed by various very complimentary notices from some of our editorial contemporaries.—Our Baptist brethren, have, indeed, been not only most forward, but most ardent in presenting their early offerings of good will to this infant Institution. The Religious Herald of Richmond, the Baptist Banner & Pioneer, and even the Cross & Journal, have been prompt to render their early homage by such insinuations as, 'It is nothing but!—O yes! it is designed to build up something!—Mind! he is Treasurer!'

Yes, indeed, it is designed to build up something. What generous insinuations! How indicative of a candid and honorable temper! I know not why these modest and magnanimous gentlemen should engross to themselves all the common sense, learning, and prudence in the world, and preclude us from the privilege of having a school to educate our own children. We have even on the borders of the Ohio a little common sense, and some honest and capable persons who can be Trustees and Managers of an Institution at least half as well as the Baptists have managed the Columbian or the Georgetown College.

True, indeed, we ask 100,000 dollars to erect, furnish, and endow an Institution for some five hundred Students. In this we include college edifices, boarding houses and their furniture, academies, with a library, laboratory, museum, and general apparatus. We desire this outfit for the treble purpose of having a good and extensive seminary for the purpose of making a good education accessible on moderate terms to the many who could not otherwise obtain it, and for the purpose distinctly stated in our By-Laws of bestowing education gratuitously on those whom God has evidently gifted with the powers of doing good. Are these mischievous designs? And if not, have we not as good a right to undertake such an enterprize as they who assail us? And do they not ask most modestly, and yet most clamorously, for aid? Listen to the following from the very *Banner* of the Baptists:—

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"GEORGETOWN COLLEGE.

"It has not been concealed that in carrying on this Institution until the notes obtained by President Giddings became due, there will be a large deficit. Whether the number of students be great or small, a corps of instructors must be kept up to carry forward all the studies of regular College classes. All the subscriptions yet paid in, amount to but about one instalment—four remain to be paid, of which three are not yet due. When these shall have all been paid, the interest of the fund will, if the number of students be not less than one hundred, support the College. In the meantime, the deficit will amount to about *twelve thousand dollars*.

"The Trustees feel anxious on this subject; and so ought every intelligent Baptist to feel. But it seems impossible to move the denomination to action. Elder W. C. Buck was appointed General Agent, in the strong confidence that he would be able to raise the money. But the total amount of subscriptions, obtained by him, was eight hundred dollars. I am confined to my post with daily duties in College, direct or indirect, amounting to eight or nine hours a-day; and can travel only in vacations. Such intervals have been improved, and most of the wealthy counties in the state visited. But the new subscriptions obtained amount to but about *two thousand dollars*, with promises of about as much more. This is for the *building*, and does not relieve the deficit.

"As the experience of brother Buck and myself show that the necessary amount cannot be made up by large donations, I proposed the plan of raising throughout the state, a sum equal to one dollar per member in each church. A number of our largest Associations have recommended the plan. If carried out, this measure will place the College where it will *never need farther pecuniary aid*. All that is now wanting is $12,000 to meet the deficit; $5,000 to finish the building; $10,000 for a Library; and $5,000 for apparatus. The College will then be fully endowed, and occasional legacies will enable the Trustees to appoint more Professors, and additional buildings, and increase the number of beneficiaries.

"It will not be best, in every case, to introduce the above named proposal into church meeting. It is only necessary that some one brother, and one sister, draw up subscription papers, and set out to obtain subscriptions, to be paid within three months from the date of the paper. Let every member give what they please, less or more, even down to 25 cents. In distant counties what is made up, may be deposited with the local agent. Has not the College a few friends, in every church who will undertake this?

"If this plan fails, and relief is not obtained in some other way, I shall recommend that the College be wholly *suspended*, till the endowment fund be collected; and shall have remained at interest, till it accumulates to an amount sufficient to prevent all future embarrassment. The time necessary to produce an adequate accumulation, would be about ten or eleven years. Sad as it would be to be deprived of our only College for so long a time, it would be better than to consume our capital, and finally be just where we started. Brethren, the decision rests with you. HOWARD MALCOM."

November 19, 1841.

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Have they not already had subscribed some 50,000 dollars for this same Georgetown College? and yet by way of supplying the deficit, they ask for only 32,000. Comes it not, then, most gracefully from such an institution as the Georgetown, that yet demands 32,000 dollars—or from the Columbian, that has already swallowed down 150,000 dollars, or some such little sum, to annoy us for asking a less sum for an Institution large enough for 500 Students?

No strange or novel spirit has moved us on the subject of education. We have always plead the cause of education—of good common schools, academies, colleges, and all other means of relieving society of so much ignorance, vice, and misery. We have seldom refused any of the solicitors for the erection of schools, colleges, or even meeting-houses, who have called upon us for aid. And were it reasonable or allowable to boast a little under such a pressure of circumstances, we might say, that we did not upbraid either Baptist, Methodist, or Presbyterian, when they asked us for a token of our good will towards the erection of a college. We have, indeed, been debarred admission into the meeting-houses and colleges we have assisted to erect, when asked by some of the community to address them in those very buildings. But enough of this. The age of sectarian hate is fast passing away; and we intend that, so far as we can, our college shall endeavor to accelerate the progress of liberal and comprehensive views, and to expose the true character of those little spirits whose only element is controversy, and whose only aliment is the faults, real or imaginary, of those who stand in the way of their schemes of rivalry and personal or sectarian aggrandizement. A. C

News from the Churches.

Indianapolis, Indiana, June 16, 1841.

Our meeting is just over, and I snatch a moment from other matters to write you a little letter. Our annual meeting (considering the disappointment of your not coming) went off quite well. Ten were immersed during the meeting, and six others added to the congregation.

Brother John Smith of Kentucky, that veteran of the cross, was here; and if ever the truth as it is in Jesus was taught *by short hand* in Indianapolis, it certainly was during this meeting. Brethren Taffe, Begg, and Brown, were here also, from Kentucky. We had much able teaching by various brethren; indeed all who spoke acquitted themselves like men. And could we have got the ears of the town, (for that the sects take care to secure against,) we would no doubt have seen a signal triumph of the truth. Indeed, I think much has been gained already. The Baptist brethren, seeing us very much crowded on Lord's day afternoon, (the forenoon service, being in a grove at some distance,) kindly tendered us the use of their meeting-house for the evening. We accepted the offer, and one of our brethren delivered a discourse in the Baptist house of worship on Lord's day evening.* On Monday, the next day, the colored people (who have a house of worship here) requested, both verbally and in writing, that we should send them a preacher, which we did by old brother Smith giving them one of his best preaches.

These details are, however, not to the point. I commenced this letter for the purpose

* We had also a discourse at our own house.

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of renewing our request that you should make us a visit this season yet If you could come in about a couple of months, and follow up the efforts that have been made during this meeting, and remove prejudices that our being misrepresented causes many honest minds to entertain against us, I have no doubt but much good would be the result. Can you not come? Do try.

There is another subject on which I wish to make a remark or two. It seems, from what Elder Smith tells us, that James M'Vay has been playing off in Kentucky his old tricks of gulling the communnity, and *swindling* (for I can call it by no softer name) the brethren out of their money and property. And after creating quite an excitement and baptizing a goodly number of persons, set them together by the ears and left them. Brother Campbell, I put it to you to know whether we have not all (you and us) done wrong to let the favorable opportunity pass that presented itself a couple of years ago, to place before the world in its proper light the character of that man?

Facts and circumstances abundantly sufficient *at that time* were on hand; and by a prompt and fearless course, would, in all probability, have saved the cause in Kentucky from the fatal stab it has recently received through his means. Now what say you? Shall we again lie still and let him patch up this matter and go on to another field of operation? I think you will say, *No*. Brother Smith (Elder John) is determined to make the *truth* known, and to know what it is, that he may make it known If you should conclude to publish him, let me know, and I can probably furnish some evidence on the subject of which the Gilkinson affidavit treats.

In much love, yours for the truth, B. K. SMITH.

Augusta, N. J., November 2, 1841.

DISCUSSION ON UNIVERSALISM.

MR CAMPBELL:

Dear Sir—I have just returned from a public and oral debate, held between Rev. T. J Sawyer of New York city, and Elder E. G. Holland of New York state.

The discussion was held in Hones Dale, Pa., a very pleasing and growing town. Mr. Sawyer is a man of collegiate attainments, and is known far and near as a champion of Universalism. Mr Holland is a young man of about 21, and, as to erudition and scholarship, is probably much in advance of Mr. Sawyer; at least the lengthy discussion lately held between them has left this idea as a general and indelible impression.

The first question was, "Is all the punishment and misery due to sin committed in this life, wholly exhausted in, or confined to, this life; or are they continued beyond the Resurrection?" Notwithstanding Mr Sawyer's previous knowledge of the question, on arriving he refused to discuss this proposition, since it would throw him on the affirmative. He said that *he* did *not know* but sin was punished hereafter for millions of millions of years untold! Therefore he preferred such a modification of it as would only require him to negate H's proofs, and to maintain that neither Reason nor Revelation taught any such sentiment!! Of course his faith was not very strong: and rather than urge it to its extremity, brother H. consented to the following modification—viz. "Is the doctrine of future punishment for sin, committed in this life, taught by Reason or Revelation." The discussion was opened on last Thursday evening by Mr. Holland. He began with the evidences furnished by Reason. As it was taken as a given principle that a *perfect* retribution must exist in the universe, *Reason* is properly appealed to in furnishing evidence that such a retribution *does not* take place in *this world*. This necessarily carries it into the future state And in Reason's domain were found arguments too numerous to mention, and of such conclusive character as proved in the main invulnerable and invincible. The *direct* testimonies of Revelation were then appealed to. On this proposition three days and four evenings were exhausted New arguments were continually given. On the third evening Mr Sawyer *plead* for the discussion of the question to be brought to a close!! He said that he could not stay—that he must return to his parish. The Universalist who had obtained his services for the debate, made a motion to have it closed! This was seconded by the Universalist Minister of the place! Mr. H. and his friends promptly opposed this movement; and as the congregation, which was large and respectable, and decidedly in favor of having it continued, the motion died and the controversy went on.

Mr. H's argument from *gehenna* was overwhelming. So it was felt by Mr. Sawyer. His reply was lame, accompanied by the apology that he was at so great a distance from his library, &c Notwithstanding he had the principal Universalist books present. Toward the close of the first question Mr. S lost his self-control, and used language quite foreign to the subject.

On the second question, "Is the doctrine of the final holiness and happiness of all men taught in the Scriptures?" Mr. Sawyer had the lead, and of course could close the discussion of it when he pleased Well how did it go? He took just one evening, and presented the philosophy and theology of his favorite dogma. Mr. H. followed him close, not leaving a text in his possession, and sweeping away his philosophy on the attributes of God entire. And what then? Why, with professed regret he bid adieu to the whole matter, and left the next morning for the city. As for the Universalists, some said they were tired of the discussion; and others, that they had not time to attend to it further!!

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Mr. Holland offered to meet Mr. Sawyer at a more convenient season, if he wished. This offer, however, met with no encouragement. So ended the whole matter, greatly to the honor of Christian truth,

I never before saw the fallacy of that system so exposed, and cannot think Mr. S. will preach a universal heaven with the same confidence as heretofore. O "vain religion"! how long—how long will deluded men continue to rest upon thy promises?

Yours in Christ, N. SUMMERBELL.

Pleasant Hill, Maury county, Tennessee, December 3, 1841.

In the counties of Maury, Giles, Marshall, and Bedford, we have about seventeen congregations, containing about 1376 members in all, of whom 25 are *preachers* (of some sort.) The churches in the above district have agreed to hold semi annual meetings for co-operation purposes. A large portion of time at these meetings is to be appropriated to examining the scriptures, that we may ascertain thereby what *they* teach in relation to *all* things pertaining to the kingdom of God and the name of Jesus Christ. Our next meeting to be holden in Columbia, commencing on Saturday before the 2d Lord's day in May next. We invite brethren from a distance to attend; not that we care so much about *their* preaching, but we wish to be taught the way of the Lord more perfectly. Dear brother Campbell, do exert all the powers of your giant intellect in stirring up the disciples in all the length and breadth of the circulation of the Millennial Harbinger, to the doing of the sayings of Jesus our common Lord!

May the blessing of God rest on Bethany College in all its holy undertakings!

JOSHUA K. SPEER.

Golconda, Kentucky, December 17, 1841.

An attempt was made in this place by brother M'Cool, the only public defender of our claims in any part of this region, to establish a church on the pure principles of the gospel. A church has been constituted, consisting of nine members. Three were received by baptism—the humble writer of this making one of the happy number. Three weeks from Wednesday last three others will unite themselves by repentance, faith, and obedience to the word. Can you not send us help? A pious faithful, and devoted servant of the Cross, would be well received here, and might be instrumental in doing a great amount of good for the Redeemer's cause in these ends of the earth. Send help if possible; for we expect great opposition from the sects. I know I speak the sentiments of all the dear disciples of this place. Should you send help, direct him to call on me or brother Richmond, residing at this place. SAMUEL ROPER.

Home, Scott county, Indiana, November 10, 1841.

Since my last to you the good cause of our blessed Redeemer has greatly advanced. The members of Union meeting-house formerly numbered fourteen only, now counts fifty-five, most of whom united with us from the Baptists, one from the Methodists, and three from the world. JOHN F. WARMOTH.

Hopkinsville, Kentucky, December 11, 1841.

There is a meeting now in progress at this place. Already sixteen persons have been immersed, and a good prospect for many more. Brother Elley has thus far been the principal laborer. Brother J. H. Jones, of Ohio, and brother Anderson, together with other proclaimers, are here. The citizens of Hopkinsville are much interested. The brethren are talking about sustaining Evangelists; and while their hearts are warmed by the truth; and they sustain the good cause by their liberal contributions, I hope they will not forget or neglect to contribute something to the College.

J. D. FERGUSON.

Georgetown, Kentucky, November 26, 1841.

I have just reached home from a trip of nineteen days. I had the assistance of brother A. Kendrick at Harrodsburg, where we gained 20 additions; 5 of them were students of Bacon College, and 4 female pupils of the Greenville Institute, conducted by brother Mullins. Both institutions are in a good condition, and are doing well. Of the students in the College Proper 21 are members of the church, and 5 in the Preparatory Department. I then made my way to Louisville, where I labored with brother Hall for eleven days in the city and at a place 6 miles east of it. We were fortunate to gain 28 additions; making 48 in less than three weeks. There is no doubt that our labors will result in many more additions in a short time. Brother Kendrick at the same time labored at North Middletown and Mount Sterling, whilst brother Rice labored at Sharpsburg and assisted him at the other places. The result of their labors was about 40 additions.—Thus we have, by our joint labors, added near 100 members to the good cause. May the Lord bless the efforts of all the holy brethren in this best of all causes, and enable every one to act worthy of our high calling as sons and daughters of the Lord! May the Lord bless your efforts to estaqlish your College, and may it prove a blessing to the rising generation! J T. JOHNSON.

Palmyra, Missouri, October 26, 1841.

Since my last communication we have, through the joint labors of brethren Brown, of Kentucky, and Hatchett, of Illinois, received by confession and otherwise, one hundred members more—seventy five in Palmyra; and the balance at brother Merritt's, ten miles north of this place, on the north of Fabius river. I have not heard of the ancient gospel

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triumphing as it does here since the commencement of this reformation. The Lord adds daily to the congregations, and the disciples are filled with righteousness, and peace, and joy in the Holy Spirit

Our meeting was carried on during the General Methodistic Conference for the State of Missouri. They reported one hundred and twenty Preachers in the Conference, and a few mourners at the bench; and we had brother Brown and myself, and the above result. The congregations of Shelbyville, Monticello, Houston, and Palmyra have chosen brother Hatchitt and myself to evangelize for the coming or current year.

J. CREATH, Jr.

Vallania, Indiana, October 12, 1841.

As you are always gratified to hear of the success of the good cause for which you have so triumphantly and with such untiring zeal contended, I therefore hastily inform you that at a meeting in last August, at Mount Ibird, Ky. five persons were immersed. Also, ten were added in Jefferson county, Ia.—four by immersion, and six from the Baptists; twelve at Marion, in the same county, by baptism. Brother Thompson, of Ohio, during last summer, discipled fifty-six, baptizing them in Denning county, Ia. From present appearances it seems that sectarianism in this state is destined to die temporally, spiritually, and, I hope, eternally.

NEWTON SHORT.

Lexington, Kentucky, December 13, 1841.

Since I last wrote you, a few days ago, the good work is still progressing Within the last ten days we have had an accession to the cause in this city of 52 persons—40 by confession and immersion. Among the number one Episcopalian, one Presbyterian, and two Methodists; besides several that had been Methodists on trial Two Baptists and one immersed Presbyterian, and nine brethren by letter and recommendation. We have meeting this morning and to-night, and confidently expect more additions.

J. G. CHINN.

Winchester, Clark county Kentucky, November 22, 1841.

I have just returned from a trip to the Green River country, where we had a very pleasant time with the brethren. Brother John Steel was with me part of the time, who resides in that section, and who is a most excellent brother and fellow-laborer in the Lord. We commenced our labors in Columbia, Adair county, on Friday before the third Lord's day in September, where we labored in all for nine days. Thirty-two were immersed, and one united from the Baptists, making thirty-three additions We then visited Bethel meeting house, where we labored for three days Eleven were immersed, and two united from the Baptists, making thirteen additions. We then visited Mount Gilead meeting-house, in Green county, where we labored for ten days. Twenty eight were immersed, and four united from the Baptists, making thirty-two additions there. We then visited brother Dudley's meeting-house, where we labored for two days. Two were immersed, one united from the Baptists, and one restored; making four additions there We then visited Jamestown, Russel county, Kentucky, where we labored for eight days. Ten were immersed, and two united; making twelve additions there. We then visited Burkesville, Cumberland county, Ky., where we labored five days. Sixteen were immersed, two united from the Cumberland Presbyterians, and two from the Methodists, who had been immersed, which made twenty additions there. We then visited Campbellsville, Green county, where we labored three days. One was baptized. We then came to Perryville, Mercer county, where we delivered one discourse, at the close of which we gave an invitation. One came forward and made the good confession, and we immersed her the next morning; which makes in all one hundred and sixteen additions to the army of the faithful during our trip of about six weeks. Thanks to the name of the Lord for his glorious gospel, through which life and immortality are brought to light!

W. P. CLARK.

Chagrin Falls, November 8, 1841.

After a rough passage on Lake Erie, I arrived at home the night of the 5th, having been gone eight weeks with my brother, A. S. Hayden, in the state of New York. The church at Williamsville, where A. P. Jones lives, is doing well. At our meeting there, September 12, seventeen were added. In Bennington, Wyoming county, nine. It was a new place: brother Jones had spoken there a few times, and immersed three. The people (a few only at first) heard with much interest and profit, and a first rate impression was made. One elderly lady who, with her two sons, were immersed, on parting with us at the water, said—

"This is the way I long have sought,
And mourn'd because I found it not."

The few converts there were exceedingly happy; and the Baptists, though their Elder opposed, came and heard, and said to us, "You should stay a week longer."

We went thence to Somerset, Niagara county, and immersed two Thence to Throopsville, Cayuga county, 6 days—immersed eight. Brother Lowell came a few days after, and three more added. The church there have had much difficulty in consequence of the "antipreach" doctrine, which has kept them back for years; but they are completely saved from that now, and a happier people I never saw—united and affectionate. The good brother J. M Bartlett labors with them, and has added one since.

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In Pompey five were immersed. We stopped in Syracuse, and saw those few good brothers and sisters that remain there; but did not preach in the place.

The church in Cicero only wants a prudent patient man to take care of them, to render the church happy and triumphant over all opposition.

We passed thence to Ira, Cayuga county, where the Baptists cheerfully gave us their house from Friday to Tuesday morning, and came also to hear. The Presbyterians who, having no preaching, came to hear, the house was filled, and a happy effect upon all was apparent. The church was much aroused, and four were added. In Victory the brethren had been quite on the back ground; but began to revive before we came; and in the short stay of two nights and a day, ten were immersed.

Spent but one day in Butler, Wayne county. Doing well there.

We spent four or five days in Tyre, Seneca county—eight immersed. Brother Bartlett has immersed a number there within the last year.

We parted then, and I came to Elba, Gennesee county—labored in company with brother Jones three days. A number evidently convinced, but none obeyed the gospel.

A. S. Hayden went to Jordan, in Canada, where the people came some twenty, some thirty, and some sixty miles to hear the gospel. Three were immersed. They have had no visit of any of the preaching brethren for a year. The church is doing well, having a good eldership. There is good reason to believe that injustice has been done brother Z. T. Green on the pages of the Millennial Harbinger by one Mr. Ash. Brother Bradt, of Jordan, is a man to be depended on, and he informed us of Ash's character.

The brethren south will perhaps think that 70 additions in two months is small for two men having the help also of others on the way. But they must remember we are not equal to the mighty men in the South; also, there is a vast difference between the influence of the reformation at the South and at the North. I have no doubt but if many churches were planted all over New York, they would flourish and shine to the glory of Christ and his uncorrupted word, at least equal to any in any other part of America. But it is more difficult to begin Indeed, there is no other way but to take a thorough course of teaching the people. Eloquence without it, will avail nothing.

WILLIAM HAYDEN.

THE COMING OF THE LORD.—*No. XI.*

From recent indications our periodical is likely to be more worthy of its title than was anticipated. Its fourteenth volume, or the seventh of the new series, will certainly usher in the Millennium if our friends and brethren of the North are competent and veritable interpreters of the prophecies. The new or millennial dispensation will commence in *eighteen hundred and forty-three.* The expectation is most delightfully entertained and loudly proclaimed by many fervid spirits in the North, and from them the contagion is spreading to the West and South-West. It is confidently believed and positively asserted that the present earth and heaven, and the present world, will come to their end in 1843—at the most distant moment. An eternal Millennium then commences; and, for the first time since the Sermon on the Mount, will the third of the nine benedictions of the Saviour be fulfilled—"Happy the meek, for they shall inherit the earth." The dead will be raised within two years, and all the wicked shall be destroyed. The kingdom will be given to the saints, and they shall for ever possess it. The Jews will neither be converted nor restored. Babylon will never fall any more than Jerusalem and Philadelphia, in the general catastrophe. The world will be 6000 years old in the month of September, 1843, and as a *thief in the night* will the Son of Man certainly appear about that time.

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We are, from our editorial position in society, and under the broad banner which we have assumed, compelled to attend more particularly to Millennial affairs, and propose during the current volume to give our readers both sides of this soul-absorbing question. We will impartially set their arguments in order before our readers, and as candidly state our objections:—

Extracts from the Signs of the Times.

"I believe the glorious appearing of the Saviour will be between the fall of the Ottoman empire, which will probably take place this year, and the termination of 1843; and that by the end of that year all the scenes of judgment and trouble will be passed, and, in the expressive language of inspiration, '*the sanctuary will be cleansed.*' But at what point of time between these periods Christ will make his appearance, whether in 1841–2, or 3, I know not. The signs of the times, as foretold in the Bible, will indicate his near approach; but for the precise time we are commanded to watch." J. LEITCH.

"Mr. Miller has recently given a course of 18 lectures in this city. The effect has been very powerful on all classes of the community. The church has been aroused to action. Multitudes are under deep conviction of the truth. A goodly number have turned to the Lord with purpose of heart, and are now rejoicing in hope.

The great body of the clergy in this city affect to despise Mr. Miller for his ignorance, &c. But they have been made to feel his power, and from their various pulpit preparations it would seem that they were perfectly aware that Mr. M. and his subject are of more importance than they are willing otherwise to admit. Some are preaching against it. Some few are favorable: some are wise enough to avail themselves of the good influence produced, to build up their churches.

Well, the subject is agitated, and we rejoice. Whether they oppose or defend it, it will do its work—it cannot be suppressed—it will accomplish the object which God designed. It will prove a savor of life unto life, or of death unto death."

"*Solution* 3. 'And they shall not teach every man his neighbor, and every man his brother,' &c. When shall they not?—Answer: When this old covenant of faith lasts, it is incumbent on the faithful to say to their neighbors, 'Know the Lord.' But when this dispensation ends, and the Lord appears in his glory, every eye *shall* see him; every knee shall bow before him; no man shall need say to his brother, Lo, here! or Lo, there! 'Know the Lord; for all shall know me from the least to the greatest.' This vision is not of this world, but of the world to come. So long as the gospel stands, it must be preached; 'Know the Lord;' and when the glorious appearing of the Lord puts an end to the gospel dispensation, all will know him without the aid of a teacher, or preacher, a coming in his kingdom.

"*Solution* 4. 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.' For the explanation we need only read on, as follows:—'And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; *because* thou hast taken to thee thy great power, and hast reigned, and the nations

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were angry, and thy wrath is come, and *the time of the dead that they should be judged*, and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth.' Rev. xi. 15 to 18. The whole passage perfectly explains itself. The kingdoms of this world become the kingdoms of our Lord, and of his Christ, not by the repentance of all living nations, but by his resurrection of the dead; 'the times of the dead, that they should be judged.' And Christ's reign 'forever and ever' is not over this world of mortality; but over his servants, the prophets, saints, 'and them that fear thy name, small and great,' in immortal bodies; and them that destroy the earth he will destroy. This scene, therefore, has for itself no place in this world; it belongs with all the preceding, to the great day of judgment, and to the resurrection of the dead

"*Solution* 5. 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, earth, and the sea, and the fountains of waters.' Rev. xiv. 6–7. This passage perfectly explains itself. The flying angel carries the gospel to all nations, *for a warning* to them that dwell on the face of the earth. The angel does not say, 'Give glory to God; for the time of this world's conversion is come!'—although this is the idea that the god of this world contrives to infuse into the hearts of the Lord's people. The angel does not say, 'Fear God; for Christendom is now to be made co-extensive with the earth; the saints are to rule over all nations;' although such is the language men are ready to put into their mouths; and on it they build a frail hope of this world's conversion. But this is the word of the flying angel, uttered with a loud voice, saying, 'Fear God, and give glory to him; *for the hour of his judgment is come!*' "

Signs of the Times.

We ask from the friends and proclaimers of the "*second advent near*," especially from their editors and pamphleteers, a reciprocation of our civilities. We will give to our readers every prominent argument and exposition of particular prophecies found in their publications, and we will expect from them a republication of our objections to their expositions and views. We will state our difficulties and objections in the most candid manner, and will be desirous to have them obviated, if possible. We have no objections to the immediate personal return of the Messiah within their computations; on the contrary, we would regard it as glad tidings of great joy to all the children of God, who love the kingdom and the appearing of our Lord and Saviour Jesus Christ. Nothing can be more exhilarating than the thought that within the short period of two years from this date, all our misfortunes, cares, vexations, sins, sorrows, and afflictions will be for ever past; that we shall witness the destruction of one world and the creation of another; and that we shall see the whole family

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of God redeemed from the grave, surrounding the throne of God and the Lamb! Who would not desire that such a consummation was just at the door! On that hypothesis, there are myriads of us who would never die—millions that will never be laid in the grave. In a moment, in the twinkling of an eye we shall be present with the Lord, transformed and converted into immortal men. This, indeed, would be an everlasting gospel. We have occasion only to regret that the evidence on which it is proposed to us is, in our esteem, insufficient. But, perhaps, we may be somewhat biassed in favor of a more extended conversion of the world to Christ than this view warrants; which, indeed, is the only valid drawback we can imagine to occur to any one whose hopes and whose treasures are in heaven. A. C.

From the Christian Publisher.

THE CAUSES WHICH IMPEDE THE PROGRESS OF THE GOSPEL.—*No. III.*

1. *Too great thirst for riches.*—This evil must be added to those noticed in our last number, as presenting a formidable obstacle to the progress of the good cause both in our own hearts and in the world. It is a sin the most prevalent of all others, and most pernicious and damning in its effects. It consumes all piety, dries up all religious interest, burns out the conscience, withers the hand of Christian liberality, makes men selfish, narrow-minded, unfeeling, inhuman, and reckless of their own peace of mind and comfort of circumstances. Under its blighting and corrupting influence, the church, which should present a band of honest, faithful, and benevolent citizens, sinks down into a swindling, faithless, cruel body.

The scriptures abound with strong and urgent declarations and denunciations of this golden sin: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in *destruction* and *perdition*"—"For the love of money is the root of all evil; which, while some have coveted, they have erred from the faith and pierced themselves through with many sorrows." The numerous apostates of this speculating and trading nation abundantly confirm the truth here uttered by Paul. Solomon says, "He that maketh haste to be rich shall not be innocent," or unpunished; and the wreck of fortune and of character, which are the fruitful results of the inordinate zeal and adventurous enterprize of this age, confirm the wisdom of the proverb, "He that trusteth in riches shall fall." This is Heaven's decree, and will be executed. How can Christianity flourish in the midst of such a mercenary and mammon spirit as this generation presents, since "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." "Weep and howl, *then*, ye rich men."

He who was richer and wiser than any man of his age, said, "A good name is rather to be chosen than riches." But many professed Christians barter their fair reputations for filthy lucre. They involve themselves in accumulated debt, in their phrenzied excitement to trade

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and make money, and under the aggravating pressure of pecuniary embarrassment their integrity and veracity are forfeited, and their want of punctuality and faithfulness becomes proverbial even among unbelievers. Inordinate thirst for gold, and the madness that prompts them "to make haste to be rich," cause them to forsake safe and sure business, which allowed peace of mind, while it afforded ample competency, to engage in overgrown and dangerous enterprizes, to the hazard of all certainty, of all tranquility, of all leisure, and consequently of all religious enjoyment and godliness. Scores, yea, thousands of Christians, once comfortable, happy, and useful, but now destitute, miserable, and devoid of moral weight and influence, can trace their downfall to this accursed passion, which first destroyed their contentment, then drove them to hazardous speculations, and finally engulphed them in inextricable bankruptcy, both of character and of property.

From such causes not only is the religious vitality of those involved in these disasters extinguished, but a general and injurious reproach is brought upon the cause of religion. Those who should have been ensamples of moderation and prudence have been instigators of inordinate and extravagant speculations,—those who should have restrained the wayward tendency of man to worldly ambition and worldly gain have led in the destructive course—those who should have been living examples of fidelity, punctuality, honesty, and unfailing veracity, have counted all these virtues as nought for filthy lucre's sake.

The restraining and chastening principles and dictates of our sublime and holy religion, must correct these evils before it can efficiently operate upon this age, and commend its heavenly origin.

We had rather see a church destitute of riches, and emphatically made up of "the poor of the earth," all walking in godliness and humble dependence upon the Father of mercies, than to have a church replete only with the rich extortioners,—with those whose wealth has been purchased at the hazard of all peace of mind, all approbation of conscience, and all the cherished principles of the gospel.

We earnestly entreat the brethren to cease their excessive efforts to "lay up treasures on earth where moth and rust corrupt and where thieves break through and steal," and to lend their time, their energies, their all to the accumulation of those treasures which "moth and rust cannot corrupt nor thieves break through and steal." Having a "competency let us be therewith content." "Godliness with contentment is great gain." "We brought nothing into the world, and can carry nothing out of it." Our time is short. The winding-sheet that shall shroud our last and only remains may be now ready prepared. "This night our souls may be required of us." Time is but a span—eternity is immeasurable! This life is but a vapor—eternal life is commensurate with the years of the Most High! If we lose the riches, pleasures, and honors of earth, we lose but an empty bubble, which, if obtained, would burst and dissolve away at the first touch of death; but if we lose heaven, we lose ALL! Heaven gained is all—its wealth outweighs the wealth of the universe besides. Jewels that never perish and pleasures lasting as the mind will eternally enure to the immortal spirit. "There's nothing true but heaven!" Lord, teach us to feel this truth.

J. W. G.

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VARIOUS NOTICES.

"Conversations at the Carleton House," an "Essay on the Necessity of a New Organization of Churches," together with other communications, have been reluctantly laid over till our next.

We expected long ere now to have received a reply of some sort from Elder Peck, touching his proposition for a discussion of the subject of spiritual influence; but we have neither heard nor seen one word from him since our last. Can any one inform us of the cause of this singular taciturnity?

"The Christian Publisher" has been constrained, either through the evangelical labors of the brethren who so ably and usefully conducted it, or because of the want of sufficient stimulus and sustenance, to assume the monthly form, and to re-appear in its old costume, at one dollar per annum, in advance. We have always regarded this paper as a judicious and excellent coadjutor in the work of reformation in Virginia.

"The Israelite," conducted by brother Field, is at work in Indiana, and redeeming its pledges.

"The Heretic Detector," having done its work in Ohio, the Editor has migrated into Kentucky; and having located himself at Bacon College, Harrodsburgh, has commenced "The Christian Family Library and Journal of Biblical Science," as before announced. We have seen its first number. It is handsomely got up, and is in good keeping with its Prospectus. A. C.

☞ The indisposition of the Professor of Languages, in Bethany College, for some three weeks, having thrown his classes upon my hand—is my apology for numerous delinquencies to my correspondents. A. C.

"NEWTON FEMALE INSTITUTE."

Trustees—W. E. Matthews, President; Samuel Davis, Secretary; D. L. Phares, A. Pate, D. Williams, all of Wilkinson county; Judge N. MacDougal, of Port Gibson; R. R. Sharkey, of Claiborne county; Washington Birch, of Fayette; Robert Benton, of Louisiana.

Faculty—D. L. Phares, Principal; ——, Instructress; ——, ——.

This Institution will be opened for the reception of pupils on the 3d day of January, 1842. The location affords to parents strong inducements to send their children here to be educated. The place is not surpassed by any in the South for health and morality. In the village is the Whitesville Academy, (for males,) in which are taught all the branches comprising a collegiate course. The Trustees of the Institute will secure the services of the best teachers whom they can employ. There will be at least one instructer for every 15 pupils tl will be attempted to elevate the standard of female education. All the

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faculties, physical, intellectual, and moral, will be so trained as to render the pupil an ornament to the best society, and useful to her fellow-beings

TERMS.

The year will be divided into two sessions, of 23 weeks each; and two vacations—viz. one to continue two weeks in the Winter; and the other in the Summer, of four weeks.

Tuition—In all the English branches, per sessions,	$20 00
Ancient or Modern Languages,	16 00
Board and Lodging per month,	12 00
Washing,	1 50
Fuel and Lights in bed rooms,	1 00
in school-rooms,	0 50

ORNAMENTAL branches at teachers' prices, or as ordered by the Trustees.

No pupil will be admitted for less than one session. All charges for each session must be paid in advance.

The Institute will be furnished, at its opening, with a well-selected Library of nearly 1000 volumes; and, as soon as practicable, with various apparatus, chemical and philosophical.

Whitesville, Wilkinson county, Mi.
September 25th, 1841.

THE NINTH SESSION OF THE

"FEMALE COLLEGIATE INSTITUTE,"

At Georgetown, Kentucky, will be opened on Monday, the 7th of March, and closed on the 22d of July following, with a Public Examination.

T. F. JOHNSON, A. M., *Principal.*
Miss GEORGETTA HAVEN, } *Assistants.*
Miss CAROLINE STANWOOD, }
Mr. GEORGE HEIDELBERG, *Prof. of Music.*

The Principal pledges himself to have, at all times, a Teacher of superior attainments and experience, to every 15 pupils.

The present Assistants are regular graduates of the best Female Seminaries in the United States, and have been teaching six years. They live in the family of the Principal, and have constant care of the boarders.

The advantages of a splendid Philosophical and Chemical Apparatus, enjoyed by the pupils of this Institution, will be appreciated by all who know any thing of the Natural Sciences, and the difficulty of teaching them by the catechetical system.

The Teacher of Music has no superior in this country, and devotes his whole time to the pupils of this School. He keeps five Pianos at the Institute for the benefit of his class, that each member may practise from one to two hours every day.

The pupils are made to take abundant exercise in the open air. Scrupulous regard is had to the condition of their sleeping apartments, which they are required to keep in the neatest order and well ventilated. On the lot is a never failing fountain of the purest water; also a large Ice-house, filled every season, and a Bath-house, to which the pupils have free access.

These arrangements show the care which the conductors of this Institution feel for the health and comfort of their pupils. It may be stated further, that up to the close of this 8th session, only one case of serious illness has occurred among the pupils, and this was contracted at her home during the Christmas recess.

TERMS.

For Tuition, Boarding, Washing, Fuel, Candles, Fire in Bed-rooms, and Use of Library, per session of 20 weeks,	$75 00
Music Lessons, per quarter,	15 00
Use of the Piano, do	2 00

Wax-work, Shell-work, Embroidery, Drawing, and Painting, at Teacher's prices.

Pupils who desire it, will be taught to translate the French or Latin, without charge.—Those who prefer it, can always have the services of a French Teacher from Lexington, twice a week, for $10 per quarter.

☞ The charges will be required invariably in advance.

Georgetown, December 25, 1841.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *FEBRUARY*, 1842. No. II.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXIV.

NEW TESTAMENT.

Olympas. Not merely for the sake of variety, but for your farther improvement in the first principles of the Christian institution, I have thought it expedient to intermit for a few lessons the book of Genesis, and to take a few readings in the New Testament. You will, therefore, turn over to the evangelical history, and read this morning the first chapter of Luke.

Thomas. Why not begin with Matthew, seeing he is placed at the beginning of the book?

Olympas. Matthew, indeed, it is agreed is the oldest of the four Evangelists. He wrote first; but he is not so full, nor so methodical as Luke, especially in the early incidents of the Christian history. Now, as we wish to trace every thing with accuracy belonging to our holy religion, and to arrange in order and harmony the incidents, facts, and events found in the sacred biographers, and his views of the New Institution, I desire you to read Luke's preface, and to observe the reason which he offers by way of apology for his attempting the matter.

[Thomas having read the Preface, *Olympas* proceeded.]

You will observe from this apology and dedication to Theophilus, that the Christian religion, its author, and its propagators had even at this early period attracted much attention; and that the demand for information on the whole subject was so great as to call for numerous accounts and narratives from the hands of those who were first converted to the faith. From Luke's account both of these contemporaries and himself, we would expect from him a more copious and methodical history of the whole affairs of that day, than from any of his predecessors in the work. And as to his competence to the

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task, and fidelity in executing it, the work itself and the concurring voice of all antiquity fully and satisfactorily avouch. Writing in Greece, and being better educated in that language, as well as more conversant with the characters of history amongst foreign nations, than any of the other three elect writers, his narrative has always been regarded, so far as the human character of the work is considered, as the most finished and instructive of them all, though in various particulars not so full as the testimonies of either Matthew or John.

It has another excellence that gives it superior claims to our attention at this time. Besides its being together with the book of the Acts of the Apostles, a concise and perspicuous narrative of all the great facts and events of the first sixty-three years of the gospel history, it affords us the greatest variety of facts and documents from which to deduce the doctrine of Christ in the inductive manner, which is a capital object of the examination which we are now about to undertake. The spirit and tendency of the age is in favor of the inductive mode of communicating and acquiring knowledge on all subjects. In the Christian religion it has scarcely, if at all, been introduced. We purpose, then, making an effort to acquire the knowledge of the doctrine of Christ by a strictly inductive method of considering the voluminous facts, precepts, and promises of the sacred writings of this Book of Life.

We shall, for the time being, seem to ourselves, as far as possible, mere learners, ignorant of all that we already know, and as seeking to acquire for the first time in our lives an understanding of Christ's religion. In attempting this we shall use all the terms, and only the terms found in the Book, indicative of new facts, ideas, or institutions. A most minute analysis of the whole narrative may then be expected, and such allusions and references to the other memoirs of Jesus Christ and the Apostles as will make out in our minds a congruous, orderly, and comprehensive view of the whole matters of fact and of faith reported to us by the original witnesses and Apostles of Christ.

We shall endeavor to cultivate a very intimate acquaintance with every name of place or person however remotely introduced, or connected with the subject of these writings—of course always noting those of the most interest and importance to the clear intelligence of the doctrine of Christ's religion.

These things premised, we shall now farther hear you read, Thomas, the first 25 verses of the 1st chapter of Luke; and then we shall attend to the preamble.

[The verses being read, *Olympas* farther proceeded.]

Tell me, William, of what does Luke propose to write?

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William. "A declaration or narrative of the things most surely believed" among the Christians.

Olympas. From whom had he this information of the things *most surely believed*, Reuben?

Reuben. "From those who from the beginning were eye-witnesses and ministers of the word."

Olympas. What, then, is the difference between the information received from Luke and the Apostles, Eliza?

Eliza. Luke did not first see and hear from the lips of the Messiah and others the things here reported, while the ear-witnesses and first ministers of the word did.

Olympas. In what attitude, Thomas, does this place Luke before us?

Thomas. In the same attitude as that which Moses held in the book of Genesis. Moses reported what he had learned from indubitable authority. So does Luke.

Olympas. The Prophet, then, utters new and original ideas directly from inspiration; whereas the historian faithfully records what he has learned. The sacred historians are, however, said to be divinely assisted in the matter of the fidelity of their work, as we shall hereafter enforce.

Thomas. We are at a loss to know who Theophilus was, to whom Luke addresses himself in this narrative.

Olympas. So have been our most learned expositors. Many have thought him to be a fictitious character, because the word literally indicates *a friend of God.* But others more rationally suppose him to have been a real person, because of the epithet of nobility accompanying the name—*Kratiste*, (Most Excellent,) being prefixed by Paul to the Roman Governor Felix on two occasions, and once to Festus, as Luke himself narrates, Acts, ch. xxiii. xxiv. & xxv. All disciples are *theophiloi;* and to attach "*Most Excellent*" to one of them as indicative of his profession, would be a solecism in the New Testament. Theophilus was, then, some dignified personage in Greece, most probably converted by Luke, to whom he addresses both this book and that of the Acts of the Apostles. What appears to have been the design of this historian in this narrative, William?

William. That Theophilus might know the certainty of those things in which he had been instructed.

Olympas. We may then expect a clear, full, and well documented narrative of the things believed so confidently by the first Christians. Where does the narrative commence, Eliza?

Eliza. In the 5th verse, with the reign of Herod.

Olympas. What Herod was this, Thomas?

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Thomas. Herod the Great, as Josephus calls him; or Herod the King of Judea.

Olympas. How many Herods are mentioned in the New Testament history?

Thomas. I am not sure that I know them all; but in reading Josephus I observe several persons of the same designations with those mentioned in the New Testament. Herod *the Great*, a proselyte to the Jews' religion, but an Idumean by birth, obtained from the Roman people the government of Judea abont 36 years before the birth of the Messiah. He is called Herod the Great by way of contrast with the other Herods. He was the father of Herod Philip, and Herod Antipas, who married his brother Philip's wife during his life-time. By his son Aristobulus he had the grand-son Herod Agrippa, the same who murdered the Apostle James, the brother of John. This Herod Agrippa was the father of that King Agrippa, brother of Queen Bernice, before whom Paul made his defence, as written Acts xxvi.

Olympas. Can you, Eliza, enumerate all the Herods mentioned in the New Testament?

Eliza. I will try, sir. Herod the Great and his two sons; Herod Philip, and Herod Antipas, his grand-son Herod Agrippa, and his great-grand-son Herod Agrippa the King. In all, five.

Olympas. I once told you from Calmet, Josephus, and others, Reuben, the superlative vices of this family of Herods. Can you recite them?

Reuben. Herod the Great, you said, was a great monster. He married ten wives—murdered his oldest son Antipater—murdered his second wife, Ariamne, and her two sons, Alexander and Aristobulus—murdered the innocents at Bethlehem, for the sake of murdering the Messiah. His son Herod Antipas murdered John the Baptist. His grand-son Herod Agrippa murdered James the Apostle, and machinated the destruction of Peter, but fortunately died suddenly at Cesarea.

Olympas. They were certainly a bloody race. How long did Herod the Great reign over Judea, and who succeeded him, William?

William. He reigned seven and thirty years, and was succeeded by Archelaus his son, who reigned only nine years.

Olympas. After your introduction to the family of the Herods, we shall proceed to other matters in the passage, after a single remark on the prediction of Jacob—"The sceptre," said he, "was not to depart from Judah till Shiloh came." Herod the Idumean was the first prince of foreign blood that sat on the throne of David. Though a proselyte to the Jews' religion, he had nothing in common with the royal family of Judah. Still, under his reign, one year before its close, the

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Shiloh appeared and verified the prediction of his father Jacob—"Unto Shiloh the gathering of the people has been." What other historical facts are related in the portion read, James, Susan, and William?

James. Zacharias was a Priest in the days of Herod, and Elizabeth his wife was also a Levite, of the daughters of Aaron. He was of Abijah.

William. But they had no child, and were both far advanced in years.

Susan. They were both righteous persons.

Thomas. According to this representation a "righteous man" is one that walks in all the commandments and ordinances of the Lord blamelessly.

James. While ministering in the Priest's office it became his lot to burn incense, and he did it.

Susan. "And there appeared to him an angel of the Lord standing at the right side of the altar of incense."

William. His appearance, however, much disconcerted the good man. The angel perceiving this, bade him lay aside his fear, and intimated to him that he should have a son in his old days who was to be "*great in the sight of the Lord.*"

Olympas. Notice, my dear children, this phrase, "*great in the sight of the Lord.*" This is a very different sort of greatness from that which is called by that name in the common acceptation of mankind. Many men have been great in the sight of men, who have been exceedingly little in the sight of God.

William. He was to be to his parents a source of joy and gladness, and many were to rejoice at his birth. He was to be filled with the Holy Spirit from his mother's womb.

James. What is this Holy Spirit?

Olympas. It is called "the Spirit of God," "the Spirit of Holiness." It is the author of our holiness.

Susan. What is holiness?

Olympas. It is sanctification—separation to God—or piety. Any thing devoted or set apart to God, is, in scripture language, holy. God himself is *holy;* therefore his Spirit is the Spirit of Holiness.

William. I know not how any one could be filled with it. The infant John was filled with it. What does that mean?

Olympas. When a person is said to be full of life, full of love, full of joy, or joyful, he is known to be replete with the effects of life, love, joy, &c. Now where the Spirit of God is felt or is present, it is by such manifestations as these. His gracious effects are there. They

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are intelligence or light, love, joy, peace, holiness. The Holy Spirit thus replenished the infant Harbinger.

Reuben. But was it not extraordinary that an infant child should be so?

Olympas. It was, indeed, extraordinary; and therefore John was an extraordinary person all his life.

Susan. Are any children now filled with the Holy Spirit?

Olympas. Not as John was. But all those children who believe in the Lord, and who obey him, do enjoy in their hearts the Spirit of God. And sometimes they may be said to be filled with the Holy Spirit, because they have peace with God, and the love of God is in them, and rejoice in his salvation. Then they sing, and pray, and rejoice in the Lord.

What proofs are given of John's inspiration and sanctification, William?

William. I am not sure that I understand this word *inspiration.* It is indeed said of John that he should turn many of the children of Israel to the Lord, and go before him in the spirit of Elias.

Eliza. What means this spirit and power of Elias?

Olympas. What say you, Thomas?

Thomas. Elias, or Elijah, was a bold, zealous, and holy Prophet, who preached righteousness and reproved iniquity with great promptness and decision.

Olympas. When did he flourish?

Thomas. In the days of Ahab king of Israel, about 910 years before Christ. He reproved Ahab for his impiety and idolatry, and boldly opposed, and exterminated the false prophets of his day. He was finally translated to heaven, and was in this signal manner approved of God.

Olympas. The return of Elijah from heaven to earth was promised through Malachi to the Jewish people, and that prediction is verified in sending one of his spirit and power.

William. But did not Elijah literally visit Judea before the last end of that nation?

Olympas. Yes, he appeared on Mount Tabor, at the transfiguration, in company with Moses, when Peter, James, and John had a glimpse of these two greatest of men.

Susan. What means the word *inspiration?*

Olympas. Adam was literally inspired by the breath of the Almighty. This is the origin of the term. Every one who received the Spirit of God as the Spirit of Revelation, was said to be inspired in the figurative sense of that word. But this is not said of any but the holy men of God, who spake and wrote as they were moved by the Holy Spirit.

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Thomas. Might not those who now receive the Spirit be said to be inspired as well as they?

Olympas. They might, indeed; but not with the Spirit as the Spirit of a new revelation; but as furnishing them with the principles of divine life. God has promised the influences and consolations of his Spirit to those believers who ask him for this splendid gift. Christians need it as much as they need breath. A man can as readily live without breath as a Christian without God's Holy Spirit, animating and sustaining him with his continual aids and comforts. What a mercy it is then, that, as without the Spirit of Christ we can do nothing, this unspeakable gift is tendered to all his disciples who ask for it sincerely and in faith.—But here we must pause for the present.

A. C.

THE COMING OF THE LORD.—*No. XII.*

THE immediate personal return, or coming of the Lord, is a subject daily assuming more importance and exciting greater interest in the esteem of many professors. We promise our readers an impartial view of the evidence for and against the doctrine of the immediate personal return. In examining the recent developments on that subject as they appear in sundry publications, I find "the History and Doctrine of the Millennium, by *Henry Dana Ward*, being a Discourse in the Conference on the Second Advent near, at Boston, Mass., October 14, 1840," occupying much space in the consideration of the present Millennarians. A few extracts from it may serve as an introduction to the views of those who are daily inculcating the Second Advent at hand. We shall number these extracts for the sake of future reference:—

1. "The word *millennium* simply means a thousand years. In this sense, the world has seen five millenniums, and above eight-tenths of the sixth. Tradition, by an erroneous chronology, has long regarded the seventh as near, and has expected it to bear such a relation to the previous six millenniums, as the Sabbath of rest bears to the six days of labor in the week; but it is not to be followed by another six of labor: it is to be an *eternal rest*, in holy bliss, for the chosen people and faithful. The time is definitely a thousand years; but it has ever been, and now is, more generally received, in an indefinite sense, for a longer period; nobody can tell how long, but as probably three hundred and sixty thousand years, as one thousand.

"In this common sense I chiefly use the word millennium, to designate a period of heavenly bliss, commencing in the conclusion of this world, and running into eternity with unknown limits; a period of which all prophets have prophesied, and poets sung; the golden age

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and restitution of all things, for which creation longs with outstretched neck in earnest expectation, and we ourselves groan within ourselves, constantly praying, 'Thy kingdom come, thy will be done, as in heaven so in the earth.' It is the resurrection of the dead, in angelic natures, to inherit the promised land in the new earth forever and ever."

The word *millennium*, with the school of Mr. Ward, means an "*eternal rest*, a period of bliss commencing in the conclusion of this world, and running into eternity with unknown limits." "It is the resurrection of the dead, in angelic natures, to inherit the promised land in the new earth for ever and ever."

Mr. Ward and his brethren regard the Millennium of the Apocalypse as a *comet* in the prophetic heavens. His words are—

2. "THE MILLENNIUM OF THE APOCALYPSE. (*A Comet.*)

"This is revealed in Rev. xx., and from the first notice of it by Justin Martyr, has been a stumbling-block to the curious, a sort of absurd quantity to the prophetic mathematicians; an enigma of mystery, glorious, like Melchisedec among kings, and divine like Elijah among prophets; but abstruse as the lineage of that king, and unapproachable as the chariot of fire which carried that prophet into heaven. I have no solution of it quite satisfactory to my own mind, but I have learned to regard it as a comet in the heavenly system, forming and performing a true and important part in the economy of revelation; comet-like, of an orbit so eccentric, and a revolution so diverse among the great doctrines of the heavenly kingdom that no man has yet been able to measure its pathway, to determine its specific gravity, or to calculate its period: and seen in one view, its train on a time sweeps with terrific grandeur over a quarter of the skies, filling all hearts with dismay and alarm; and seen at another time, it dashes in among the moons of a planet, as if it would brush them all away, but absolutely passes off, and leaves them unharmed, unmoved, unshaken, itself pursuing its inscrutable way among the starry host of heaven, without any deviation or perceptible change.

"Before Justin Martyr we have Barnabas, Clement, Ignatius, Polycarp, and Hermas, whose writings record their hope of the coming and kingdom of Christ, as preached in the Evangelists; and I submit to every devout mind, how little we ought to be affected by any new view of divine truth, which first appears in the church after the middle of the second century: it seems to be safer to expound the millennium by the kingdom of heaven, as the apostles and primitive Christians did, than to open a new doctrine out of Rev. xx., which some in the third and fourth centuries attempted to do."

This "*comet* Millennium," so little understood, it will be noted, is the only Millennium of which the whole Bible speaks. This is the Millennium discarded, as I conceive, by this new school, to find room for an "*eternal*" Millennium. A third extract from Mr. Ward will suffice for the present. This has respect to the coming before the Millennium:—

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3. "Many sorts of error have at one time or other been connected with the doctrine of the Lord's coming; but never was the Lord himself left out of the doctrine, until the present age of the reformation; never wise men were found of old, or learned men, willing to believe and teach the coming of the Lord without the Lord's *personally coming;* men willing to believe and stout to maintain the *hope* of the Lord's being personally absent from his own epiphany; (what an absurdity!) men bold to proclaim the Lord's *invisible* "appearing" at hand; (which is a plain contradiction;) men who "love his appearing," which they are sure never to behold, for it is to be afar off or else invisible: invisible, not for the brightness of its glory, but for its hidden spirituality; but now in this age, Christendom goes headlong after a doctrine that would have shamed, I think, the common sense of idolatrous Greece and Rome—to wit: that the Lord's *parousia*, or visible manifestation of *himself*, is one in which himself does not appear! So preposterous an idea does not admit of a plain statement without exposing it to contempt; and yet, as the blessed God has given understanding to man, this *invisible* "epiphany," "parousia," "coming," and "appearing," is now the millenists' doctrine, and deceitful hope: a hope of device which would astonish the primitive ages and martyrs of the church, and fill them with wonder above the admiration they could exhibit in view of our factories, steamers, and trains of men and merchandize, spinning and weaving, and running against wind and tide, through hill and dale, twenty-five miles an hour, without fatigue.

"Truly, an age of inventions this, and one of the most important is least understood; one of eternal moment is every where coming into use, and few consider it; which is, a scripture way to look for our "Nobleman's return" without at all expecting to see himself, or any other: *spiritual way* of enjoying the riches, pomp, and universal dominion of this world, for a long time, in the blood of the first Adam, by proffering the entire glory to the second Adam, in the unseen world!

"The intellectual absurdity and natural impossibility of this new theory would move our laughter, were it only a grave error of the head inoperative upon the heart; but it is connected with the tenderest life of the believer, withdrawing his affections from the Lord of glory. God is manifest in the flesh, a visible object of love and adoration; he left a lively assurance, when he ascended, that he will return with judgment to his enemies, and to be admired of all his holy and chosen people. The first love of the young church was manifest in daily looking for his *parousia*, and in breaking of bread in memory of his dying love, and in the hope of his speedy coming. The falling away has succeeded, until the church of the nineteenth century gives up for a thousand years his epiphany, and tires of the hope of his return, and dismisses from her heart "the love of his appearing."

"This fearful apostacy is one into which Protestants have fallen away beyond Rome herself; justifying the prophet's rebuke of treacherous Judah, whose wickedness exceeded that of backsliding Israel: "Yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters," which are called Samaria and Sodom. Let us not triumph, but rather put on sackcloth, and go softly all the residue of our appointed time, seeing that we have been carried away with

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this dissembling, and that our brethren are blindfold still in the pernicious error."

After this severe castigation for our dullness and dimness of vision, compared with Mr. Ward and his co-operatives in preaching "*the advent near*," we must take heed how we speak in his presence on this mysterious subject.

The mistake, upon the whole, is as much on Mr. W's side as on that of those whom he rebukes: for, be it observed, that we all believe in a literal personal and glorious appearing of the Lord Jesus Christ before "the eternal rest" of which he speaks. But we never read in the Bible of an eternal thousand years reign of the saints, and therefore we are indebted to our New England friends for the illumination recently communicated to us concerning this eternal thousand years—distinct from the "*comet*" Millennium, concerning which our friend Ward acknowledges so much ignorance.

The controversy or the difference is not about a true personal glorious appearance and coming of the Lord, for which all Christians earnestly look; but whether we shall have a Millennium before that coming. Our present Millennarians say No. They deny a Millennium before, and we ask for the evidence of a Millennium after that event. With them there is no general conversion of the world, no triumph of Christianity before the Lord's coming; and with us, and them too, there is no conversion of the world after that coming.

The difficulty seems to be not about a personal glorious return of the Lord—not about the creation of a new earth and heaven; but whether we shall have a verification of the 20th of the Apocalypse in this world at all, or whether it be a prophecy including an eternal rest. Either myself or the Millennarians seem essentially to have mistaken the subject of the Millennium. Is not the Millennium one distinct promise? Is it not a new testament—an apocalyptic intimation? We have but one Millennium in the Divine Volume, and is not that but once spoken of by inspiration? We have no "*comet*" Millennium, solar, lunar, or sidereal. We have but one Millennium—one thousand years literal or figurative, which is to be temporal, and not eternal.

Time is spoken of as surviving the Millennium: "When the thousand years are expired," says John, clearly intimating that there are certain things to transpire afterwards; nay, is it not said that *nations* shall exist when the Millennium shall have forever passed? Are we not told that Satan shall survive it too, and venture upon new schemes of destruction when the Millennium is ended? It is said he "shall go out to deceive the nations that are found in the four quarters of the earth, the number of whose inhabitants are as the sand of the sea." After the Millennium he shall be loosed a "little season."

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To call the resurrection of the just "the Millennium"—to denominate eternity "the Millennium"—to speak of it as the ultimate state of glory and bliss, appear to be introducing a new vocabulary—to be changing the sacred style, and filling the mind with confusion and darkness, rather than with light and order.

Again, John's Millennium is not to be preceded by the coming of the Lord, but by the descent of an angel. An angel descends with a key in one hand, and a great chain in the other. Is this the Lord coming to judgment? Before the descent of this angel he is represented as having judged the great harlot, and as having received the alleluias of the universe for having avenged and destroyed this great confederacy of the allied enemies of Jesus. This descent of the angel and the events of this Millennium are not only afterwards to be, but are represented as a new scene in the drama of earth's existence.

This new Millennium, or this state of things, now called the Millennium, rests not at all upon the twentieth chapter of the Revelation, but upon some other foundation. On what does it rest? Is it not rather an imaginative sketch, a new vision, unsanctioned by New Testament prophecy? If the personal advent of the Lord or his glorious appearing is near at hand, may we not rather conclude that the Millennium is past, and that eternity is the scene that shall next open to the world?

Mr. Miller and many of the new brotherhood are quite definite and intelligible as to the immediate return of the Lord. It is an event just at the door. The world, they say, is 6000 years old, or wants at most but two years of its full time. In "*Eighteen Forty-Three*" the dead shall be raised, this present world pass away, the Lord will appear in glory, and a new order of things begin. This is all clear and intelligible. It would be important to make the premises as clear as the conclusion. I do hope they will labor this point, and give us full and ample evidence. The time is short. At present, so far as illuminated, I protest against their use of the word Millennium at all. It is certainly unauthorized. A. C.

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. II.

I CANNOT conceive of a kingdom without a constitution, an organization, a joint and common interest, and a constant co-operation in reference to its self-preservation and comfortable existence. If Christ have a kingdom on this earth, it must be a community organized,

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united in common interests, in harmonious concert, and conservative of its own integrity and prosperity.

It must, then, have some ways and means of attaining and securing the ends of its existence. It must, then, have bishops or overseers to attend to such matters. The name imports supervision, and indicates authority. But beyond a single community, unless by concert or previous arrangement, or by some constitutional provision, a single bishop's jurisdiction extendeth not. Now if Christ's kingdom consists of ten thousand families, or churches—particular, distinct, and independent communities—how are they to act in concert, maintain unity of interests, or co-operate in any system of conservation or enlargement, unless by consultation and systematic co-operation? I affirm it to be, in my humble opinion, and from years of observation and experience, impossible. The Bible teaches also its impossibility, and suggests a different system.

The Jewish kingdom was a perfect theocracy administered by innumerable functionaries and distinct agencies. It was under Moses, Joshua, and the Judges, governed by elders or special agents raised up for the emergency. From a senatorial and consultative system, it became for a time a monarchical administration; but fell back again under a Sanhedrim, an episcopacy, or eldership, before the close of its various and eventful history.

Christianity, introduced by the Lord in person, by Apostles, Evangelists, and Prophets, was, as has been often demonstrated, placed under the supervision and administration of elders or bishops. These bishops, though raised up and ordained by certain churches, possessed in some way a supervision over cities and districts of country beyond a single congregation. Bishops were ordained in every city so soon as congregations were formed, and these bishops by consultation, either by the way of occasional or periodical meetings, or by internuncios, messengers, or epistles, consulted, advised, and directed the whole communities of Christians in reference to all matters of public interest to the kingdom. They were not lords over God's heritage, over their faith or their conscience, or their estates; but they watched for their souls, and executed the laws of the kingdom. They ruled or administered the affairs of the Christian nation, and directed the energies of the brotherhood in all matters of common interest.

In the course of things the system was greatly corrupted. Unholy and fleshly men sought to add temporal power to the spiritual; and, for filthy lucre's sake, assumed the office, and in the end perverted it into a political and temporal affair. The purer portions of the Christian communities from time to time remonstrated against these abuses,

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and occasionally corrected them. But failing to counteract the onward march of corruption, the office having been usurped by fleshly and ungodly men, they began to dislike the very office and name of bishops and elders, and to seek out new powers and functionaries to administer the affairs of the kingdom. In this tumult of passion and disorder, a fierce democracy arose, and the current ran wholly in favor of what was by contrast called a lay hierarchy. These in time became as great tyrants and despots as the old bishops, and taught the important lesson that the changing of men's names does not change their nature, and that a lay administration differed nothing from a clerical one, save that it wanted the intelligence and the talent, while it possessed the ambition and vain glory of the order it displaced.

The prefixing or the affixing of the epithet *lay* to the title *bishop*, affects not in the least the capacity, disposition, or character of the occupant of the honor. Lay tyrants or ignoramuses are no more to be trusted than the most talented and educated functionaries; and in general the more enlarged the mental dimensions of any public functionary, the more generous and enlarged the principles and acts of his administration. But we need not expatiate on the abuses of things. We only intend to impress upon the mind of the reader that the abuse of any thing is no argument against the use of it.

Soon as a disrespect for hereditary office, or, what is the same thing in effect, under another name, for bishops by succession from the Apostles, the partiality for what we have called *lay bishops*, or those chosen without regard to such sacerdotal and hereditary ordination, gradually increased, and Independency was born. This among many Protestants became a popular theory, and they undertook to reform the church by making every congregation a sort of kingdom of Christ within itself. This view, under various new modifications and accidental attributes, has obtained amongst Congregationalists—much improved and enlarged, however, by the experience of its friends and supporters.

Our Baptist brethren have been partial to it, especially in all the branches and derivations from Welsh and English organizations. In this country they have much improved upon the plan of the Associations, State and Federal Conventions for general and great objects and undertakings. Still, in the fierce democracy of their Congregational movements and disciplinary proceedings, they have been the most disputatious, feeble, and factional people on earth. They are, in the most important and essential of all the ends and uses of government, under the chances of a *gunarchy*. The majority of their churches, nine times in ten, is female—matrons and their daughters. Hence

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the vote on which hangs their disciplinary and congregational affairs and fortunes, is generally, or *may be*, the opinion or predilections of "the weaker vessels." For this reason we have called their government a *gunarchy*, a name indeed not known in church history, nor in our dictionaries; but which in its derivation from that language from which we have derived all our names of government, simply indicates that form of government in which females wear the diadem. Paul would not suffer a woman to speak, much less to vote in the church; yet on their votes, in such a community, may not merely the reception and repudiation of private members depend; but the election and consecration of all their officers, from the deacon to the delegate to the federal convention, or triennial meeting of the board of directory. But we are not without evidence of the indications of a spirit of reformation at work in that denomination which will in due time repudiate this most obnoxious feature of their ecclesiastic administrations.

Close attention to the tendencies of things in the administration of ecclesiastic organizations, will intimate important lessons to those who would test principles by their practical operation. All societies demonstrate in their history not merely the tendency to centralization, but the necessity of a general superintendency of some sort, without which the conservative principle cannot operate to the prosperity and furtherance of the public interests of the community.

But the New Testament itself teaches both by precept and example the necessity of united and concentrated action in the advancement of the kingdom. It lays down some great principles and applies them to the emergencies that arose in the primitive times:—

1. It inculcates the necessity of co-operation, and specifies instances.

2. It inculcates the necessity of two distinct classes of officers in every particular community.

3. It indicates the necessity of a third class of public functionaries, and gives examples of diverse ministries.

4. It exemplifies the utility and the need for special deliberations, and of conventions on peculiar emergencies.

5. It allows not persons to send themselves or to ordain themselves to office; but every where intimates the necessity of choice, selection, mission, and ordination.

6. It inculcates a general superintendency of districts and cities by those who preside over the churches in those districts; that is, it makes it the duty of the Christian ministry, by whatever name it may be called, to take care of the common interests of the kingdom in those places and districts in which it is located and resident.

7. It claims for every functionary the concurrence of those portions

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of the community in which he labors, and holds him responsible to those who send, appoint, or ordain him to office.

Before we look more particularly into the provisions of the New Institution as found in the Record, either for proof or illustration of the items enumerated, we shall suppose that no such provisions existed in the Book itself; and that it contemplated such a perfect independence of communities, called churches, as to make their Christian care, inspection, and co-operation, precisely commensurate with the individual members of a single community. Would it not then follow that Christian communion would also be necessarily narrowed down to the same limits? Whatever are the legitimate boundaries of care, counsel, admonition, reproof, inspection, and co-operation, must necessarily limit Christian worship and the fellowship of saints; else we must suppose the possibility of communion regardless of the character and standing of those with whom we communicate.

But there is a still more delicate and responsible species of communion, sometimes called *ministerial communion*, on the proper exercise of which most essentially depends the character, dignity, and success of the Christian ministry, to which we more especially invite the attention of our brethren. I lay it down as a maxim not to be questioned, that where there is Christian communion of any sort, special or common, there must be an amenability of the participants to some common tribunal, and a mutual responsibility to watch over, and nourish, and comfort one another.

Suppose, then, (but indeed we have not to suppose such a case; for it too often happens,) that numerous communities, each upon its own responsibility and at its own discretion, sends abroad public ministers of the word, without proper regard to the character and attainments of such public functionaries; and that, in their various and extensive peregrinations, they visit the churches and commune with them; will it not follow that, either directly or indirectly, such evangelists and missionaries are responsible to those churches, and to be as subject to reproof, admonition, and general supervision as they are entitled to the aids, encouragement, and Christian hospitalities of the congregations they visit? But is it so amongst us! Are all our public men of such a character, call, and mission as we approve? Or are not some of them their own messengers, or the Apostles of irresponsible communities—without piety, moral character or intelligence, worthy of the countenance, esteem, support, or affection of the Christian communities? And shall we commune with them and recognize them as ministers of Christ, or the messengers and evangelists of his church!—merely because they had either the vanity, self-esteem, or boldness to assume

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an office and a character which neither the church on earth nor in heaven awards to them!

The cause of reformation has suffered more from this portion of its pretended friends than from all its enemies put together. This state of things is indeed generally attendant on the incipiency of all public and social institutions. But we have had a very large portion of this unhappy and mischievous influence to contend with. Every sort of doctrine has been proclaimed by almost all sorts of preachers under the broad banners and with the supposed sanction of the begun reformation. We are glad to follow, rather than to lead public opinion amougst ourselves on this subject. Experience teaches with effect, what theory could not accomplish.

But to return: If the New Covenant made no provision for the induction of its public agents—if it have given to them no public care for one another; if it have allowed every community to do what seems right in its own eyes—if it have given to its public functionaries to go and come, and operate when, where, and as they please—and if they are only amenable, directly or indirectly, to the particular community from which they take their departure; then, indeed, the Great Prophet and Lawgiver of the church has been more negligent of the interests of his kingdom, more inattentive to the connexion between cause and effect, between means and ends, than any other author of a new order of society that ever lived; or his apostles and prime ministers have been less attentive to his instructions and less faithful to their Master and his cause than the common functionaries of our present corrupt systems of human prudence and authority.

There must, then, be some great mistake lurking in the minds of those who imagine that Christ's kingdom is a collection of ten thousand particular communities, each one being wholly absolved from any respect, co-operation, inspection, or subordination in reference to any work or purpose necessary to the carrying out and perfecting that grand system of sanctification and conversion which began in Judea under the rich effusion of the Holy Spirit, and which from Jerusalem has spread as from a radiating centre, through so wide an area as that which at one time or another since has acknowledged the divine character and mission of Jesus of Nazareth as the only Ambassador of Jehovah in setting on foot and in consummating a grand mediatorial and recuperative system, bringing glory to God, peace to earth, and good will among men.

A. C.

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DEMONOLOGY.

JAMESTOWN, O., January 1, 1842.

Dear brother Campbell,

I NEVER have at any time been so gross a materialist as to suppose that the mere organization of matter was of itself that which thought and reasoned, or that life and thought were the mere effects of organization; but at the same time I have not been able to apprehend life nor thought abstract from organization. In the dead body I see organization without life or thought, and in the living body I can apprehend both life and thought; therefore, I conclude they are something added to organization; and this compound of organized matter, life, and thought constitute the *living* SOUL: thus man composed of all these parts, became a living soul; and neither of these parts separately constituted man a living soul. Therefore, when the immortality of man is spoken of, or alluded to in the scriptures, the whole compound is to be understood. The mere incorruptibility of his body would not fill the idea of his immortality, nor would the perpetual existence of life or thought fill the idea without the identity or organization.

The salvation proposed in the gospel I understand to include the whole man, and to preserve his identity forever. The mere salvation of his body, without life or thought, would be but little better than the embalming practised by the ancients; and the salvation of life and thought abstract from the body, would be but little be ter than the practice now prevailing of printing the cogitations of the man and preserving them in the form of a book. In both of these ways we might have the dead constantly among us; but this would be a poor thing I conclude, when compared with the salvation proposed by the resurrection of the dead. This salvation, in which my identity, my life, and my thoughts or ideas are all preserved from destruction, is the salvation I desire and the one which I think is promised in the gospel—then to the limited stock of ideas which is stored away in my memory here, I hope to make constant additions forever; so that the sheet so often written over, to which you allude in your excellent Address on Memory will still contain more and more forever and ever. When ten thousand times ten thousand, and thousands of thousands of such sheets, beginning at different periods of time, are all brought together into one great library, who could not spend an eternity in it? What an infinite field of knowledge is presented before us in contemplating the resurrection from the dead!

In this lively hope I remain yours,

M. WINANS.

JAMESTOWN, O., January 1, 1842.

Dear brother Campbell;

IN the late "Harbinger" you have laid a part of my difficulties on Demonology before your readers, and have added some remarks which are duly appreciated. No man can be more desirous to learn the nature and design of all things mentioned in the New Testament than I am. Since I began to read the scriptures as a revelation from God, I have read them as a revelation, and not as a riddle. I read of demons, and believed in their existence; but I did not understand them

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to be the spirits of dead men, but supposed them to be the messengers of the Devil, by which he inflicted torments on the human family by these agents. I supposed him to compel men to do things contrary to their interests; that they were a kind of task-masters over men, somewhat like the Egyptians were over the children of Israel by the commands of their king Pharaoh, that God for a time thus suffered the Devil to domineer over men; so that he actually claimed universal dominion, and offered to give his dominion to Jesus on the condition that he would worship him, which he refused to do, but determined to wrest the government from him, and deliver men from his tyranny; which work he soon after commenced, and wi h a display of supernatural powers, of which the miracles of Moses were but a shadow, he hurled those demons commissioned of the Devil down to Tartarus, from whence they will not return until the Egyptians who were overwhelmed in the Red Sea, return—they, with all the enemies of God, whether originally angels or men, will be judged in the day appointed, and cast into the lake of fire prepared for the Devil and his angels.

In regard to a spiritual system, I am not sceptical, but fully embrace the doctrine of angels and spirits; but that the system is composed *in* whole or in part of the spirits of dead men, *previous to the resurrection*, is a dogma to which I have not fully assented. I learn that the resurrected saints are to be like unto angels; but that they are so before the resurrection is not told.

The identity of abstract human spirits is beyond my *ken*. When united with bodies, either material or spiritual, I can apprehend and distinguish them; but pure abstract spirit, unmixed with mortal or immortal substance, is too remote to be seen in the lens of my microscope.

I have some curious questions in store about the influence of bodies on spirits and *vice versa*.

Go on and let us know all you have learned about demons; for I am anxious to apprehend that matter.

Yours, M. WINANS.

REMARKS.

Dear brother Winans,

You believe in a spiritual system. You are like Paul—a Pharisee, and not a Sadducee. You believe three things which the ancient and modern Sadducees have not believed—a resurrection of the body, the existence of angels, and of spirits. You believe that no more will come out of the grave than goes into it—you believe what Matthew reports, viz —that after Christ arose from the dead "many *bodies* of the saints came out of their graves and appeared to the living in Jerusalem" You do not believe that any *souls* came out of the graves, but you believe that *bodies* came out of the graves. All that dies goes into the grave, but all of man that dieth not goes somewhere else. The body you believe is a house, a home for the soul; and you believe that the spirit is the *ghost* or guest of that body. You believe that the Holy Spirit of the Old Testament is the Holy Guest or Ghost

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of the New; and that it is so called because it now truly and really dwells in men on this earth. Such, my dear brother, is thy faith.—Now in this you believe in *demons*, or the spirits of dead men, living apart, or "*absent from the body*." From the necessity of your own premises you must believe it, unless you have found a third sort of spirits, or a new race of spirits which the Bible has not revealed nor named. The controversy between Paul and Epicurus, between Priestly and the Christians, between the Materialists and Spiritualists, has but three points—the resurrection of the body, angels and spirits. Spirits and angels are not one point: they are two points. Now the Bible reveals no race of spirits distinct from angels but human spirits. If brother Winans knows of another race of spirits than these, he will confer a great favor on the readers of the Harbinger by giving us a description of them.

Now as demons are interchangeably called "spirits," "uncleah spirits," "evil spirits," in the New Testament, and as that which "returns to God" when the body returns to the dust, is called "the spirit of a man"—as that which Stephen commended to Jesus, when dying, was not his body, but his spirit, we are, from the necessity of the case, as well as from all the other reasons suggested in the Essay on Demonology, constrained to regard demons as the spirits of dead men. The sacred style authorizes no other distinction in spirits than God, angels, and human spirits, bodied and disembodied. If you know of a new class, brother Winans, please define and locate them, and oblige yours sincerely and affectionately,

A. CAMPBELL.

January 22, 1842.

January 22, 1842.

BROTHER WINANS:

My dear Sir—As you presented me with a double epistle on the first instant, I, though not so affluent in time as you, will add a few words more in the form of a second epistle. Are you sure that angels are *spirits* at all? They have not flesh and bones we are sure, and what authority have you for supposing them to be spirits at all? You will say. "He makes his angels spirits;" but you will remember he also adds, "And his ministers are flames of fire." This is spoken of his messengers—the winds, the lightnings, and the agents of Nature. If the saints at the resurrection of the just are made like to the angels, will there not be spirits of angels and mere spirits? "Angels *and* spirits" are not angels *or* spirits. We never read of an angel of any sort entering into a man, unless in some figurative way, as Satan is said to have entered into Judas when his temptation took effect.

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Angels, I presume, are not composed of body, soul, and spirit, as man is; but are simple and single existences. Man was not made in the image of angels; nor were they made in the image of God.—God exists in a bodied and disembodied form: so does man. So I am taught by Apostles and Prophets, and by the Great Teacher himself, who said, 'Men can kill the body, but not the soul.' Of course, then, when men are killed their bodies only are slain, and the spirit escapes. The body of Jesus was slain, but the spiritual existence within was not slain. "A body hast thou prepared me," and that body of flesh he gave for the life of the world.

I make no objections to your opinions about the number of unclean spirits that have haunted the world in the times of the Messiah, or his having sent them down in great multitudes to Tartarus, &c. as affording him an opportunity for demonstrating his divine supremacy over all; and that consequently the earth has been rid of these innumerable hosts that once lorded it over the living race. I will not enter into these speculations; but, as we both wish to understand the *demons* or *unclean spirits* that possessed living men, and were so often exorcised and dispossessed by the Holy Spirit in Jesus and the Apostles, I stand up for the letter of the Old and New Testament and the real antiquities of the world, both Jewish, Pagan, and Christian, on this subject, and as yet remain firm in the conclusion that *demons*, literally and properly so called in the New Testament, were not *angels*, but spirits, human spirits; for we know of no other spirits, because the Bible makes known no other.

I have before said that *spirits* may be literally called angels; but it does not thence follow that angels are literally spirits, or may be so denominated. All men are animals; but all animals are not men. All spirits may be made messengers, or angels; but all messengers are not spirits. When Peter escaped from prison and came to the house of his friends, the disciples believed that it was his spirit or angel that came to the door. Thus we find spirit sometimes called angel. "Their angels do always behold the face of my Father who is in heaven," has been a perplexing phrase to commentators for ages. I have vascillated less or more as to its true import, generally inclining to the notion that those little ones who believed in Jesus were honored with guardian angels who stood before God. But as we have Peter's or "his angel," and "their angels," of the same category, I am not sure but a deeper insight into the demonology of the New Testament has furnished me with a clearer conception of that mysterious phrase. Thus it would mean that the spirits of such persons were favored with the light of God's countenance. I have sometimes supposed that Peter's angel, in the esteem of his Christian contemporaries, might

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have been a *messenger* sent by him to inform the disciples of something he wished them to know. But as we have the two phrases, "his angel" and "their angels" of the same authority, antiquity, and style, I deem it safer to interpret them both by one law; and therefore make them stand for *spirits* here, as they were occasionally so contemplated by the ancients.

We believe many facts we cannot explain. You and I believe a spiritual system; but can we explain it, its mode of existence or operation? We cannot; but we rise to it analogically, as we rise to the conception of the ether. We understand some of the laws of water, of atmosphere; but how little do we know of that ethereal expanse in which all the sublime agents that so incomprehensibly influence the winds, the floods, the lights and lightnings of heaven, and all manner of life terrestrial or planetary—that flood of sublimated matter in which floats a universe of worlds, itself so refined, so attenuated, and so subtle, that it eludes, and will forever elude, the analysis and comprehension of man. Of that unearthly matter, so elastic, imponderable, and pure, who can say what creations have been made, or shall hereafter be made. But enough. You believe in a spiritual system: so do I. We can no more explain how spirits operate on matter or on mind than we can explain how lightnings are generated, animated and influenced by the subtle agents that conglomerate, direct and wield their power.

I therefore go for facts which I can believe, and for definitions which I can understand; of which is the word demon, angel, spirit, and the powers and attributes assigned them. I value the doctrine concerning demons, so far as it is taught, not by the Pope, but by the Spirit, as unanswerable proof a spiritual system, of that power which spirits good and bad may exercise upon men.

Fraternally yours in the hope of perfect knowledge,

A. CAMPBELL.

THE CORINTHIAN SPIRIT.

A PLAIN but well-informed pupil and useful brother in Ohio, sent me the following Sermon. After reading it, I thought of the following anecdote for a text. A preacher of much piety and talent, having made an unusually eloquent discourse on one occasion, was immediately accosted by one of that class of parasites spoken of by our brother, in the following manner:—"Well, Doctor," said he, "you made an excellent discourse to-day—one of the very best." 'Yes, brother, so it would seem, for the Devil told me so before I left the pulpit." A. C.

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THE CORINTHIAN SPIRIT.

If, as is supposed, the faithful delineation of character in the scriptures, is a convincing proof of their inspiration; the *sameness* of the character there revealed, with that disclosed in the living volume of society, will doubtless be deemed a sufficient proof that human nature is unchanged. And does not this reflection yield evidence in another direction in favor of the Bible? For if the accuracy of its delineation of the character of its own time, prove it divine; human nature being the same, does not the suitableness of character of later ages to the descriptions there given, afford proof that the Book we have is the veritable document written by Old Testament Prophets and New Testament Apostles? Avaunt, then, all ye sceptical doubts and difficulties, as to the authenticity of the holy scriptures. This consideration will satisfy hundreds who have not opportunity to consult the critical and historical evidence of the identity of the *Book*.

But this observation is made at this time only to introduce to deserved attention some remarks in relation to a spirit which began to be developed in the church in the days of the Apostles; which increased to a great and dangerous evil in succeeding ages; and which is even yet discoverable in religious society. I mean *the partiality evinced for favorite public speakers*. The workings of this spirit first appeared in the church of Corinth. Paul, aware of its dangerous tendency, promply endeavored to correct the evil. Thus he describes it: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." *Heresy*, then, arose in the church, by an exclusive attachment to particular men; first, perhaps, as *favorites;* and then as *leaders*. But although the Apostle keenly and justly reproves them; saying, "While one of you saith, I am of Paul; and another, I am of Apollos, are you not carnal?"—he could not wholly eradicate the roots of heresy.

Tacitus declares, "that from all quarters, all that is vile and shameful, flows into Rome;" and who but an Apostle could have foretold that this spirit, finding its way to the "Eternal City," would have originated the *Papacy?* When the episcopate of Rome was to be filled, there was not more rivalry in ambitious candidates, than partiality in the members for their favorite. Those in office or high standing often procured the place for one more conspicuous for shining talent, or oratorial display, than for the more grave and useful virtues that save the church. The industrious electioneering that attended these occasions, frequently caused more feuds and jealousies, than the candidate elect could suppress during the period of his occupancy of the office.

Nor was it confined to the days when Romanism was in its infancy. When the "Holy Father" received from the murderer of Mauritius the title of Universal Bishop, this Corinthian spirit experienced a corresponding enlargement. When the papistical chair became vacated by the death of the incumbent, the Cardinals and Bishops, ambitions of preferment, began to survey their prospects and to calculate their chances of success. The members of the church general, or church particular, as the case might be, readily ranged themselves for one or another; and, supported by these factions, the rival candidates, in

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mimic greatness, contended, like Cesar and Pompey, for the empire of Rome.

I would not lead the reader to suppose that this spirit is found alone in the ancient church; or that it is peculiar to the Roman Catholic hierarchy. It is far otherwise: although it is to be hoped, that, with the other corruptions of "the Man of Sin," it is on the decline. But it is still to be seen in all its odious and pernicious features. A 'pulpit,' or an episcopal see is to be filled. The parishioners look around for the man of their choice. Some are for 'Paul,' and some for 'Apollos.' They form into parties; and the persons proposed are regularly served up and dissected. Their comparative merits and talents; their excellencies and defects, are discussed. At length one party prevails; and the person elected is informed of his preferment. Understanding well the part he has to play, he qualifies himself to meet the expectations of his friends. He prepares a few discourses with great care, in which the rules of logic, grammar, and rhetoric are consulted full as much as the "word of the truth of the gospel," He utters them in the softest tones of refined elocution. The ear of criticism is pleased; and the charmed auditory retire in admiration of the preacher. Thus the modern clergymen, professing to derive his doctrines from Paul, cherishes and strengthens that very spirit which Paul brands as heresy in his letter to the Corinthians.

Let none suppose that this spirit, like water or oil, runs in channels, or that it may be confined in particular vessels. It is rather like electricity, that pervades and enters all bodies that have an affinity for it. And do we suppose that the mere sound of reformation can exorcise it from those who are standing on the ancient foundation? It will require something more than a few essays on paper. Nothing but a constant and vigilant watchfulness on the part of all the brotherhood, can detect and destroy this subtile and baleful enemy of all Christian confidence and communion. These partialities for favorite speakers often give occasion for rivalries; rivalries always excite jealousies; and jealousy has more death in it than the poisoned pot of the young Prophets. Is there no desire now to be the greatest? Are there not those even yet who preach Christ from envy, striving to equal or excel in the estimation of the hearers, some brother who is known to be popular? Is not the preacher sometimes tempted to adorn his discourses to excite the admiration of the audience, rather than to speak the truth with simplicity and fervor, that the light and love of heaven may fill the hearts of his hearers? All this but proves the antecedent existence of this Corinthian spirit. For who would thus adorn himself, if he did not know it would secure the applause of the people? Now this is often merely an error, and not to be imputed as a crime. There are many thoughtless people who are always talking, and who never seem to consider the tendency of their indiscreet discourses. But the effect is none the less pernicious. I have known a very good and useful brother, but of no great splendor of talent, totally eclipsed by one of perhaps less moral worth and Christian excellence, who happened to possess some more brilliant and attractive qualities. The brethren were understood to speak, by way of contrast, disparagingly of the humble and persevering man, and he felt himself neglected and injured by them. Now I do not claim to have made any original discovery, but it is true, on this subject at least, that all the evil lies in the two higher degrees of

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comparison. The *positive* is harmless; but the *comparative* and *superlative* contain a *virus* that seldom fails to inoculate the persons under contrast or comparison; the one with jealousy, and the other with vanity. This inoculation may not always take a very deep root; but such decidedly is its evil tendency. All are desirous of showing their respect for the popular orator. They praise his eloquence, and admire his skill and learning. They seek his company, and are delighted in his presence. He is repeatedly urged to renew his visit; while visits from the less showy and more practical brother, are seldom solicited, and little valued. Moreover, if ever a spirit of liberality, in communicating for the temporal necessities of the evangelist, is felt, it is pretty sure to be shown in favor of the eloquent brother. He is liberally rewarded; while a scanty and insufficient pittance sends the other in coldness away. Such gifts are not tendered to the *Lord*, but to *man*. But why should we hold the showy and more successful speaker in higher estimation? He may not, after all, be so useful a man as the more unostentatious and retiring laborer. A husbandman purchased a piece of untamed ground for a garden, and hired four men to prepare and till it. The laborers parcelled out the work: the first taking it upon himself to clear the ground; the second, to break it up and plant the seeds; the third, to keep it clear of weeds and nurse the growing plants; the fourth, to gather in and secure the fruits. Now who thinks the last deserving more reward than the others? Had not a sturdy man cleared off the ground four months before, he would have gathered no fruit.

There is another evil related to this—nay, a branch of the same, which deserves to be mentioned here. It is the practice of bestowing public praise on successful speakers. Judging from epistolary communications sometimes made public, we would conclude that the writers of them were themselves inflated with this Corinthian *gas*. I am aware that Luke bestows an adjective of praise on Apollos; but I imagine it was only to set off in clearer light another and a better quality of which he was possessed; for it seems he had humility enough te be "taught the way of the Lord more perfectly," by an old brother and sister who wrought with their own hands for their support! No praise is bestowed on Peter for that moving discourse which converted three thousand! Perhaps you say he was inspired, and no praise to *Peter*. Well, brother, art thou not inspired? Hast thou no argument or a power to turn men to God, which thou hast not received? If all these arguments, and these "powers of the world to come," were taken from thee, thou mightest be seen, like the heathen, gazing with thine eyes on Mount Olympus. Brethren, praise the Lord, and let him praise his servants. S. H.

INFLUENCE OF THE SPIRIT—*No. III.*

To Elder A. Campbell:

My dear Sir—The proof-sheet of your communication No. 2, reached my office during a long absence. The pressure of business in preparing for a tour of five months, and indispensable engagements since, have prevented an earlier reply.

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I cheerfully give you all due credit for ingenuity in evading the subject, by availing yourself of a clause in your proposition of August, 1839; the *intended* bearing of which escaped my notice. Taking your explanation, it appears the "Baptist Doctor or respectable Scribe" who should have the temerity to enter the lists with the veteran champion of the "Ancient Gospel," has to perform what no other writer ever thought of, and which strikes me as an after-thought of your own, "*put an end to the controversy.*" If the discussion is to be prolonged only on this stipulation, I frankly acknowledge my inability to comply. I can never engage to achieve such an enterprize. I claim no prerogative over any member of the Baptist, or any other denomination—far less over the controvertists of all future time! Hence I can give no such pledge. Really, sir, you have multiplied conditions with startling rapidity. First you require on the part of your opponent, not only the consent, but the entire and respectful silence of his co-editors. Next he must be recognized the champion of the whole Baptist denomination. Then he must subscribe to your misrepresentation and perversion of the distinguished writers of the denomination of former days. Finally, he must pledge himself to "end the controversy" before it is fairly commenced. "This," you say, "is the very object proposed." The proposed "stereotyped volume" once finished, no one hereafter must have the hardihood to touch upon, or breathe a thought on the subject of divine influence.

So simple were my thoughts, and so obscure my perceptions of the proposition you sent forth in August, 1839, that I really supposed an "end of the controversy" meant no more than a close of the discussion between the parties immediately engaged. Am I now to understand you to claim a pledge from me before you can condescend to discuss the subject at issue, that no other persons shall engage in a controversy on the influence of the Spirit, either during the period of our discussion, or at any subsequent period? As all arrangements are presumed to be reciprocal, I inquire if in making the proposition for a discussion "to end the controversy," you regard yourself bound to prevent all other persons from speaking or writing on this subject? Can you control others? Will you engage that no one shall ever agitate the subject after you and I have furnished a book as "an end of the controversy" between us?

You are mistaken—wholly mistaken in your assertion that my co-editors "have refused the identical overture made, of having the discussion to appear simultaneously on the pages of the Baptist Banner and Pioneer." You do them and your readers injustice by such an assertion.

In a former communication you called on me to endorse a particular dogma, that the Spirit, *without the word*, regenerated the soul of the sinner. This you alleged to have been the old Baptist faith. This dogma you charged upon Gill, Fuller, and the old Baptist writers generally. In this you are certainly mistaken. None of these writers depreciated the value and importance of the gospel of Christ, or divine truth in conversion. Probably you have heard this dogma preached by some illiterate Baptists of antinomian cast of doctrine, during your connexion with the denomination; but you do great injustice to the fathers of the last age by such allegations. You will never find such

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a sentiment announced in the writing of Andrew Fuller. "*The gospel worthy of all acceptation,*" was the earliest and most distinguished polemical writings of this great and good man, from the principles of which proceeded most of his other works, and this work in its whole process of argumentation taught the reverse of your allegation. The obligation of every sinner who hears the gospel, to believe it unto salvation, is the fundamental principle of Fuller's polemical writings. Surely you have never read his works, or, reading, you have forgotten, or you would not charge upon Andrew Fuller of teaching the dogma "that the Spirit without the word regenerates the soul!"

The late Robert Hall, a man of transcendant abilities, wrote a tract on the work of the Spirit, which has had an extensive circulation.—Hall was the intimate friend and companion of Fuller, and accorded with him in principles of doctrine. He no where teaches the dogma of regeneration without the word.

The "*Baptist Confession of Faith,*" you are aware, was put forth by the ministers and messengers of seven congregations, in and about London, about two hundred years since, and revised, enlarged, and modified by the ministers and messengers of upwards of one hundred congregations in England and Wales, in 1689, and adopted and republished by the Philadelphia Association, in 1742; yet it teaches a doctrine on the work of the Spirit the very reverse of what you allege.

It teaches that "the whole council of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is contained in the Holy Scriptures"—that "nothing is at any time to be added, whether by a new revelation of the Spirit, or traditions of men"—that "the inward illumination of the Spirit of God is necessary to the saving understanding of such things as are revealed in the word." [See Con. Faith, chap. i, sect. 6.] In describing the office of Christ, as Mediator, (chapter viii, sect. 8.) the Confession says, "To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, uniting them unto himself by his Spirit, revealing unto them, IN AND BY THE WORD, the mystery of salvation; persuading them to *believe and obey*, governing their hearts *by his word and Spirit.*" Believe and obey what? Why the word of truth, or gospel. In chapter x., section 1., on "Effectual Calling," (the same doctrine as is now termed regeneration,) the "Confession" affirms the saints are "effectually called BY HIS WORD AND SPIRIT, out of that state of sin and death, in which they are by nature, to the grace of salvation by Jesus Christ," &c. And section 3d reads—

"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; so also are all other elect persons, *who are incapable of being outwardly called by the ministry of the word.*" I quote this last section, not to excite an unprofitable controversy about infants, but to show that this ancient and numerous convocation of Baptist ministers and messengers from more than one hundred congregations, limited the influences of "the Spirit *without the word* in regeneration" to "infants dying in infancy," and "other elect persons, who are incapable of being outwardly called by the ministry of the word." If you are disposed to controvert this dogma respecting infants, I will freely

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yield all the trophies you may win in maintaining the opposite notion. Your readers will now understand that Baptists in former periods, as at present, held that "saints are effectually called *by his word and Spirit*," from a state of sin "to the grace of salvation by Jesus Christ."

Should you reply to this, I hope and expect you will define now your own belief on this subject. Your own adroitness in keeping back your peculiar notions, artfully evading the point in question, and striving to place your opponents in a false position, does credit to your tactics as a controvertist, but lessens your claims to Christian candor and love for the truth.

With much respect, I am your friend,

J. M. PECK.

Louisville, December 18, 1841.

P. S.—The Agency of the Baptist Publication Society, in which I have engaged since our correspondence commenced, will prevent early and regular replies at present. During the winter I shall be engaged in the Southwestern States, but will avail myself of such opportunities as offer to see and respond to the Harbinger on this subject.

J. M. P.

REPLY TO MR. PECK—*No. III.*

ELDER PECK:

My kind Sir—You commend *my* ingenuity to the great detriment of *your* ingenuousness. An *ingenuous* man is much more amiable than an *ingenious* one. I have not, as you well know, sir, changed my proposition one single condition. I have neither added to it nor subtracted from it one word. Nay, sir, do I not, in the very last words of the letter to which you would seem to respond, distinctly say, "I have nothing more to stipulate—*my proposition contains every thing.*" Am I to regard you, then, as meeting me on that proposition? Say it at once, and candidly advance into the subject, or recede from the ground which you have assumed.

Your playing off so gallantly on the phrase '*end of the controversy*'—a phrase, in its proper contextual acceptation, no one less cunning than you could possibly pervert—is a striking demonstration how admirably calculated you are for religious manœuvring—an art at this day of as much utility as the art of rhetoric once was among the ancients. "The end of the controversy" between me and the Baptists on the subject of Divine Influence, is a very different proposition from a perpetual end to controversy either among themselves or with any one else, now or hereafter, on this or any other subject! Surely, Mr. Peck, you, in common with others, understand this to be my meaning. Why, then, spend time so idly in descanting upon what never entered my head, nor any one's else, except your own; and that only as far as the teeth.

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You say I am mistaken as to the refusal of your co-editors, &c. I am glad of it. They speak very ambiguously, then. Will you please quote and comment on their words? You have no excuse on their part, and I hope you will promptly proceed.

You next enter upon the dogma that *the Spirit*, WITHOUT THE WORD, *regenerates the soul of the sinner*. My controversy with the Baptists began on this dogma. You admit it was the dogma of some of them; but you say they were of an antinomian cast: yet you only except Andrew Fuller. Well, if the old Baptists were all or chiefly antinomians—and especially all those with whom I was associated; and if the new Baptists since Fuller's time have discarded this antinomianism, is it not time that, at least on this point, there should be an end of the controversy between the good Fullerite Baptists and us?

But have you read the discussion of the *previous holy principle*, or *regeneration before faith*, between Andrew Fuller and Archibald Mac Lean of Edinburgh? If not, you ought to read it before you endorse so freely for the "great and good" Mr. Fuller. But if you have read it, I wonder how you could write as you have done touching his views. You say, I "will never find such a sentiment announced in the writing of Andrew Fuller." I perceive, sir, you have never read the works of Andrew Fuller; or, having read them, you certainly have forgotten them. Do you recollect to have read the "Appendix to the Gospel worthy of all acceptation," in which he animadverts on Archibald MacLean's Treatise on the Commission? In this he certainly teaches "regeneration before faith"—regeneration without belief; and certainly that which is done without the word believed, is done without the word. The whole object and drift of the Appendix is to teach *a change of heart before belief*, or regeneration before faith and independent of it; that faith is an *effect* of regeneration. Mr. Fuller's views seem evidently to be formed after the model of Messrs. Hopkins and Bellamy, then of high esteem among some of Mr. Fuller's brethren. Mr. Hopkins says in a sermon on John i. 13., that the Spirit of God is the only and the immediate agent of regeneration. "The change," says he, "is wrought by the Spirit immediately; that is, it is not effected by any medium or means whatever. I would," says he, "particularly observe here that light and truth, or the word of God, is not in *any* degree a mean by which this change is effected: it is not wrought by light. Men are first regenerated to introduce light into the mind; therefore, they are not regenerated by light or the truth of God's word." Now hear Mr. Fuller:—"A spiritual perception of the glory of divine things appears to be the first sensation of which the mind is conscious; *but it is not the first operation of God upon it.*" p. 212.

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Again, in summing up his views on this subject, he says, "All that I contend for is, that *it is not by means of a spiritual perception or belief of the gospel that the heart is for the first time* effectually influenced towards God; for spiritual perception and belief are represented as the *effects*, and not the *causes* of such influence." p. 211. On this subject he is ample. He elsewhere says, "Every thing which proves spiritual perception and faith to be holy exercises, proves that a change of heart must of necessity precede them." p. 227. And on another page he says, "But if a spiritual perception of the glory of divine truth precede believing, this may be the same in effect as regeneration preceding it." Mr. Fuller certainly teaches regeneration without faith, and without the word, if language have any meaning. When you have fully disposed of these Fullerisms we may furnish you with a few more. Mr. Fuller, sir, great and good as he is esteemed, was very ably refuted and exposed by the Scotch Baptists of that day, at the head of whom deservedly stood Archibald MacLean of Edinburg. See his Reply to Fuller's Appendix above quoted.

If, then, as you allege, the "transcendant Mr. Hall" (a name which I highly esteem, as well as that of Fuller, on various accounts,) was of the same views with Fuller, they both taught that very dogma which I oppose as making the word of God of non-effect. Hall's works stand on my shelf, but I have not time to open them now. I will believe you that he and Fuller both concurred in teaching the same views of regeneration "strict and general;" for Fuller has a strict regeneration, or regeneration proper, as well as regeneration general; and you, confounding these, may have wholly misconceived him—if, indeed, you have ever read his works. Mr. Fuller, my dear sir, was too much captivated with the American Divines of that day—Bellamy, Hopkins, and the great Edwards. He did not comprehend the whole tendency of their system as well as some of the American Baptists have since done.

You next introduce the Baptist Confession of Faith; but too confidently assert that it teaches not the doctrine that I assert it does.—Because it asserts at one time views which cannot be reconciled with its other assertions, are we obliged to believe whichever of the contradictions our theory requires, and to deny the other! Yet after all, your candor overcomes your prejudices against me, and you admit that the Confession *does teach regeneration without the word;* but fortunately limit it to elect infants and other elect persons, Indians, Pagans, &c. &c.—'persons who are incapable of being outwardly called by the word.

Now, sir, you have conceded all that I have ever said of that good

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little Confession of Baptist Faith. It teaches regeneration by the Spirit, without the word; and perhaps more than half the saved are of the class which it so specifies. Now if it admit that man is sometimes regenerated by the Spirit through the word, is not this a species or accident of regeneration? for if in any case it be *without the word*, it might be so in all cases; inasmuch as the word is not essential to it. Matter, for example, is frequently in motion; but motion is not essential to matter, for matter can exist without it. Just so faith and the word may sometimes accompany regeneration; but as regeneration can be without either, they are mere accidents, and not essential to it. It is then proved, and that beyond all doubt, my friend himself being judge, that the Baptists do believe and teach regeneration by the Spirit without the word. If, as I believe, the Baptists are generally receding from this dogma, the causes of opposition to us on their part are certainly diminishing. For we believe with all our heart that the heart must be changed by the Spirit of God through the truth believed, before any one can enter into the kingdom of God. I sincerely thank Mr. Peck for this full concession of the dogma in dispute, as having been the faith of the Old Baptists, and, till very recently, of almost all the denominations. I will soon begin to look for better treatment from you, sir, and the more magnanimous and conscientious portion of your denomination. If you candidly give up the dogma in the Confession, you and I will have a more pleasant and agreeable discussion of the great question; and, perhaps, will very soon come to an amicable close: for so full am I of the conviction and belief of divine influence, the influence of God's Spirit on the heart, that I believe without its aid a Christian man can do nothing at all commendable before God. A religion without the Spirit of God is like a dead body, a putrid carcase; for as the body without the Spirit is dead, so a profession of faith without the Spirit of Christ, is dead also.——Fraternally, and with the kindest regard, yours, &c. A. CAMPBELL.

P. S. You see I pay no attention to the little oblique thrust at the fifth rib, with which you take leave of me in the last sentence of your communication. That you have inherited from the old Adam. I hope the new Adam, the Lord from heaven, will cure that distemper in you after a little. A. C.

EDUCATION.

Affairs of Bethany College.

Convinced from years of experience and observation that Colleges are public nuisances unless under the control of religion and morality—unless the heart as well as the head of the inmates be subjected to the

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supremacy of moral influence and training; persuaded also that both the families of the faithful and the churches of the saints call for schools and colleges of a new type for the education of their youth—for the *fitting* of the young men of the present day for the various ministries of social life—we have undertaken the onerous and responsible task of founding and rearing an institution of learning and morality, with a special reference to the exigencies of the *times*, to the views and wishes of the more enlightened and moral castes of society.

For the accomplishment of this, as we conceive, humane and benevolent object, we sought three things of primary importance—a rural location; enlightened, energetic, and moral Professors; and youth as uncontaminated as the times would afford. The last object we regarded as the most difficult of the three; therefore required testimonials of the moral character of all who should be admitted over a certain age. When the students began to assemble at the organization of the institution, we discovered that a misconception of the nature and character of these testimonials had occurred in several instances; and that some parents had sent on their sons merely on their own recommendation; and, indeed, in two or three instances, a vague reference to some other source of information, constituted all the testimonials in their case.

To be placed in circumstances in which it becomes necessary to hesitate for a moment on the character or acceptability of parental recommendation, is, to a sensitive mind, a rather unenviable position. And yet, too often, alas! such is the blindness of parental affection, that no testimony is of more dubious construction than the commendations of a son or a daughter, depicted by the hand and colored by the imagination of an affectionate parent. They have sometimes formed a very pleasing fiction of all the excellencies of a good and dutiful son; and under the influence of vivid hopes and brightening indications, they imagine they discover the incipient dawnings of every perfection of character in their offspring; and in the anticipation of an early and full development, they hesitate not to speak of the things that be not as though they were, no doubt in the full assurance that in a very little time all that they imagine and all that they desire, will suddenly burst into life, and verify their fond expectations. I hope no one will infer from these remarks that in no case the commendations of a son from the hand of a parent, is to be esteemed good testimony. Far from it. In many instances, it is quite satisfactory, especially when the character of the parent is already duly understood and appreciated by the party to whom the testimonial is offered. But in

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the absence of this corroboration, is not at all either inexpedient or unnecessary. Few parents, I am sorry to say it, are intimately acquainted with the whole character of their children at the age of 15. Scarcely one in a hundred bestows the attention and the pains necessary to such an intimacy with all their ways and their habits; and being imposed on themselves, it is no wonder they sometimes impose on others.

One thing is certain, we have been imposed on in some instances in the students admitted into our college In no case, however, so far as I remember, when a good certificate came from the Principal of an academy or respectable school, or some third person of known reputation. And, indeed, in some instances where parents alone have testified, we have found them not at all mistaken in the estimate formed either of the capacity or character of their children.

Some, however, it would seem, have either wholly mistaken the character of their sons, or the character and intentions of our Institution. They seem to have regarded it as a sort of Penitentiary institution, to which youth of either doubtful or desperate character may be sent in the hope of reformation. This is a grand mistake of our intentions. An institution of that sort, I have no doubt, is much needed in our country; but we will leave the erection, discipline, and government of it to more experienced hands. We intend a school for the acquisition of learning and science, and for the formation, corroboration, and salvation of moral character.

We need a College for the salvation of the morals of the uncontaminated as much as for the formation of good character. Such a one we are endeavoring to build up; and if sustained by that portion of the community who are, or ought to be, deeply interested in such an undertaking, we doubt not of complete success. But we need their countenance, their prayers, and their encouragement. We have been just passing through a severe ordeal, occasioned, in part, at least, by the want of a strict compliace on the part of some of our patrons in the department of certificates.

In most Colleges there is a reverence for wealth and aristocracy, and hence these are supposed to be a passport not only to the reception of students, but to a connivance at their follies and vices. Hence the corruption of Colleges, like that of society, is owing chiefly to this fruitful source of general contamination. There is no royal, no aristocratic road to intelligence or virtue. No partiality, then, ought to be shown to these influences in seminaries of learning and virtue. Talent, genius, science, and moral excellence are not to be purchased with lordly titles or pretensions—"the boasts of heraldry, or the pomp of power." They could not be secured with the wealth of a Crœsus

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or a Solomon. The prince and the beneficiary must equally dig in the mines of knowledge, and climb up the hill of science with equal labor, care, and pain.

It is a superlative presumption to calculate on wealth as friendly to education or morals. Equally inconsiderate and presumptuous to rely upon it as a protection from scholastic discipline and censure. Preposterous it would be in the highest degree to make it a passport to collegiate honors, or a palladium against the penalties of transgression.

The passions which it pampers and the habits which it generates are decidedly hostile to the three best things in creation—learning, morals, and religion. We always find even the prospects and the anticipations of it decidedly injurious to study, and by no means favorable to pure morality or elevated piety. Sometimes, indeed, it becomes an instrument of beneficence, a blessing to society; but for once it so happens, a thousand times it proves a snare and a curse to its possessor, and generally involves him in moral ruin and destruction.

We have already had some cases of severe discipline in our infant institution. Two have been recently expelled, some dismissed for the present session, and several rusticated for violations of its by-laws and ordinances. These have been generally of the class on whom fortune smiled most propitiously, whose prospects in life were the brightest and the best; but unfortunately they could not study, and must necessarily do mischief: for it has passed with us into an adage, that an attentive and diligent student is generally moral and respectful in his manners and habits.

These instances have occurred, too, among the sons of our most influential and devoted patrons and friends. We are truly sorry, indeed, that it should have so happened; but reason, remonstrance, and admonition having failed, it became our duty to inflict on them the penalties of our laws. The safety of our Institution demanded a few examples of this sort; and determined that the respectability of connexions, the wealth, high standing, or personal attachments of their parents and friends to us, should not shield them from the penalties which our laws inflict—we give in their case a demonstration, I trust satisfactory to all, that law and good order shall be sustained here at all risks and hazards.

The offences of the highest malignity perpetrated here were imported from the colleges of which some of these transgressors had been members. It is a remarkable fact that our most daring and ungovernable spirits here have all come from one or two colleges. Those who have not been members of other colleges are generally moral and

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orderly in their behaviour. This fact commands us with an authority of paramount sanctions to sustain the moral discipline and uphold the laws of this institution.

We have proposed a *moral* institution as well as a literary and scientific one. It is agreed on all hands that we ought to have at least a few such in our country. Surely there are moral partialities, moral feelings, and conscientiousness enough in our community to sustain us in this great undertaking to raise up one such. We can have it, we must have it, and we shall have it, if our friends and the friends of religion and good order will do their duty. We shall do ours! We will retain none here but those friendly to the genius of our institution. We know what an ordeal we must pass through—what clamors, misrepresentations, and perversions of our actions and motives, we must encounter in such an effort as this. We anticipated it in part, and now realize it. The echo from some points of the compass already fulfils our predictions. Our discipline is too severe—we rise too early—we expect too much—we starve the body to fatten the mind—boarding is not what it might be—lodging is not downy—study-rooms are too crowded—we prescribe too large lessons—we are too severe in executing the laws, &c. &c. But who are the complainants! Hard students, moral and exemplary members of the institution! or home-sick, indulged, pampered, and stall-fed stripplings, whose only prayers and aspirations are, "What shall I eat, and what shall I drink, and wherewithal shall I be feasted." I do not wonder at this: for there are many parents who bestow their parental affections on the stomach rather than on either the head or the heart. They will condole with a child for the want of sweetmeats and confectionary, rather than for the lack of conscience, character, or learning.

The Bill of Fare, by the way, at the Steward's Inn, is, as far as I have witnessed, and as far as reported by the senior Students and Professors, as variegated and plentiful as the laws of the Institution command. The Bill of Fare is that of the University of Virginia, as far as the diversities of climate and soil will permit. And that no fond parent may be affrighted by complaints of this sort, we have appointed a standing committee of twelve Students to report to the Faculty weekly, or when called upon, on the whole subject of the table and its provisions.

We are thankful to those parents and friends of the institution who have given information here of those idle and mischievous reports. They may, however, rely upon the attention of the Faculty to every thing that is reasonable or right in this affair. Few of those spirits who neglect their studies and dislike a strict supervision, will write

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to their friends informing them that they dislike their studies and a system of training and superveilance that takes cognizance of their whole behaviour both by night and by day. Desirous of escape from such restraints they will seize every incident and every occasion for imputing to other causes than the real one the reasons of their discontent.

But a few such reports, and all from one or two neighborhoods, have returned to us; and I doubt not that in consequence of some recent cases of discipline here, they will soon cease to annoy us either at home or abroad. We have a very excellent and worthy class of Students in this Institution, who are well disposed to sustain good order and to observe tts laws and enactments. To them we look for aid in the preservation of good order, and in the accomplishment of the high destinies to which we aspire in the erection and supervision of this College.

Under the present system of domestic government, as correctly and laconically detailed in the accompanying extracts from Mr. Peabody's late Thanksgiving Sermon, it will be exceedingly difficult to secure that subordination to authority, and that orderly deportment in Students indispensable to their intellectual and moral improvement, unless sustained by the unyielding authority of parents and guardians. If parents have not confidence in the capacity, fidelity, and integrity of teachers, they ought not to place their children under their tuition and management; but when placed under them, they ought to exercise an absolute and paramount control over their whole behaviour. In this way only can intelligent and conscientious Professors become responsible for the education of a Student.

Parents do not always know their children in matters of morality and education so well as their instructors do, especially in such an institution as this, in which they are under the supervision of Professors out of classes as well as in them. We do not come to this conclusion simply from the fact that we have found some parents entirely mistaken in some important attributes in the character given us of their sons, but from years of past observation and experience. The fondness of parental affection generally exaggerates every virtue and diminishes every frailty of their children.

No institution, literary, civil, or religious, can be long kept pure without strict supervision. I never knew a school or college succeed well destitute of a steady, firm, and scrutinizing discipline. Parents, then, must not hear the complaints of boys—they must not yield to their clamors; but, having confidence in those to whom they are entrusted, they must aid them in carrying out a system of education

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commensurate with their views and desires. I do not think that all the Students now with us will endure that government and attention to studies essential to either literary or moral eminence. We will have good scholars and good characters, if possible; and those who send us bad materials may expect disappointment, and perhaps the vexation of having them sent home in a few weeks. If the community will not sustain and patronize such an institution, then we are released from our engagements; but of this determination we cannot admit a doubt. There are hundreds—nay, thousands who desire good learning, good morals, and good health, as the richest inheritance of their children! In pursuance of such wishes and desires we are going on to enlarge our buildings and to increase our means of accommodation. We expect to get into our College Proper in April. At that time we can receive some forty students more. We wish those who have been talking to us and writing on the subject indefinitely to apply forthwith for places in April or May. And be it observed most emphatically, that should any student be sent here unworthy of the institution, they shall be soon returned to their homes. What supineness or indifference has seized the churches, that they do not send some of their promising youth as offerings to the Lord, to be instructed in that learning and science so essential to extended usefulness in the world! May the Lord open their hearts and strengthen our hands to further the progress of light and knowledge in the land, and to extend the triumps of redemption over the ruins of sin and Satan over our fallen and degraded race! And to his name be all the glory forever and ever! Amen! A. C.

From the Christian Herald.

DISOBEDIENCE TO PARENTS.

An ancient Apostle predicted that in the last days children would be disobedient to the counsel and dictation of their parents. And has not that season arrived when there is a wide-spread unwillingness on the part of the son to observe the mandates of the father, or the daughter to be swayed by the gentle instruction and mild reproof of the interested mother? Truly, we are called on to deplore the evil which has and must follow the reckless regard which is evinced by the young to the right and safe path pointed out by the aged or those of riper years. Says a worthy eminent preacher, A. P. Peabody, in his Thanksgiving Sermon, "It seems to me that even within my remembrance there has been in this respect a very great change for the worse. The commandment used to be taught, 'Honor thy father and mother,' and 'Children, obey your parents in the Lord.' But now, from what I witness frequently of the mutual relation of children and parents, I should almost imagine that it had been written, 'Honor thy son and thy daughter,' and 'Parents, obey your children.'

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If, in these days of irreverence, there is any thing that is treated with universal reverence, it is the wayward impulses and whims of children. And often have I seen parents of large and well informed minds, instead of moulding their children's characters, submitting themselves to be moulded by them, brow-beaten out of sound opinions, driven from respectable and worthy habits, and drawn where neither good sense nor conscience would go with them, It is children thus trained, or rather thus untrained, who, when they grow up, push their elders aside. It is such that despise laws and speak evil of dignities. Therefore let it be enforced by all—*Children, obey your parents.*

THE PAST, THE PRESENT, AND THE FUTURE.

THE following beautiful and correct thought is from a sermon preached by the Rev. Mr. Peabody in Portsmouth, on the occasion of the State Thanksgiving:— *West. Transcript.*

"Ours, it is to be feared, is an irreverent age and land. The number of those who neither fear God nor regard man, is greatly multiplied. The whole providentially arranged system of things is reversed; and if there is any one motto which might be inscribed on the surface of society as it now is, or as modern innovators and radicals would have it, it would be this—"The elder shall serve the younger." Youth no longer hangs upon the counsels of age or experience, or deigns to ask of the former times; but the less one knows of the past, the surer and wiser guide for the future is he esteemed by many. Men often talk of the past as if God had never worked, virtue never breathed, philanthropy never lifted a finger, and wisdom never given a true response until now. We hear much concerning the *dead past*, and are bidden to let it *bury its dead.* Oh! how soon, if our children are no wiser than ourselves, will they be talking the unmeaning cant about our boasted present!"

From the Israelite.

SOLEMNITY IN PUBLIC WORSHIP

A CORRESPONDENT of the Christian Watchman gives the following particulars as to the mode of entering and leaving places of public worship in London:—

"When the people enter their pews, they at once engage, for one or two minutes in silent prayer. Episcopalians knelt for the purpose; Dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and the place.

"When the benediction was concluded, the Minister and people remained for a moment in silence. Not a pew door was opened, not a hat or glove taken, nor a foot moved.

"They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

"Gentlemen retired from the house of God as respectfully as from the house of a friend; they did not put on their hats until they reached the door."

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We must confess, that we have always admired the decorum of our Episcopalian and Presbyterian brethren. It is a redeeming trait in the character of their respective systems, which is entirely wanting in some others. Methodism, for example, knows neither law, order, nor decorum; especially when it encamps in the woods, and gets warmed up by the poetry of Nature. Then it is, that heart-religion usurps the throne of reason, proscribes common sense and propriety, and rends the welkin with its hideous shouts.

But we commend the foregoing extract to *our* brethren, and recommend them to imitate the example. We are, many of us, deficient in that decorum and reverence, which should pervade a worshipping congregation.

The filthy and disgusting practice of chewing tobacco, and sometimes *smoking segars* in the house of God, cannot be too severely reprobated.

CHRISTIANITY.

"The religion of Jesus," says Bishop Taylor, "trampled over the philosophy of the world, the arguments of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil."

Sir Isaac Newton set out in life a clamorous infidel; but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing of the matter" This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day; for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist; for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention."

Influence of Christianity.

The primitive Christians endured the fiery trial with insuperable constancy; and the most powerful argument that inspired their courage, despising life and death, was, that Christ was their leader in those terrible conflicts; he was their spectator when they encountered wild beasts and fiercer tyrants for the defence of his truth and glory of his name; and while they were suffering for him he was preparing immortal crowns for them. This St. Cyprian, in his pastoral letters to the Christians in Africa, represents with such powerful eloquence, that it kindled in their breasts a love to Christ *stronger than death.*

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Basil affirms that the primitive saints showed so much comfort and courage, so much heroic zeal and constancy, that many of the heathens turned Christians. Lactantius boasts of the fortitude of the martyrs in his time.

"Our children and women (not to speak of men) do in silence overcome their tormentors, and the fire cannot so much as fetch a sigh from them." Hegissippus reports an observation of Antonius the Emperor—viz. that the Christians were always most courageous and confident in earthquakes, whilst his own heathen soldiers were, on such occasions, most fearful and dispirited. The suffering saint may be assaulted and troubled, but can never be conquered; he may lose his head, but cannot lose his crown, which the righteous Lord hath laid up for him.

Christianity Exemplified.

Christianity is not only a system of truth, but of peace. Pliny the Younger was obliged to bear his testimony to this. He presided over Pontus and Bithynia, in the office and with the power of Proconsul. By his humanity the persecution which had been begun against the Christians of his province was stopped; for he solemnly declared to the Emperor Trajan, that the followers of Christ were a meek and inoffensive sect of men; that their morals were pure and innocent; that they were free from all crimes, and that they voluntarily bound themselves, by the most solemn oaths, to abstain from vice and to relinquish every sinful pursuit. What can be a more charming exposition of the words of the Apostle, 1 Peter ii. 12., than this testimony! How well is it to explain and illustrate the scriptures by the purity of our conduct?

Security of a Christian.

How noble is the triumph of the Christian! Although exposed to manifold difficulties, and persecuted by powerful and dangerous enemies, yet he knows he is safe; yea, even though death is before him, and he fall a martyr to truth, he can still rejoice.

Socrates, when unrighteously prosecuted to death, said of his enemies, with a courage becoming the heart of a Christian, "They may kill me, but they cannot hurt me." So a Christian may truly say; for his life is hid with Christ in God.—[*Buck's Relig. Anecdotes.*]

THE BEING AND ATTRIBUTES OF GOD—*No. I.*

Hear, O Israel; the Lord our God is one Lord. Deut. vi. 4. I am the Almighty God; walk before me, and be thou perfect. Gen. xvii. 1. That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: *shall not the Judge of all the earth do right?* Gen. xviii. 25. And Abraham planted a grove in Beersheba, and called there on the name of the Lord, *the everlasting God.* Gen. xx. 34. And I will make thee swear by the Lord, *the God of heaven and the God of earth.* Gen. xxiv. 3. Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his *mercy* and his *truth.* Gen. xxiv. 27. Moreover he said, I am the God of thy father, the

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God of Abraham, the God of Isaac, and the God of Jacob Exod. iii. 6. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, morever, unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this my *memorial* unto all generations. Exod. iii. 13, 14, 15. I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my *strength* and *song*, and he is become my *salvation:* he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become *glorious in power:* thy right hand, O Lord, hath dashed in pieces the enemy. And in the *greatness* of thy *excellency* thou hast overthrown them that rose up against thee: thou sendest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the Gods? Who is like thee, *glorious in holiness, fearful in praises, doing wonders.* Exod. xv. 1, 11. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God, am a jealous God, &c. Exod. xx. 2, 3, 4, 5. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, *merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty,* &c. Exod. xxxiv. 6, 7. For the Lord thy *God is a consuming fire,* even a *jealous* God. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Know, therefore, this day, and consider it in thy heart, that the Lord *he is God in heaven above and upon the earth beneath:* there is none else. Deut. iv. 21, 33, 39. See now that I, even I, am he, and there is no God with me: I *kill,* and I make *alive;* I *wound,* and I *heal;* neither is there any that *can* deliver out of my hand. For I lift up my hand to heaven and say, I LIVE FOREVER. Deut. xxxii. 39, 40. There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his *excellency* on the sky. The *eternal* God is thy refuge, and

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underneath are the *everlasting* arms. Deut. xxxiii. 26, 27. There is none holy as the Lord; for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of *knowledge*, and by him actions are weighed. The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. 1 Sam. xi. 2, 3, 6, 7. The Lord is my rock, and my fortress, and my deliverer. The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, and my saviour. 2 Sam. xxii. 2, 3. As for God, his way is perfect; the word of the Lord is true: he is a buckler to all them that trust in him. For who is God, save the Lord? And who is a rock, save our God? 31, 32. But will God, indeed, dwell on the earth? Behold the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded? 1 Kings viii. 27. For *great* is the Lord, and *greatly to be praised;* he is also to be *feared* above all gods. For all the gods of the people are idols: but the Lord *made* the heavens. Chron. xvi. 15, 26. O Lord God of heaven, the *great* and *terrible* God. Neh. i. 5.

AN EVANGELIST.

News from the Churches.

Lancaster, Kentucky, December 22, 1841.

After long silence and absence, I have concluded to address you a few lines. During one whole year I was away from the country, to which, above all others, I feel most attached—(Kentucky.) I travelled much in the State of Missouri; and endeavored, after my manner, to teach the followers of our Lord the Christian scriptures, and to proclaim the gospel of God s beloved Son to sinners.

I thank the good Lord for the success with which the labors of his servants were crowned during my stay with them in Missouri. I had the pleasure of seeing, while in Missouri, between three and four hundred unite with our friends who take the Bible alone as the standard of faith and manners. They were mostly from the world, but many from the various sects. I claim not the credit of doing this good work alone—generally I had brother Thomas M. Allen with me, who is a very efficient proclaimer; sometimes brothers Wills, Lancaster, and others. The kindness shown by the people of Missouri I hope never to forget. I often think of them with no common emotions. The society generally seemed not inferior to any with which I had the honor of associating.

Among other things I fought one *little battle* in favor of the Bible, in opposition to human creeds. Lapsly Yantes, a Presbyterian preacher, was my opponent. The question was, "Is the unity of the church, as intended by the Bible, prevented by written human creeds? By written human creeds are meant such as are used by the Methodists and Presbyterians in this community." I took the affirmative—Mr. Yantes the negative. We argued two days. Mr. Yantes used your name very freely. I told him if you were there it was probable to me he would not open his mouth against you. He did not say he would or not. I think the Bible cause did not suffer by the discussion.

Since my arrival in Kentucky I have been greatly interested in seeing many join the Bible cause. At our last meeting in this place, commencing Saturday before the first Lord's day in this month, including the two following Lord's days, forty-five additions were obtained, generally persons of great moral worth, calculated to add great weight to the society in Lancaster; thirty-eight confessions; the rest from the sects, &c. Brother Carro Kendrick and brother White were among the most efficient laborers at this meeting. Brother White did not continue all the time, being compelled to leave; but our beloved brother Kendrick continued one whole week, a part of which time I was constrained to leave him to fill another appointment. Brother K. seems to me to be more pious and devoted to the good cause than common. This I love to see. Among those who came forward to confess and obey the Lord, we had five Doctors and one of the best Lawyers in the place. This being rather uncommon is the reason I name it. I pray the good Lord that we may continue to prosper in Lancaster.

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Brother Campbell, permit me to suggest to you an idea which recently occurred to me on the operation of the Spirit. It may not be new to you, though I have no recollection of having seen it any where, in the manner presented, in which it occurred to me. You know that the Arminian and Calvinistic part of the community believe that man by *nature* is totally depraved—made opposite to all good—that he is by nature *dead*. Now we know that a dead man cannot act; he can neither receive nor reject any thing: such a being can neither obey nor disobey any command. Such language would be truly absurd in such a case. The Arminian says that God does impart to all men a certain portion of his Spirit, so as to place them in a salvable condition. In this condition the dead sinner can obey or disobey, receive or reject the calls and operations of the Spirit. No principle is better settled than this, that an effect can never exceed its cause; it can never be greater. If the Spirit be imparted to the dead sinner, it must be the effect of this Spirit, that does all which the dead sinner can do; because, remove the Spirit from him, and the power to act is gone. When the sinner, then, according to this system, rejects the gospel, it is the effect of the Spirit in the dead sinner that rejects it In other words, the Lord opposes himself—the Lord without opposes the Lord within the man.

The Calvinists to be more consistent, as they suppose, say that the Lord works irresistibly; so that the dead sinner is wholly passive. You know the difficulty of reconciling the Bible with this idea; for Stephen says, "You do always resist the Holy Spirit." We see the Spirit is resistible according to the Bible. Both the above views release man from responsibility: so it appears to me. The view given above, managed by a mind like yours, seems to me would overturn the whole Calvinistic and Arminian world.

THOMAS SMITH.

Brother Smith—I rejoice in all your labors of love both in Missouri and Kentucky and thank you for the good news which you announce to us. Your remark on the Calvinian and Arminian theories of spiritual operations is a very forcible *argumentum ad hominem*. True, indeed, some of the more intelligent Calvinists now-a-days do not regard a person so dead as to be incapable of obedience. I opine, however, that we have paid too much attention to their speculations If all would preach the gospel as you have been doing, we would have more of the Spirit of God, and much less talk about it.

Truly yours, A. C.

Georgetown, Kentucky, January 7, 1842.

The congregations of the Lord in Georgetown, at Hebron, and Dry Run, have made arrangements to have the gospel preached in destitute places, and it is hoped and expected that the other churches in the country will co operate in this benevolent evangelical enterprize. We have already raised several hundred dollars for this purpose, and the brethren seem resolved to act worthy of the high profession which they have made.—The general plan is as follows:—The fund is raised and committed to the Officers of the congregation. These Officers are to meet and make all necessary arrangements for the expenditure agreeably to the design of the donors. Reports are to be submitted regularly to the respective congregations, setting forth the manner in which the fund has been expended.

On the 1st of January, 1842, we commenced operations. We selected brother J. T. Johnson for the first mission He accepted our invitation, and repaired to Turkey Foot, where he labored from Lord's day until Thursday evening following. The meeting was most delightful and triumphant. There was an accession of 17 members to the good cause. Thus in a few days the small congregation at that place was built up and established, and the prospects were good for many more; but the evangelist was attacked with sciatica severely, and was compelled to cease his efforts. Brother R. C. Rice was present part of the time, and rendered substantial and successful assistance. We hope the example of the brethren in this county will be emulated by the congregations every where Without co-operation we can do but little, and we are resolved to keep competent evangelists constantly engaged until the fund is exhausted.

May the good Lord bless and prosper you in the good work in which you are engaged!

JOHN W. CRUMBAUGH,
THOMAS J. SHEPARD,
H. C. GRAVES,
JAMES W. GRANT,
WILLIAM BELL, Jr.,
(*Officers.*)

Norristown, Ohio, January 15, 1842.

I would just inform you that on the 19th of November, 1841, brother John Henry, of Trumbull county, commenced a four days meeting at the Norristown meeting-house, at which we gained eighteen members—three from the Methodists, two from the Lutherans, and the rest from the world; and could he have tarried a few days longer, I think many more would have obeyed the gospel.

J. TURNER

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Youngstown, Ohio, January 20, 1842.

I have been thinking that we have been rather remiss in giving you and your readers information of the progress of reform in Youngstown and its immediate vicinity; and if you please you may take this letter as an evidence of the progress of reform in those a part of whose business it ought to be to communicate information of this kind. Through the efforts of some very liberal-hearted brethren the old Academy has been purchased and converted into a very comely and commodious meeting-house, and a congregation consisting of 27 members were reduced to gospel order on the 3d Lord's day of July last, and the gospel batteries opened upon the allied powers of this world; and although we have had the most unparallelled opposition to contend with, we now number 72, having had an increase of 45 since that time. Some of the above number were from the Baptist, Episcopal and Reformed Methodists, Presbyterians, and one man, a Reformed Methodist, who said some two or three years since he would go to h—ll rather than be immersed among the number. If I am not greatly mistaken, there never was finer prospects in any place for an abundant harvest than there is here. All that is wanting to secure certain success on our part, is apostolic zeal, unremitting perseverance, patience, and every Christian grace. May our heavenly Father preserve us all blameless unto the coming of the Lord Jesus Christ.

WESLEY LANPHEAR.

Flat Rock, Kentucky, December 21, 1841.

Brother Campbell,

With the aid of Drs. Clarke and Macknight, and some of our best informed teaching brethren, I am unable to reconcile Rom. i. 20, with 1 Cor. i. 21. I am not willing to believe the Apostle contradicts himself. The fault may be mine, or it may be in the translation. Will you be so good as to favor me with your views on these (to my mind) difficult and conflicting passages?——Your brother in Christ,

B. F. ROGERS.

Dear Brother,

The passages to which you refer are, Rom. i. 20. "For the invisible things of him from [since] the creation of the world are clearly seen, being understood by the things that are made—even his eternal power and godhead."—1 Cor. i. 20. "For after that in the wisdom of God the world by wisdom knew not God."

Paul to the Hebrews, xi. 3, says also, "Through faith we understand that the worlds were made by the word of God," &c. The defenders of Natural Theology make out of Rom. i. 20. a city of refuge when assailed on the assumptions of their theory. Rom. i. 20. certainly does not assert that the universe will now originate in the human mind the idea or impression of the being called God. This conception is as supernatural as the Bible. But if we consider what David and Paul have said, we will find no difficulty in expounding their words, or in understanding their meaning. The heavens do, indeed, declare the glory of God—they show forth his handy work—the universe proves what the scriptures assert. But it is by faith, and not by reason nor by the light of Nature, we first possess the idea. The world by wisdom knew not God.

The tradition of the God of Abraham pervaded the world. You would think that Paul had the words of Aristotle, *De Mundo*, in his mind when he used the words in Rom. i. 20.—*Thneetee phusei genomenos atheooreetos, ap autoontoon ergoon theooratai otheos*—"God, who is invisible to every mortal being, is seen by his works." In the Romans Paul affirms the inexcusableness of idolatry from the evidences of the being and perfections of God seen in his works; and in the Corinthians he affirms the impotency of human philosophy to teach the perfections of God, from the fact that the world had never thence learned the Divinity. In the preface to Thomas Scott's Bible you will find more good sense on this subject, than in all the allusions to it in the works of Macknight, Adam Clark, and Samuel Clark.

A. C.

Fayetteville, Arkansas, October 13, 1841.

Favor and peace be multiplied to you and Bethany College! I have just returned from a tour in Johnson and Scott counties in this state, in company with brethren William Sterman, Harper, and Harp. In Johnson eleven were immersed; five previously immersed were added, making sixteen in all. In Scott ten were immersed, and three who had been previously immersed were added, making thirteen in all. The brethren in those counties are improving in their manners. They are under the presidency of moderately intelligent Elders, who rule according to the King's law.

STEPHEN STRICKLAND.

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Lexington, Kentucky, December 6, 1841.

I am about to make Terre Haute, Vigo county, Indiana, the centre of my evangelizing service during the ensuing year. I spent the three past months in the states of Indiana and Illinois, in an arduous effort to promote the cause of primitive Christianity; during this time I enjoyed much, suffered some, and sacrificed a little. The chief points of effort were at Vincennes and Terre Haute on the Wabash river, and in Hitesville and its vicinity in Illinois. At Vincennes, during my visit, there was much fever prevailing; and this, combined with religious prejudice, prevented a full and fair hearing There is, however, a respectable, though small church of Christ, there, and brother John H. Harrison is a useful public servant; sickness for a while deprived me of his company; I was, however, mercifully preserved from the fever. Vincennes seems to be a strong hold of Roman Catholicism, and this system has many votaries in the neighboring counties.

At Terre Haute I found a small church (almost lifeless) that had been constituted in June last. By a judicious and persevering effort I was instrumental in reviving this church and increasing the number of its members from twenty four to thirty two.—While operating in this city, the Methodist Conference for Indiana was in session Having a number of Methodist preachers as hearers on one occasion, I took that opportunity to allude to the difference between them and John Wesley (note on Acts xxii. 16.) on the subject of baptism for remission. I expressed a disbelief of the Methodist Discipline being the gospel, or, in toto, founded upon and agreeable to the word of God. I openly and publicly invited them, or any person in Terre Haute, (of course including in the invitation the White Methodist Conference,) to meet me on the next night, and if in aught they judged they reasonably or scripturally might, object to what I had advanced, or defend what I had attacked or questioned But next night produced neither opponent nor defendant: so that, on the principle that, in such a case, silence gives consent, I was confessedly right.

The church of Christ in Terre Haute solicited my pastoral care and evangelical services, and confirmed this call, to which I assented conditionally; intending to devote the half of my time to evangelizing in the region around Indiana and Illinois. My visit to Hitesville was crowned also with success, and seven from the world submitted to the King of kings. By various accounts from brethren from different places, I learn that the cause of Christ is steadily and even rapidly progressing in Indiana and Illinois

On my return to Kentucky I reached Georgetown on Thursday night in time to see the immersion of four persons—the closing scene of a several days' meeting—the result of which was an accession of thirteen to the Christian church

I passed on to Lexington and aided in a meeting, which, on to-day, the third, gives an accession of eight, by application, to the church, and ten confessions; the meeting is continuing and the prospect good—Brethren J. T. Johnson and A. Kendrick (who with brethren J. A. Gano and R. C. Rice conducted the Georgetown meeting) are the principal laborers.

Desiring your prayers for success in Terre Haute and its vicinity, whither I proceed immediately, I remain, as ever, yours in the Lord,

WILLIAM BEGG.

Bowling Green, Kentucky, October 6, 1841.

Brother Johnson and myself have now been five weeks laboring in the Green River counties, and have travelled about 300 miles; during which time we added seventy-two souls to the "Disciples," notwithstanding we travelled over much new ground where the principles we plead for were but very imperfectly understood. Our first meeting was held in Hartford, Ohio county, where we obtained in five days eighteen additions, six of whom were from the Baptists, although they kept up a meeting during the whole time, and got, as I understood, two or three. At a Baptist meeting house 13 miles east—to wit, Green River Church, we wore invited to speak. We spent one day and received nine, seven of whom were Baptists who resolved to stand upon the Bible and that alone.

Our next meeting began at Russelville, where we were very kindly received into the Baptist meeting-house; and it gives me pleasure to bear testimony to the hospitality and Christian courtesy of our Baptist brethren and sisters during our stay of six days We had a very patient and respectful hearing from the citizens generally, and had the pleasure of immersing six very valuable persons into our Lord, and I am much disappointed if we do not succeed very soon in organizing an interesting church.

At this place the prejudices of all parties seemed to give way, and I doubt whether any misrepresentation of our views can destroy the impression made upon that community. From Russelville we went to Friendship, a Baptist meeting-house nine miles east, where we were again very kindly received; and after speaking some five days we gained sixteen additions, four of whom were Baptists. I do thank God that the cause of the Bible, and that alone, is rapidly gaining ground in the affections of all parties in this county Such indeed has been the rapid advance of the Bible against all creeds, that many of the *Baptist preachers* do not hesitate to affirm publicly that they have nothing but the Bible, although the contrary is notorious; but, thank God, they are forced to speak against creeds; and the time is not far distant when the Baptists in this country will stand upon the true foundation of "Christian union," as we trust.

From that point we went to Franklin, Simpson county, where but very few ever heard the principles of the ancient gospel. We found some ready to hear, and others ready to oppose; but, thank God, we found the citizens kind and hospitable, and we very soon de-

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molished their prejudices in the general, and succeeded in getting three to obey the gospel, and one Baptist to unite upon the Bible. When we left many were solicitous for another visit. We rejoice to say that we found some of all parties there very kind and friendly.

We have confined our operations to three topics generally—Christian Union, the Conversion of Sinners, and the Purity of the Disciples. I rejoice to say that the brethren on Green River, so far as my acquaintance extends, are zealous and exerting every and all their powers to sustain the cause. I wish our rich brethren in the northern part of our state would send to their aid a good Evangelist. The cause demands an effort at their hands. Will you, brethren, act and act speedily upon this appeal? We spent several days after leaving Franklin at Bethel, in Warren county, a meeting-house of our brethren, where eight were added. We spent two days at Bowling Green, the weather bad, and a partial hearing. At Smith Grove, 13 miles east, we have now closed a meeting with five additions—making the total number of seventy-two; out of which there were twenty-one Baptists, one Methodist, and one Cumberland Presbyterian. My whole time will be devoted, the Lord willing, to the cause for the ensuing year, in this region of country. I trust that through the help of God, much will be done for the cause of our Master.

GEORGE W ELLEY.

Maysville, Kentucky, January 22, 1842.

We had a meeting of a week in November last. The result was 26 immersions and 3 restored. The speakers were brethren Moss, Lucas, Scott, and Pool. We have had other additions during the past year.

W. C. HOLTON.

TEMPERANCE SOCIETIES.

Bracken county, January 5, 1842.

——For my own part, I fear the result. To see the Disciples of Christ forming such an alliance with the world, has, to me, an awful squinting at fornication. I think the Apostle told the truth when he said "the man of God was thoroughly furnished to every good work;" and if men by their wisdom and experience have discovered a necessity and utility for another moral institution by which to reform the world, and to which the sons of God may give themselves, they have, in my humble judgment, surpassed Deity himself. I am in extreme agony because of this thing. I am wounded to the heart, and scarcely know what to be at. I have determined to stand in opposition so far as Disciples are concerned, until I am convinced; and if wrong, I pray conviction.

J. H. H.

January 22, 1842.

Brother Campbell—There is a great excitement in our county at this time about temperance or total abstinence. I believe the excitement is spreading throughout the state. A large number of our brethren have joined temperance societies; others oppose *Christians* attaching themselves to such societies. In many cases already the feelings of brethren have been hurt with each other, and I look forward with some dread of the consequences. On one hand, in their great zeal for temperance societies, brethren have accused their brethren who differ with them, of sinning, &c. And on the other hand, brethren think it wrong for Christians to attach themselves to any human institution., either for their own reformation or that of the world. Brother Campbell, I am one who have not been able to yet see that Christians are *permitted* to join such societies—although I, as a Christian, have for years set my face against the use of intoxicating liquors in any way except as medicine. It may be that I am wrong in the stand that I have taken. If so, I wish to be be corrected.

W. C. H.

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THE EDITOR'S RESPONSE TO THE PRECEDING.

We have long since expressed a conviction that the church of Jesus Christ is a Missionary, Temperance, Bible, Education, and Philanthropic Society;—that, in the church capacity, Christians move in all spiritual and moral good;—that we ought not to transfer to any human establishment the honors and the glory due to the Christian Institution. But in the present crisis, when many in the church are daily dram-drinkers, and sometimes absolutely intemperate persons, some argue that they too ought to take a temperance pledge, as the Christian pledge has, in their case at least, failed. Handsome compliment to the Christian pledge, truly!

We would rather say exclude those dram-drinkers, julip-sippers, chronic tipplers, and bitters lovers out of the church, and then let them join the Temperance Society—if that, indeed, can heal them.—The church, in pulling down this mammoth evil, as Mr. Everett in one of his temperance efforts has shown it to be,* may in good earnest plead the temperance cause amongst those without. Her members may exhort those without to join the Temperance Society when they see it necessary or expedient. And certainly if any Christian choose to vow that he will never drink wine nor strong drink for the sake of saving some from drunkenness, no other Christian has a right to get angry with him for so doing. He has this liberty, and no one should feel disposed to take it from him.

I think some of our brethren are, perhaps, too fastidious on this subject. They should rejoice in the present temperance movement,

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* Governor Everett enumerates the following as among the evils intemperance has inflicted upon the country within the last ten years, viz —

1. It has cost in direct expenses five hundred millions of dollars.
2. It has cost in indirect expenses six hundred millions of dollars.
3. It has destroyed three hundred thousand lives.
4. It has sent one hundred thousand children to the poor-houses.
5. It has consigned at least one hundred and fifty thousand persons to jails and prisons.
6. It has made at least one thousand maniacs.
7. It has instigated the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burnt and otherwise destroyed property to the amount of five millions of dollars.
10. It has made not less than two hundred thousand widows.
11. It has made one million orphans.
12. It has endangered the inheritance left us by our fathers, and fixed a foul blot on the fair fame of America.

Western Temperance Journal.

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and countenance it so far as to induce those without the church, who need some such restraint, to take the vow of temperance. While I could not myself, as a Christian, either take a pledge or recommend to a church to take such a pledge, as if Christianity required it, or as if the gospel restraints had become too weak, I would on every proper occasion recommend to those who have not been able to govern this unsanctified appetite, to seek the first opportunity of putting themselves under the control of those who have taken the vice of intemperance into their especial care and keeping, and adopt all the measures and appliances of that institution to save themselves from a vice which, besides all its native ruin and disgrace, has the fatal power of precluding them from the possibility of salvation by the means which divine wisdom and benevolence have provided for that end.

A. C.

NOTE TO M. WINANS.

Brother Winans—You must not suppose that while I represent the terms *spirit* and *angel*, as used in contrast, that the word *spirit* may not be applied to angels in some special sense as "ministering spirits." But when the one term is either added to the other or contradistinguished from it by any indication of contrast, it intimates a different existence. For example, 'If an angel or a spirit have spoken" to Paul; or say the Sadducees, "There is neither angel nor spirit." In these cases it is obvious they indicate two distinct classes of agents. In no place do we find the phrase '*spirit of an angel*,' as we find the phrase "*Spirit of God*" or "*spirit of man*."

Demons are called *spirits;* but in no case do we find a demon designated by the term *angel*. They are frequently called "spirits," "evil spirits," "unclean spirits." As to the ability of such agents to torment men we have something to say at a more suitable time. Adieu.

A. C.

PUBLICATIONS.

"The Genius of Christianity," by brother A. G. Comings, of Salem, Mass., has commenced its second volume. This excellent brother is struggling hard to introduce into New England correct views of the cause we are pleading so successfully in the West. Will not the brethren encourage him in this laudable enterprize? His communications, original and selected, so far as I have read them, are such as the brethren all would approve.

Brother Crihfield's first number of the "Christian Family Library" has reached us. We have also seen the "Israelite," from Indiana; and the "Christian World," from Philadelphia—all got up in an improved style. I am sorry for the *names* of some of these valuable periodicals. They are such as reflection will not entirely approve.

A. C.

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ELDER ANDREW BROADDUS.

For the first time I have just now read in the Religious Herald a communication from our esteemed friend Andrew Broaddus, of Virginia, giving a definition of his position in reference to our views and proceedings. I regret that I did not read it at an earlier day, and find room for it in this number. We shall treat our friends with a perusal of it next month, and perhaps accompany it with a few remarks.

Feb. 3. A. C.

BETHANY COLLEGE.

Expecting to be admitted into the College Proper about the first of April, some forty or fifty Students may at that time obtain a place in the Institution. None need apply for places that cannot come well recommended for moral character. Those direct from other Colleges must have good testimonials from the Faculty or President of such Institution. The formation of moral character, and the preservation of it, are, at this Institution, paramount and indispensable objects.

A. C.

AN OLD GEM.

BY THE REV. JOHN FLAVEL.

Judge in thyself, O Christian! is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you be told,
You dig for dross with mattocks made of gold.
Affections are too costly to bestow
Upon the fair faced nothings here below.
The eagle scorns to fall down from on high,
The proverb saith, to catch the silly fly;
And can a Christian leave the face of God
T' embrace the earth, or dote upon a clod?
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the world at such a time,
When God is laying judgment to the line?
Its just like him that doth his cabin sweep
And trim, when all is sinking in the deep:
Or like the silly bird, that to her nest
Doth carry straws, and never is at rest
Till it be feather'd well; but doth not see
The axe beneath that's hewing down the tree.
If on a thorn thy heart itself repose
With such delight, what if it were a rose?
Admire, O saint! the wisdom of thy God,
Who of the self-same tree doth make a rod,
Lest thou shouldst surfeit on forbidden fruit,
And live not like a saint, but like a brute.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *MARCH*, 1842. No. III.

THE COMING OF THE LORD.—*No. XIII.*

To the intelligent and genuine Christian no subject in the universe is of so much interest and attraction as the *personal* coming or return of the Lord. All his hopes and joys centre in that most delectable event. One, indeed, of the highest and best characteristics of the Christian as given by our Apostle, is a "love for the *appearing* and for the *kingdom* of our Lord Jesus Christ." Hence the investigation of those scriptures that foretell or describe that most glorious object of our faith and hope has always been highly interesting.

The increasing attention recently paid to prophecy in general, and to this event in particular, adds new interest to such inquiries, and makes it more the duty of those who "labor in the word and teaching" of Christianity either orally or in writing, to reflect upon those passages of sacred prophecy which at this moment are agitating, and, in my opinion, likely much more to agitate the religious public; and, if possible, to aid in directing the inquiries of those less conversant with such themes.

It is already known throughout the extent of our community that some of our fellow-professors of different denominations, and some of our own brethren, are strongly impressed with the idea that "*the day of the Lord is at hand*," and that they are the safest and best interpreters of prophecy who place that day within the shortest distance from the present time.

Amongst those who place the coming of the Lord in power and great glory nearest to us, is our pious and excellent Baptist brother Elder William Miller, of New York. Brother Miller makes no pretensions to be either a great or a learned man. He has been some twenty years a student of prophecy, and has, no doubt, thought much and read much on the subject. He is, in my judgment and from re-

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putation, a good and exemplary Christian, and I doubt not sincerely believes that the present dispensation will close next year, and that the Lord will literally and truly come to raise the dead and judge the world some time in 1843. He has written a small volume on the subject, and some letters and tracts; I believe, though I have only seen his volume of 1840, and the tract of last month, which I now lay before my readers.

I do this for more reasons than one. I have said that I award to Mr. Miller the character of a good man, though neither a strong man nor much learned in literature and science. This, indeed, with many will rather increase than diminish faith in his interpretations. When spiritual gifts were freely bestowed in the primitive age, the want of education was an advantage; for then the excellency of the powers and gifts displayed were the more indisputably from God. But that is not the case now, and therefore the want of education is no recommendation to any man; and still less to one who interprets prophecy.

But when, with all the helps of learned men, a good man of moderate parts, and twenty years study of the prophets, proclaims to all the world that the end of all things is just at hand, I think it due to the public and to him that he should be heard. I therefore republish the following letter to our brother Himes of Boston. It is upon the CLEANSING OF THE SANCTUARY.

As Mr. Miller and I had fixed this event in the same year in one sense of the word, though he argues for 1843; and I, some thirteen years ago, in my debate with Mr. Owen, stated my conviction that the sanctuary was to be cleansed in 1847 We both argue from Daniel's two thousand three hundred days, and we both argue from the fact that the "*seventy weeks*," or four hundred and ninety days or prophetic years, explained by the Prophet as terminating with the Messiah's death, are a part of the same vision, and to be subtracted from the two thousand three hundred to give the year of Christ when these two thousand three hundred years shall be completed. But I give four years more for the four hundred and ninety than Mr. Miller has done, placing the confirmation of the covenant with many Anno Domini 37, instead of 33.

At present we only desire to preface friend Miller's letter with a remark or two necessary to its easy apprehension. His letter has respect to the import of the phrase "*cleansing the sanctuary*," and discusses not the evidences on which he rests his expectations that during next year the sanctuary will be cleansed. While we differ as to the meaning of the phrase, we agree so well about the date, that I will briefly state our process of calculation.

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In the book of Daniel there are three grand general visions of the destination of the world—one given to Nebuchadnezzar and two to Daniel. The third and last of these is found in the 8th chapter, and occurred in the third year of king Belshazzar, two years after the "vision of the night," written in the 7th chapter, and some fifty years after that of Nebuchadnezzar. In the 14th verse of the 8th chapter the time occupied in the whole vision is declared to be two thousand three hundred days. In the next chapter, speaking of this same vision, and alluding to some of its incidents, he narrates the new revelation which he had by Gabriel on some parts of the vision, and details the portion of the time determined or allotted to his people—four hundred and ninety years or seventy prophetic weeks. This sum, dated from the 7th year of Artaxerxes Longimanus, when the decree for rebuilding Jerusalem and restoring the magistracy was issued, brings us down to the crucifixion of the Messiah—that is from the 7th of Artaxerxes to Christ 457 years, and to his crucifixion 33—in all 490, which, subtracted from the whole Christian era, leaves 1843—i. e. 490 from 2300 leaves 1810; to which add the 33 years of Christ's life, and the sum is 1843. The whole time of the prophecy, therefore, expires next year.

Now as in the case of the death of the Messiah the 490 came out to a day, the probability is that the *cleansing of the sanctuary* and the consummation of the whole period of the 2300 years, will come out equally precise and certain. If so, then the cleansing of the sanctuary, whatever that event may import, may be expected soon—in 1843 or 1847. But concerning the import of this cleansing, we shall now quote Mr. Miller's views without note or comment, and thus let our readers judge for themselves. A. C.

LETTER FROM WILLIAM MILLER.

THE CLEANSING OF THE SANCTUARY.

Dear brother Himes—

One short year more of trials and afflictions, and I shall expect to see Him who will justify himself, his word, and his people, before all flesh; and then he will cleanse his sanctuary, and "make the place of his feet glorious." Then will his tabernacle be with men, and he will dwell among them, and he will be their God, and they shall be his people. Sighing and sorrow shall be done away; tears shall be wiped from all faces, and death itself be destroyed; and we shall reign with him on the earth. What a glorious prospect! What a blessed hope! How full of immortality and eternal life! Come, Lord Jesus; O come quickly!

You may ask, What is meant in Daniel viii. 14.—"Then shall the sanctuary be cleansed"? I will answer you according to my understanding; and if I am not right, please to correct me.

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"*Sanctuary*," in the Scripture, generally means the place where God is worshipped and adored, and where he or his glory dwells, when it has reference to God or holy things; but when it has reference to man, it means his house, or dwelling-place, city, or defence.

I. Jesus Christ is called a Sanctuary: Isa. viii. 14: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Ezek. xi. 16: "Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Why is he called a sanctuary? Because God dwells in his person, and through him we worship God. He is the refuge, into which the righteous run and are safe.

II. Heaven is called a sanctuary; because God dwells there, is worshipped and adored there, and it is the refuge of the saints. Psalm cii. 19: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Psalm xx. 2: "Send thee help from the sanctuary, and strengthen thee out of Zion"

III. Judah is called a Sanctuary. Psalm cxiv. 2: "Judah was his sanctuary, and Israel his dominion." Because God dwelt in Judah, and was particularly worshipped among them, and Jerusalem was a place of refuge for God's people.

IV. The Temple at Jerusalem is called a Sanctuary. 1 Chron xxii. 19: "Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." Exodus xxv. 8: "And let them make me a sanctuary, that I may dwell among them." And the tent in the wilderness was so called, because it was for God to dwell in, and there he was to be worshipped. Both were typical of his glorious presence with his people.

V. The Holy of Holies was called a Sanctuary. 1 Chron xxvii. 10: "Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it." Lev. iv. 6: "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary." This was a type of heaven, and was called a sanctuary for the same reason heaven is.

VI. The earth is called a Sanctuary. Isa. lx. 13; "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." It is so called because God will dwell with his people on the earth 1 Kings viii. 27: "But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" Rev. v. 10: "And hast made us unto our God kings and priests; and we shall reign on the earth." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is also thus called because he will be worshipped in earth as in heaven. Matth. vi. 10: "Thy kingdom come: thy will be done in earth as it is in heaven." Because it is his inheritance.

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Psalm lxxxii. 8: "Arise, O God, judge the earth: for thou shalt inherit all nations." Rev. vi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Psalm xcvi. 6–13: "Honor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

VII. The saints are called a Sanctuary: 1 Cor. iii. 16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." For the reason that God dwells in them, is worshipped by them, and they are his inheritance. 2 Cor. vi. 16: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Eph. ii. 21, 22: "In whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the spirit."

The question now arises, Which of these *sanctuaries* does Daniel mean, or the saint who talked with Daniel, when he said, "Then shall the *sanctuary* be cleansed?" I answer, Not the first, *Christ;* for he is not *impure.* Not the second, *heaven;* for that is not *unclean.* Not the third, in Judah; for literal Judah is cut off, and is no more a people. Isa. lxv. 15: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." God will remember his covenant with literal Judah no more for ever, neither shall it come into mind; but he will make a new covenant, in which regeneration will be indispensable, and the circumcision of the heart, instead of the "letter," will qualify them for the inheritance of the sanctuary. Not the fourth, the *temple;* for that is destroyed, and what is not, cannot be numbered. Matth. xxiv. 2: "And Jesus said unto them, See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Neither the Holy of Holies in the temple at Jerusalem; for that too was destroyed with the temple. Daniel ix. 26: "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." See Paul's reasoning in Heb. ix. 1–12.

Then there are but two things more which may be called a sanctua-

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ry, which may, or ever will require cleansing; and those are the EARTH and the CHURCH: when these are cleansed, then, and not till then, will the entire sanctuary of God be cleansed, and *justified*, (as it reads in the margin.)

The next question which arises is, How will the earth be cleansed? I answer, By fire. 2 Peter iii. 7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." When will the earth and the wicked be burned by fire? I answer, When our God shall come. Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." You will say, Where is your proof that it will be at his coming? I answer, Psalm xlvi. 6–10; l. 3: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." xcvii. 3: "A fire goeth before him, and burneth up his enemies round about." Isa. lxvi. 15, 15: "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Nahum i. 5, 6: "The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." Mal. iii. 17, 18; and iv. 1–3: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Matth. xiii. 41–43: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matth. xiii. 49, 50: "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." 2 Thess. i. 7–10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Peter iii. 10–13: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also

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and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

If this evidence will not satisfy brother Cheney, and others, that the earth and wicked are burned at the coming of our Lord Jesus Christ, before he reigns with his saints on the earth, no words can prove it. For it is the new heavens and new earth on which Christ reigns; and the new heavens and new earth are never to be burned, but to remain forever; Isa. lxvi. 22: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Heb. xii. 27: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." And in that day of his reign, or thousand years of his glorious reign, the bodies of the wicked are ashes under the feet of the saints. Isa. iv. 2–4: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Ezek. xxviii. 18: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Also, Mal. iv. 3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Do these brethren believe that after the resurrection of the wicked their bodies are to be burned, and become ashes? If so, pray give me proof. Are their bodies durable or not? If not, tell me, how can they be tormented day and night forever and ever? The only text that I have ever known them bring, is in Rev. xx. 9: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." And this text cannot mean literal fire; for it would be very inconsistent to suppose that durable bodies could be consumed. The next verse explains. The justice of God comes down and drives them from the earth, or consumes them from the earth. "Our God is a consuming fire."

The next question, When will the saints be cleansed, or justified? I answer, When our Lord shall come. The whole church will then be cleansed from all uncleanness, and presented without spot or wrinkle, and will then be clothed with fine linen, clean and white. For proof see 1 Cor i. 7, 8: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you

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unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Eph. v. 26, 27: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Phil. iii. 20, 21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" 1 John iii. 2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we do know that, when he shall appear, we shall be like him; for we shall see him as he is." Rev. xix. 8: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

"*Then shall the sanctuary be cleansed*," when the will of God is done in earth as in heaven. How perfectly inconsistent it is to suppose that after Christ reigns on the earth a thousand years, and possesses the kingdom under the whole heaven, and all earthly kingdoms are conquered, and broken to pieces, and carried away, so that no place is found for them—and after the saints possess the kingdom, and have the dominion forever and ever; that the devil, after all this, is to obtain possession of the earth again, and overpower the immortal saints, with Christ at their head, so that a necessity would arise for God to burn up the world, the beloved city, and all the saints in it; for the saints are never to be removed from the earth, after Christ comes. Prov. x. 30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." It is too absurd to admit even the thought for a moment. Yet this must be the legitimate consequence of the doctrine of those who believe that the earth is not to be cleansed by fire until after the thousand years' reign of Christ on the earth. And Peter tells us plainly, (2 Pet. iii. 7.) "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And it is certainly true that when the Ancient of days comes and sits upon his throne, and the Son of Man comes before him with the clouds of heaven, then the present heaven and earth pass away. Dan vi. 9–13: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." 2 Peter iii. 10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great

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noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Rev. xx. 11: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." All this at the coming of Christ. 2 Thess. i. 7–10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Will this new heaven and new earth be burnt up? Pray tell us how these things can be.

Yours in the gospel faith,

WILLIAM MILLER.

Low Hampton, January, 1842.

MILLER'S PROPHETIC DATES.

The number of the Beast 666.

Mr. Miller regards the beast, whose mysterious number is 666, not as the Papal, but Pagan beast. This idolatrous and Pagan beast began 158 years before Christ, and ended A. D. 508—making in all six hundred threescore and six. The number, with him, is the sum of the years of his existence, and not the mystery of his name.

The 1260 *days, or the* 42 *months; or the Time, Times, and the dividing of Time.*

This period, according to him, terminated in 1798, beginning in A. D. 538. Daniel and John, under various symbols and imagery, allude to these times. The reason for his dating them in 538 is, that Justinian, Emperor of Constantinople, in that same year constituted the bishop of Rome head over all bishops in the East and West of the Empire. In that year the Two Witnesses began to prophesy in sackcloth and ashes, and the Two Testaments lost their wonted dignity and power in the church. According to Mr. M. they were slain about 1793, and between 1797 and 1798 were exalted to heaven or recovered their ormer ascendency—i. e. after the indignities done to the Bible by the French Atheists from '93 to '97—they suddenly rose to greater veneration and homage than ever; so that in 1800 the Bible Society, for sending them to all the world, commenced. Mr. Miller here seems to make no account of a few years in the filling up the times of their prophecy. For if they commenced in 538, and were killed in 1793, they only prophesied 1255 years, or, at most, 1256.

The forty-two months in which the holy city was to be trodden under foot of the nations, and during which period the ten-horned beast continued in power; and "the time, times, and the dividing of

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time," in which the woman was nourished in the wilderness; and Daniel's "time, times and a half," during which the saints were in custody of the "little horn," and during which time the angel swore the power of the holy people shall be scattered, or the Mahommedan imposture should reign in the East, are indisputably the same interval placed in different attitudes and aspects. These wonders were to occupy 1260 years, from A. D. 538 to 1798.

The 2300 *days.*

Daniel's vision of the morning, 8th chapter, gives 2300 days, or years, for the consummation of all its details, ending with the *cleansing of the sanctuary*. Mr. Miller dates these 2300 years from the 7th year of Artaxerxes Longimanus, before Christ 457. Because, regarding the 490 days, or seventy weeks of the ninth chapter, as alluding to the first part of the times determined by the 2300 years; and they being by common consent, and indeed by the words of the prophecy itself, numbered from that date, he feels himself compelled to date them that same year. They therefore terminate in the year of our Lord 1843.

The 1335 *and* 1290 *days of Daniel.*

Christ was crucified at the end of 490 years from the giving forth of the decree before Christ 457 years. This was 1810 years before the end of the 2300 days. This leaves an interval of 550 years unappropriated to any thing: for 1260 subtracted from 1810 leaves 550 years. Now in taking 1335 from 1810, the time from the crucifixion to the cleansing of the sanctuary, 475 years are left for Paganism to be in the ascendant. The difference between the 1290 and 1335 being 45 years, shows that the civil power would lose its supremacy 45 years before the end of those 1810 years; and that again makes 1798 the downfall of the political power of the Papacy, when Bonaparte conquered Italy and captivated the Pope. This leaves but 30 years of a transition state from 508 to 538—from the downfall of the simple Pagan power and the rise of the Papal.

	Years.
The whole times are then as follows:—Seventy weeks,	490
From the crucifixion to the taking away the daily abomination,	475
From taking away the abomination of desolation,	30
From the rise of the Papal power to its fall in the civil branch,	1260
From the taking away of the civil power to the coming of the Lord,	45
	2300

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Mr. M. dates his 1335 and his 1290 from the downfall of Paganism 508, and thus makes the 1290 terminate in 1798, and 1335 in 1843. I think I have given them just as he writes them. Comments hereafter.

A. C.

From the Religious Herald.

A. BROADDUS TO HIS BRETHREN AND FRIENDS—Greeting.

In presenting this communication to your attention, long as it may prove to be, I shall hope that all who may feel an interest in the subject will give it a perusal. The nature of the subject, or the object of the writer, shall now forthwith be stated.

Understanding from some of my friends, that a question has arisen, whether I *am* or am *not* a favorer of what is termed "Campbellism;"—some persons maintaining *one* side of the question, and others, the *other* side;—I have deemed it expedient, under these circumstances, to "define my position:" it is surely not presumptuous to think I can do this more correctly than others can do it for me. Most earnestly do I hope that in taking this step I shall not incur the imputation of vanity:—that no one exercising candor, will consider me as prompted by a conceit that *my* views and opinions must have great weight. Let it suffice to say, I consider it due to *truth* that any erroneous impression should be corrected; and let me be excused for the *egotism* in which a communication of this sort must necessarily involve me.

"After all that you have written in the way of controversy with Mr. Campbell," (says some good friend,) "you are thought by many of the Reformers to favor his views: and a few even among the Baptists seem to have some question as to this point." Well, I suppose that I do favor, most heartily, some—nay, many, of Mr. Campbell's religious views: many things which he has written I approve and admire. "Ay, but his *peculiar* views;—such as have been repudiated by the great body of the Baptists, and opposed as unsound and dangerous by the evangelical and the orthodox in general." *This* now is another matter: and if Mr. C.'s views in regard to *some points*, are *now* such as they once too obviously appeared to be, I certainly could not say that I do most heartily *favor* them; but rather, that I do most heartily *oppose* them.

Some things insisted on with peculiar earnestness by Mr. C., but which indeed are not *peculiarities*, deserve, no doubt, more attention than has generally been given to them. And there are some *modifications* of certain views and customs prevalent amongst *us*, which would, in my estimation, contribute materially to an improvement in the state of things. Matters of this sort will receive a passing notice in the course of these remarks. Let us not oppose a reform, wherever it may be needed, merely from the fear of innovation; nor vainly imagine that we have attained to the full light of gospel truth. But my attention is called at present to those peculiarities attributed to Mr. C., which are considered to be of a seriously objectionable and dangerous character. They have respect, I think, to the following articles: Repentance, Faith, Baptism, and the Influence of the Holy Spirit. In noticing these points I shall, by consequence, be doing something towards "defining my own position." This, at present, is my particular object: of course it will

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not be expected that I should attempt any thing like elaborate argument on this occasion.

1. *Repentance.* If Mr. Campbell holds that genuine repentance consists merely in *reformation of conduct*, (with which he has been charged,) then, be it understood, that on this point I stand in full opposition to him:—considering, as I do, that genuine repentance consists in a change of heart; of which reformation of conduct is the fruit. At the same time, however, it is but the part of candor for me to say, that for myself, *I do acquit Mr. C. of this charge.* Evidence sufficient for such acquittal appears to me to have been given, in various parts of his writings; though he might have expressed himself in a more full and satisfactory manner. The adoption of Dr. George Campbell's translation of the Greek term, (*reform*, instead of *repent*,) along with some other things, too unsparingly dealt out, appears to have given rise to this imputation on Mr. C. And here I take occasion to say, with all due deference to the gigantic talents and learning of Dr. George Campbell, that I must think the term he has chosen, (*reform*, for *repent*) not a happy one. The current acceptation of that term tends, when thus applied, to produce an erroneous impression. And notwithstanding the fact that there are two distinct Greek words—one signifying mere remorse of conscience, the other expressing a real change of disposition—both rendered in the common version by the term *repentance*—I prefer the use of this *one* term in English; and then let us explain the difference between mere remorse and a genuine change;—between distress from the fear of punishment, which has been termed *attrition*, and godly sorrow for sin, termed *contrition*. Let me here remark, that in my humble opinion, the state of feeling called *attrition* has often been urged in an injudicious manner;—in a manner which has induced an impression that the deeper and the longer the anguish of spirit, under the fearful apprehension of divine wrath, so much the better is the sinner prepared for delivering grace; and, indeed, that long continued distress has something in it *deserving* of pardoning mercy.

2. *Faith.* If Mr. C. considers evangelical faith to be no more than *simple credence as to the facts of the gospel.* (of which, however, I do not accuse him,) then am I on *this* point directly at issue with him. I have said that I do not accuse him of this: but I must be allowed to remark, that some of his sayings might be construed to favor such an idea; and that he has not, as to this matter, been so full and explicit as might be wished. The faith of the gospel does, in my view, necessarily involve the yielding of the heart to Christ, and a hearty trust in him alone for salvation. and from this I would hope that Mr. C. would not dissent, whatever may be his definition of the term. To do so would appear to be utterly at variance with what, in many instances, may be found in his own published essays.

On the much-hackneyed subject of *faith*, I shall here take occasion to offer some farther remarks.

Faith in *divine* objects—considered as an act of the mind, appears, in my apprehension, to be of the same nature with faith in *natural* objects. In both cases it is an exercise of the same natural faculty in man: for, as depravity has taken away from us no natural faculty, grace creates no new one. In order to its being operative, faith, in both cases, must be realizing; and in both cases also must we feel an interest in the object of faith; and in proportion as we realize the object, and feel an interest in it, will our faith be strong and active. But while faith, as an act of the mind, is in both cases the same, [illegible] essential differ-

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ence as to the *result*. Faith in spiritual objects has a hallowing influence on the soul; which faith in natural objects cannot produce. Faith in Jesus Christ, when it amounts to reliance, or involves trust in him, "receives of his fulness, and grace for grace:" but faith in Mahommed, (or in any mere creature,) receives nothing; for Mahommed has no grace to give. In the one case it is the letting down of the bucket into a dry well, which returns empty: in the other, the bucket plunges into "the fountain of living waters," and brings up a blessed supply. The great difference, therefore, in the two cases, appears to regard the *object*, and not the *nature* of the act.

"But how is it that there should be any thing virtuous or good in the exercise of faith; or any criminality in unbelief? If the evidence produced be sufficient to establish the fact, shall we not of course believe? and if not sufficient, how can we be blamed for not believing?" To obviate this objection it is proper to observe, that there is often something more concerned in the production of faith than the mere intellect or understanding. Our faith in a report (or in a person) may depend on the state of the *heart;* the prejudices and wrong bias of which, may produce a disinclination to examine the evidence with which the case is sustained; yea, and may warp the judgment to the rejection of such evidence: and herein lies the turpitude, the guilt of unbelief. Now, it is "with the heart that man believeth unto righteousness:" and if the heart, in our present natural state, were in the exercise of all due candor and love of the truth, we should find no difficulty in believing and cordially receiving God's revelation of his will,—yielding ourselves up to all its claims. But, unhappily for our depraved state, this is not our case: we are not so disposed: and if with the heart we have believed unto righteousness, we surely ought to acknowledge that we have "believed through grace." Or have we indeed never found occasion to exclaim, (with him of old,) "Lord, I believe; help thou mine unbelief?"

Evangelical faith may be misrepresented by being reduced within its proper dimensions;—stripped to the bones;—a naked skeleton being exhibited: in other words, reduced to mere *abstract credence*, or a bare belief of the truth of gospel facts. In such a faith the heart is not interested: it lacks the stamp of *trust* and *consent*, to give it character; it lacks the accompaniment of *love*, to render it vigorous:—its fruits are apples stuck on a dead tree. On the other hand, as it cannot be denied that evangelical faith may be misrepresented by encumbering it with trappings which belong not to its nature, I will just state what appears to me to be a proper and scriptural view of its character;—namely, "such a belief in Jesus Christ, the Son of God and Saviour of sinners, as involves the consent of the heart to his claims, and the reliance of the soul on him alone for salvation." The sick man believes truly in his physician; when he comes to confide in his skill, and yields himself implicitly to his prescriptions.

Once more: Faith is considered by some, as not possessing an evangelical character until the subject shall have a sense of pardoning mercy, and a persuasion of his actual acceptance. But such a state of mind is the *result* of faith—not of faith *itself;* and the idea just noticed involves an absurdity. It supposes that a person is not in a state of acceptance until he believes that he really is so: and thus he must believe that he *is* accepted, *in order to make it so!* Now I am persuaded that the holding forth of this view—that a penitent believer is not possessed of true faith until he has received some assurance that his sins are pardoned, does often prove an impediment to his enjoyment of that "peace in believing" to which he is entitled. With such an impression, he is kept lingering around the

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borders of Zion, waiting for some *direct revelation* that his sins are pardoned, without which he dares not presume that he is a true believer.*

Such is a statement of my view of faith—with whosesoever views it may or may not accord.

[TO BE CONTINUED.]

MR. A. CAMPBELL TO MR. A. BROADDUS—*No. I.*

BETHANY, Va., February 22.

BROTHER A. BROADDUS:

My dear Sir—I, PRESUME, notwithstanding all you have said and written, you may yet include me in your recent address in the Religious Herald, December 16, 1841. As you now address your "brethren and friends," I trust I may be accounted worthy of inclusion in the second, if not in the first class. On this presumption, then, may I be permitted to address a few lines in the way of friendly suggestions on what you have written? Your position to us disciples of Christ you seem anxious to define for the sake of preserving your reputation for sound doctrine immaculate and pure. In this commendable intention I wish you all success; and I do hope you will be able to preserve your reputation for orthodoxy untarnished, without finding it necessary to fix upon us the mark of doctrinal reprobation as a foil to set off the beautiful proportions of your faith, repentance, and baptism.

Your position is one indeed of so peculiar a character, that I do not wonder that your desire to define it is so much embarrassed with the difficulties which must always occur on every retrospection of your course. The sanction of your fair name and sound doctrinal judgment stands enrolled on the pages of your church records against myself and other brethren as heretics and errorists, unfit for the kingdom of God. It is also registered in the book of God's remembrance, a fair copy of which you and I must hear in the day of final settlement of all controversies. Your better acquaintance with us has since doubtless convinced you of the injustice done us in those decrees, and yet you have not courage to incur the resentment of some ignorant and bigotted brethren in making even an attempt to release us from the condemnation therein expressed. In defining your position you are somewhat embarrassed in making out even an apparent discrepancy. For example, you mention certain reproaches circulated against our

* Christmas Evans, the famous Welsh preacher, says in one of his sermons, "Permit me to caution you by observing that this assurance of faith is not a mere imagination of the brain, but is based on a firm foundation. It is not founded on the notion that you are of the elect, or that you have heard a voice from heaven bidding you be of good cheer, because your sins are forgiven: but it must be founded on the testimony of divine revelation: for instance, by searching the word of truth we find that the sins of those that will repent and be converted, shall be blotted out." Acts iii. 19.

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views of repentance; and, after all, your sense of justice constrains you to say you "acquit us of the charge." On repentance, then, we are safe, yourself being judge.

On faith your method is pretty similar. You refer to the reproaches we have endured, but generously acquit us of the charge. On this point you make us more orthodox than even your own brethren, and tender them a very necessary and salutary admonition at the close of this part of your address.

Now, my dear sir, you and I do not differ in a single idea of any moral tendency on these two most fundamental points. You say, indeed, that "some of his [my] sayings might be construed to favor such an idea; and that he has not, as to this matter, been so full and explicit as might be wished." No doubt this may be said of me, as both Calvinists and Arminians have said it a thousand times of some of Paul's expressions. Mr. Wesley has in effect said so of Paul, and so has John Calvin:—"Some of his sayings might be construed to favor such an idea, and he has not been so full and so explicit on such a point as we could have wished."

Repentance, with me, is a change of heart, true and genuine, issuing in an entire reformation of life—an unfeigned sorrow for the past, a firm resolve for the future, and a practical amendment of life both in thought and deed. It is the fruit of a firm belief of the divine testimony, and must always follow, never precede the faith concerning God and Christ as revealed in the gospel.

Faith, with me, is also as you have in the main defined it. "It is the substance of things hoped for, the conviction of things not seen." It is in its salutary effects trust in the Lord. No one can believe the things affirmed concerning God and Christ and the gospel, in their proper scriptural connexions, and not trust in the truth and faithfulness of God, and confide in him as revealed in the gospel. Any thing that terminates short of this is mere speculation, opinion, or probability.—It is not faith. Faith, as a principle of action, is active, operative, and powerful. It is working and efficient. It works by love and it works by fear. It purifies the heart. It overcomes the world. By it we obtain a good character, as did the ancients.

Your remarks on baptism and the Holy Spirit are laid over till our next number. In a recent letter addressed to you by Elder Thomas Henley, sent me for publication, on the presumption that I did not intend noticing your address, that good old brother, whom you so well know, addresses you as follows:—

"Will you, my dear sir, live and die under your decrees against us for maintaining the teaching of Jesus Christ and his Apostles, and force me to stand as a witness at the bar of God against you and your

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church, for the discord and division they have produced in Eastern Virginia, because some one teaches so and so? I have always believed whenever the public mind was enlightened to see the gross injustice done us, that an attempt would be made by some to shift 'the original ground of this controversy in order to save the great body of the Baptists' from the unrighteous conduct that would appear in their sanctioning the decrees of King & Queen and the Dover Associations. But I never suspected you and two or three others (though I did suspect the mouth-piece of the Baptists, with some of his prompters, to misrepresent us,) would ever *seek to evade an honest confession of their errors*, and make the necessary atonement for the injury done to us. But, alas! your late address will force me to believe justice is not to be expected at your hands, nor those under your influence. However, I refer all who wish to know the cause of the original controversy, to the 2d volume, first series, of the Millennial Harbinger, page 534 to 538. And as to my views of the influence of the Spirit, I refer them to the 6th volume of the Christian Baptist, page 222, last paragraph, signature, "A Lover of the whole of Divine Truth." Also, 2d volume of the Harbinger, pages 324 and 551; and to the Christian Publisher, December, 1811. This will prove beyond all controversy, *from the beginning up to the day after your 'defining your position,'* we have been misrepresented before the Baptist sect of holding sentiments we never believed, nor ever taught to any one. You, my dear sir, are the most discerning, intelligent, polite, and masterly writer that has as yet appeared in the United States in maintaining sectarianism; consequently, opposed to the teaching and authority of the Apostles. Do not startle at my saying opposed to the Apostles. No man can defend sectarianism without first setting aside the Apostles. Your example must, according to your influence, be productive of much weal or much woe. But I must here say, that you have raised, by *your decrees*, founded upon gross error, "the wall of partition between us," which Jesus died to remove, in order to restore peace, unity, and purity among his real friends. This, my dear sir, is your 'position' before all impartial men."

The remarks of brother Henley are respectfully submitted to your calm reflection. Your years, like my own, are posting to a close.—Our influence and example will survive us. You have acted a conspicuous part in the scenes of the current reformation in Virginia. Several of your communications for our periodicals have been reprinted and circulated in the British Isles. Reformation, you admit, is needed among the Baptists; and that, too, in some very important items. This reformation must one day be accomplished, unless the Lord personally return in a year or two, as some of our Baptist brethren are teaching.

The part you have acted, or may act, must have its proper influence. It will afford neither of us pleasure now or hereafter to have that part condemned on earth or in heaven by the wise and the good. You do not think that we have been treated as either our principles or or our practice merited at the hands of the Virginia Baptists.

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Will you, then, improve the opportunity and influence which Divine Providence has given you, to have your brethren enlightened and corrected in these matters? It is for their sakes we desire it—not our own. The day is past in which they could have crushed our efforts in Virginia. Will you, then, make an effort to disabuse them, to annul those unrighteous decrees, and to treat us according to our works?

Sincerely and benevolently yours, &c.

A. CAMPBELL.

CONVERTING INFLUENCE.

E. to. R.

[IN CONTINUATION.]

TASCO, October 8th.

I HAVE stated that certain feelings and actions will always follow the belief or perception of certain truths or facts. The question to be considered now is, how it comes to pass, if this be true, that out of a large assembly of persons who unanimously profess to believe the gospel and acknowledge its importance, some two, three, or four only will feel its power and yield to its claims? In other words, why are not all equally affected by the same facts, seeing these are presented by the same testimony and that all the hearers confessedly stand in the same relation to them, the gospel being a proclamation of deliverance to all?

The fact upon which this objection is based, is one that is familiar and undeniable; and the objection itself would seem, at first view, insuperable. I do not wonder that in considering it, the advocates of special influence have been disposed to attribute the conversion of the few, to a peculiar spiritual influence, operating upon their minds, and giving an efficiency to the word, which in other cases it did not possess. The theory of metaphysical regeneration, indeed, would seem to have been framed with an express reference to the fact under consideration; and it certainly affords, to say the least, a very *easy* solution of the difficulty. The doctrine of the *divine sovereignty* too, which so generally obtained after the Protestant reformation, has no doubt contributed its aid in support of this view of the matter, inasmuch as conversion must be, in conformity therewith, a direct effect of the sovereign will and pleasure of God—of "sovereign grace," in every instance, nothing whatever being left contingent upon secondary agencies or liberty of choice. At least the exercise of absolute sovereignty, is necessarily involved in the theory of conversion above stated,

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because it supposes a special interference and a peculiar manifestation of divine power in every case, which are entirely independent of every thing appertaining to the preaching of the gospel, and dependent upon nothing but the divine pleasure. On this account, I have often been surprised that they who have, in opposition to "sovereign grace," inscribed "free grace" upon their banners, should nevertheless concur in a theory of conversion, which is so entirely at variance with their own system, involving, as it does, before the eyes of all men, the exercise of a sovereign election and reprobation, in the "effectual calling," and "evangelical conversion," of the few, to the rejection of the many, who equally need, and who appear equally to seek, the divine favor.

Let me not, however, be understood to admit the theory referred to. On the contrary, in proceeding to consider it, I have to remark that I have three serious objections to it, viz.—1st. That it is *useless:* 2d. That it is injurious: and 3d. That it is untrue. It is useless—

1st. Because it does not really supply, as intended, any explanation of the fact. The proposers of it admit that it is a *mysterious* doctrine; something indescribable and inexplicable—much more so indeed than the fact for which it is designed to account. Now since to *explain*, is to *make the matter plain*, we cannot surely regard that as an explanation of a fact which only makes it more mysterious, and involves the subject in greater difficulties than attended it at first.

2d. Because it is a pure hypothesis contrived to account for the fact, and by an apparent easy method to escape from a difficulty. It supposes the direct interposition of divine power, an influence which must of necessity be regarded as miraculous. Now we can escape from any difficulty by *a miracle.* If we are at liberty to bring up miracles to our aid whenever we choose, we can claim but little credit for our escape from any dilemma. A miracle may account for the fact, but what can account for the miracle? It is not lawful to imagine miracles, or to invent an hypothesis to suit the case, and then act upon it as though it were an immutable law established by induction.

3d. It is useless, because the belief of it does no good and the disbelief of it no harm, as it respects the work of salvation. That is, the belief of it will not promote the conversion of the one who credits it; nor the rejection of it hinder or even retard the conversion of any one who may so reject it. As a clear proof of this, I have only to refer you to the well known fact, that many who sincerely believe the doctrine, are so far from being converted on that account, that they often continue for years in a state of unhappiness—"seeking," as they say, "religion," and attending all the "revivals" within reach, without attaining their

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desire for an "overwhelming influence of the Spirit;" while on the other hand, profane persons who had been in the habit of scoffing at religion in general and at this doctrine in particular, are suddenly arrested in their career, and during a "revival" all brought by the supposed "immediate operation of the Spirit," to humble themselves before the cross. Since, then, the doctrine has no tendency to promote conversion, when believed; nor to hinder it, when disbelieved, it is strange that any portion of the religious community should have thought it worth their while to place so high an estimate upon it; and, above all, to make it a bone of contention with others.

But, it may be asked, if the belief of this doctrine does no good, does it do any harm? I answer, that it does. *It is injurious:*—

1st. Because it places man in a state of irresponsibility, by putting it out of his power either to accept or reject, at his own volition, the salvation offered by the gospel. It is an essential part of the doctrine that the sinner "can do nothing of himself," and that he must, in entire submission to the divine pleasure, "wait the Lord's time." Nor can any unwillingness upon his part hinder his conversion, if it be so determined. Where, then, upon these principles, can there be any accountability in man; any merit or demerit? And where any room for reward or punishment? If one be converted he cannot be praised—no more can he be blamed if he be not converted. It is the natural tendency of this view of the matter, to encourage men in that state of carelessness and indifference in respect to religion, so congenial to them, while alienated from God; and to give countenance to their habitual neglect of the means of spiritual improvement.

2d. A more serious injury is, that the belief of this doctrine leads well-disposed persons to disparage, and consequently to neglect, the means which God has truly appointed for their conversion, while they are pursuing with eagerness a phantom of human imagining. Their conviction is, and it is one admirably suited to that love of excitement and the marvellous, so prevalent in the multitude, that sights are to be seen, sounds heard, or overwhelming influences felt, in order to certify to them their conversion. How, then, can it be expected that they will pay regard to the reading of the scriptures or to the ordinances of the Christian religion? What marvel is it that these become to them matters of minor importance—things to be modified or omitted to suit convenience—mere "non-essentials"? It will be found that they who are the most clamorous for special operations are the most animal in their organization, and the most ignorant of the scriptures. This is a general—I had almost said an invariable rule. And it is no more than we should expect. Now I aver that any doctrine which

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tends to lead the minds of men away from the diligent study of the scriptures and from an entire dependence upon their teachings and instructions in respect to the way of salvation, cannot fail to be most injurious to true religion.

3d. But suppose one entertaining these views should even read the scriptures, what is he likely to think of them, when he meets with those affectionate invita ions and entreaties which are there so often addressed to the sinner to "come to Christ to find rest for the soul," to "be reconciled to God," to "believe in the name of the Son of God," to "look to him and be saved," to "repent and be baptized for the remission of sins," to "be converted that his sins may be blotted out," &c. &c.? He must suppose one of two things—that the scriptures are not to be believed, or that it is impossible for him to understand them. In either case they become to him a useless volume.

In the 3d place, the doctrine in question must be *untrue*. For whatever is not perfectly in harmony with the scriptures is untrue. Whatever makes the word of God of no effect must be untrue. The word of God is truth, and every sentiment inconsistent with its sayings is clearly false. Now nothing can be more directly in opposition to the teachings of the New Testament than the doctrine in question. So far are such views from being authorized, that they are expressly forbidden: and the attention is directed to the *word*, as the proper medium by which the soul is to be enlightened; and to *obedience*, as the means through which the divine favor is to be enjoyed. "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep?" (that is, to bring up Christ again from the dead.) "But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Again, "he has become the author of an eternal salvation to all who obey him."

Such are some of my objections to the doctrine of special operations in conversion You will perceive that I do not regard it as in any degree calculated to obviate the difficulties in our way as respects conversion, but as tending rather to increase them, and to have the most unhappy influence upon society. Indeed if this doctrine were carried out fairly into practice by those who have adopted it in theory, they would cease to preach the gospel to any one, or even to attend upon religious meetings, or any of the ordinances of Christianity. In being inconsistent with their own theory in these respects, they give of themselves a proof that it is undeserving of regard.

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With respect to the difficulty thrown in our way, based upon the fact that out of a large assembly to whom the gospel is fully presented, but few will be induced to give themselves up to its influence, though all will affect to believe it, I would obviate it by denying that any do truly believe the gospel except such as obey it. The rest may assent to it—may acquiesce in it, but they do not believe in it. Belief, with me, is the result of evidence; a conviction produced by certain reasons present to the mind. Now that the disobedient do not believe it, is evident from the fact that they cannot, if asked to do so, give a just reason for the consent which they give to Christianity. It is at this day unpopular to avow infidelity, and hence the mass simply acquiesce in a popular and common belief, without examination of the evidence upon which it rests. It is merely the assent of ignorance or of indolence—an easy credulity which in China would render them excellent Budhists, and good Mahometans in Turkey.

I remain, in all respect and affection, yours sincerely,

E.

CAUSES OF INCREASE OF CRIME.

For several years past vices and crimes have multiplied, not only in our own, but in other countries, to a most fearful and alarming extent, and they can no longer be ascribed either to the want of what is commonly called *education*, or to that general ignorance which such education can of itself effectually convert into salutary knowledge.

We must therefore look elsewhere for the cause. The uneducated classes can no longer be stigmatized as the principle examples of vice, the chief perpetrators of crime. For we find many, too many, who have gone through all our schools, from the lowest to the highest, quite as notorious for the infamy of their lives as the most illiterate and vilest members of society. Could this possibly be if there were not something radically defective in our prevailing systems of education? Surely not. Outrages against all the decorums of social intercourse; personalities of the most billingsgate character; breaches of the peace by fisticuffs, caning, and horsewhipping, have become matters of frequent occurrence, not only among those who falsely and impudently arrogate to themselves the once highly honorable title of gentlemen; but among men in exalted public stations—men who should consider themselves exemplars to the nation of every thing that is orderly, decorous, gentlemanly, and praiseworthy in manners, speech, and general deportment.

But this is not the worst of it: violations of public trusts, swindling, peculation, and even murders, committed for the most trivial provocations—committed not in secret, but publicly in open day, and with entire impunity, form a large portion of what we daily read in our newspapers. In some parts of our country neither our persons, property, nor character, are safe from outrage and injury; for in those

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parts, it would seem, that all respect for the laws of the land,—all obedience to the civil authority, had nearly ceased; at the same time, that the confidence between man and man, which is so essential to the welfare of every community, has been almost entirely destroyed.

In all this I verily believe that I have not exaggerated the real condition of some portions of our country. Deeply, then, if I am right, most deeply does it concern us all to ascertain, if we can, to what source such a mass of moral evil can be traced. I assert, and with perfect confidence in my power to prove it, that the chief, if not the only source is, the want of moral and religious instruction—first, under the paternal roof, and subsequently in all our other schools. That this is demonstrable, seems to me evident; for the kind of education which imparts to us a knowledge of sciences, languages, and other fashionable scholastic acquirements, is becoming every day more common, and would certainly diminish vice and crime, if that *alone* possessed any such power. Not that I object to the general diffusion of such education: far from it; since I can truly adopt on this subject the words of a most eloquent English Divine, now living, who thus admirably discourses:—"Knowledge is a generous communicative thing, and jealousy at its progress is, ordinarily, the index of its wants. We would not, if we could, arrest the progress of education; but we may provide that the education shall be *Christian* education. We may thus insure that it shall be a blessing,—not a curse—and save the land from being covered with that wildest and most unmanageable of all populations, a population mighty alike in intellect and ungodliness, a population that knows every thing but God, emancipated from all ignorance, but that which is sure to breed the most lawfulness—ignorance of the duties of the religion of Christ. An *un*educated population may be degraded; a population *educated*, but not in righteousness, will be ungovernable. The one *may* be slaves—the other *must* be tyrants.—J. M. Garnet.

THE BOSTON MOBS.

We do not recollect any instance on the history of modern mobs, so utterly inexcusable as the mobs in Boston. The Bank mobs in Cincinnati may plead in excuse that they had been deeply injured by the institutions they destroyed—that their losses had overcome their reason. Other mobs may plead patriotism, a desire to preserve the Union, &c., as an excuse for their misdeeds. But none of these reasons actuated the mobs in Boston. A pious preacher visits the city by special invitation. He preaches the Bible doctrines—the doctrines believed by all the evangelical denominations in the country.—He may have some peculiarity of manner, but his matter he draws from the Bible. No person is obliged to hear him except they desire to. And what is the result? Thousands meet together and undertake to compel him to depart from their coasts. And in a city which boasts of its "cradle of Liberty," the civil authorities are obliged to use force to protect a religious society. The spirit which dictates such a mob is not the ordinary mob spirit. It is the same that prompted the Jews to cry, "Crucify him! crucify him!"

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXV.

The first chapter of Luke, from the 26th verse to the end, being read, *Olympas* thus began:—

In our last conversation definitions, rather than deductions, occupied our attention. Some questions of fact now come before us. Who was *Gabriel*, William?

William. He is called "an angel of the Lord."

Olympas. How old was he at this time, Eliza?

Eliza. I know not how old he was. I only know that having been sent to Daniel once or twice, he must have been at least some five hundred years old at this time.

Olympas. How often is he introduced, or how often does his name occur, Thomas, in sacred history?

Thomas. Only four times—twice in Daniel and twice in Luke.

Reuben. He is called "the *man* Gabriel" in Daniel; and as men are sometimes called *angels*, why may he not have been a man as much as Elijah, who is called an angel? I have thought that the spirits of good men are sometimes made ministering spirits; and why not, then, Gabriel one of these?

Olympas. He is distinguished as one of the heavenly host; and especially he says of himself that he stands in the presence of God.—It is a pleasure for us to know that angels have assumed the appearance of men, and like men have their personal names.

Reuben. But their names end all in *El.* Their names, you say, are all *personal:* how comes it, that they end all in *el?*

Olympas. That is a new idea, indeed. Well, I will change my opinion, and say that *El* is their family name, and that all before that is their personal name. But how many celestial names have we on earth, Thomas?

Thomas. With the help of the poets we have some four in common use. In the scriptures we have *Gabriel* and *Michael*, and they have added *Raphael* and *Uriel.*

James. What does *El* mean?

Susan. God, you know, is called *El.*

Olympas. Then the family name is *God;* and Gabriel denotes '*God is my excellency*,' and Michael denotes '*One who has all*,' and so they are all functionaries of God.

Reuben. Then, as in earth, so in heaven, names are significant of relations and offices.

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Olympas. To what town was Gabriel sent, James?

James. To Nazareth of Galilee.

Olympas. Show me that place on your map.

James. There is no map in my Testament.

Olympas. You have not got the Family Testament, then.

Susan. I have. See here is Nazareth, a town in Galilee, about 50 miles north of Jerusalem.

Olympas. And how many inhabitants are said to be in it at this day, Susan?

Susan. In the Appendix to the Family Testament it is said that there are some 2 or 3000 inhabitants, and the place is often visited by pilgrims, and is memorable for having been the residence of our Saviour for some thirty years.

Olympas. Why did Gabriel visit Nazareth, Susan?

Susan. There was a virgin named Mary there, who was betrothed to one Joseph, a carpenter, and the angel went there to intimate to her that she should be the mother of our Lord and Saviour.

Olympas. State the names and offices which this wonderful child was to assume.

William. His personal name was to be *Jesus.* He is also called "the Son of the Highest." He was to inherit the throne of his father David, to reign over the house of Jacob forever, and to have an everlasting kingdom.

Olympas. You will observe, then, that "*the throne of David*" and "*the house of Jacob*" comprehend more than the literal throne of David and the fleshly offspring of Jacob: for these are no more the peculiar people of God. But I will reserve this for a future lesson. I only wish at this time to mark the fact that Jesus inherits the sceptre of David, and is to govern the house of Jacob forever. To whose personal influence is the creation of the body of Jesus assigned?

Thomas. The Holy Spirit, the Power of the Highest, or God himself.

Olympas. The body of Jesus is a creation of God, but the material is human flesh. God made but one human being out of the earth—our father Adam. The Holy Spirit came upon him, and the power of the Highest overshadowed him. He fell into a deep sleep, and from a rib taken out of his side God created a *woman.* And now we have the third display of the same power on the body of Mary. The Holy Spirit descends, and by a similar omnipotence fashions out of the body of Mary the body of Jesus. Adam was made out of the dust, therefore he is called *human;* Even is made out of a rib, therefore she is called *woman;* and Jesus is made out of the flesh of Mary, therefore is he

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called EMANUEL, *God with us*, the SON OF GOD, and the SON OF MAN. *Therefore*, said the angel, shall he be called the Son of God. He never had this name before, unless *prospectively*. He was called by other names, and amongst which was THE WORD. THE WORD became *incarnate*. Reuben, relate what ensued after this visit of Gabriel to the Virgin Mary.

Reuben. She burst forth into a rapturous eulogy on the mysterious and benignant promises of the Lord, especially his faithfulness in keeping his engagement with his people. Her words are, "My soul magnifies the Lord, and my spirit rejoices in God my Saviour; because he has not disdained the low condition of his handmaid; for, henceforth all posterity will pronounce me happy. For the Almighty, whose name is venerable, has done wonders for me. His mercy on them who fear him, extends to generations of generations. He displays the strength of his arm, and dispels the vain imaginations of the proud. He pulls down potentates from their thrones, and exalts the lowly. The needy he loads with benefits; but the rich he spoils of every thing. He supports Israel his servant, (as he promised to our fathers,) ever inclined to mercy towards Abraham and his race."

Eliza. I do not understand how the names *Gabriel* and *Michael* denote offices. Gabriel imports *God is my excellency*, and Michael *One who has all.*

Olympas. The office of Gabriel was, then, to represent the excellency and glory of God in the affairs of his providence. Hence he was employed to reveal to Daniel the scheme of Providence in reference to the glory of God in the great work of man's redemption. So it come to pass that he is always employed in affairs connected with providence and redemption; and with the former only in reference to the latter. Michael denotes *God's President—one who has all* entrusted to him as a steward or president of affairs. He was the president angel of the Abrahamic race. There is not, said Gabriel, any that counsels with me in these affairs, but Michael your prince. Gabriel calls him the chief or the head of the princes. He is also called *the Archangel.* Concerning the person called Michael we have something more to say at another time. But to the history:—What are the circumstances of the birth of the son of Zacharias?

William. On the eighth day he was circumcised and *named.* His relations would have him called after his father, but his mother would have him called *John.*

Thomas. There must have been something in this name, as it seems there was some controversy about it. I should like to understand what mystery was in it.

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Olympas. It simply means *the favor*, or *the favor of God.* This is not the first time the name is found: it is the first of the New Testament occurrences of the word. Observe how ancient the custom of giving names at circumcision.

Thomas. Is this the reason why names are given at baptism?

Olympas. It is the reason. Hence the personal name of an individual is commonly called his *Christian* name. Thus, you may remember in the Catholic and Episcopalian Catechism, after the question, "*What is your name?*" comes "*Who gave you that name?*" This question is usually answered, "*My godfather at my baptism.*" Baptism, then, like circumcision, was the time of naming persons. The personal name was solemnly imposed when the names of Father, Son, and Holy Spirit were employed in the ritual of baptism. The cause of this I presume to be was the fact that the person with whom the covenant of circumcision was made had his name changed from Abram to Abraham; and as a new name was given to him at the time of circumcision, the Jews, and after them the Greek Christians, the Romanists, and some Protestants, reserved the imposition of a name on the child till the day of circumcision. Hence both John and Jesus received their names on the eighth day, at their circumcision. Why, Susan, did Zacharias ask for a writing table to write the name of his son?

Susan. Because he was dumb, not being able to speak since the angel Gabriel reproved him for his doubting his word.

Olympas. Was he also deaf as well as dumb, William?

William. We are not told that he was deaf.

Reuben. But we may infer it.

Olympas. From what circumstances?

Reuben. Because they made *signs* to him to know what he would have him called. Now if he could have heard them, why not have asked him?

Olympas. This is, indeed, a strong presumptive evidence that he was deaf as well as dumb. It is an example of a fact that occasionally happens—viz. that inferential reasonings are sometimes as conclusive as express declarations. What remarks have you to make on the opening speech of Zacharias, Thomas?

Thomas. You call it the opening speech, because the first speech after a dumbness of nine months, and the commencement of a new era in the life of this distinguished priest. His thoughts and musings on this great event in his life, and its connexions with another child six months younger than his son John, seem, like waters long dammed up, to burst forth in a mighty torrent. His ecstacy is beautifully expressed in the text—"Blessed be the Lord the God of Israel, because

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he has visited and redeemed his people; and (as anciently he promised by his holy Prophets) has raised a Prince for our deliverance in the house of David his servant; for our deliverance from our enemies, and from the hands of all who hate us; in kindness to our fathers, and remembrance of his holy appointment; the oath which he swore to our father Abraham, to grant to us, that, being rescued out of the hands of our enemies, we might serve him boldly, in piety and uprightness, all the days of our life. And you, child, shall be called a Prophet of the Most High; for you shall go before the Lord, to prepare his way, by giving the knowledge of salvation to his people, in the remission of their sins, through the tender compassion of our God, who has caused a day-spring from on high to visit us, to enlighten those who abide in darkness and in the shades of death, to direct our feet in the way of peace." The Holy Spirit speaks through Zacharias as through any of the Prophets. Hence the conclusion of his speech is prophetic of John and of Jesus. Is there not some peculiar views of salvation expressed in this speech of Zacharias, William?

William. "*Salvation by the remission of sins*" is the peculiar salvation to be preached by John and Jesus—not from the Roman yoke—not from their political enemies. I am, indeed, at a loss to know whether the phrase "*the day spring from on high*" refers to John or to Jesus.

Olympas. John I understand to be *a* day-spring, not *the* day-spring from on high: so reads the original, as you see in the new version. Jesus is not "*a day-spring*," but the "*Sun of Righteousness*" himself. John was "a burning and a shining light" to the Gentiles and to Israel. He did, indeed, enlighten the world and prepare a people for the Lord. The salvation which he preached was from sin—from the guilt, power, and punishment of sin. Therefore his preaching had to do with confessing sin, repenting of sin, and the remission of sin—of which, in its proper place. But now we must attend to the time and circumstances of the birth of our Lord. Read, William the first fourteen verses of the next chapter, and then state to us the public fact that dates his nativity.

William. The decree of Cesar Augustus for the taxing, or, as you have taught us, the enrolment of the land of Judea, it seems occasioned our Lord's birth at Bethlehem. But for the decree, it would appear, he had not been born in that royal city.

Olympas. True: In what year was this decree, Thomas?

Thomas. I cannot so reconcile the various accounts of it I have read as to make it quite certain to my mind.

Olympas. Our Lord was born four years before the present Anno

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Domini—certainly in the fourth year before; and therefore his birth ought to be set down in the year of the world 4000. This would be the 26th year of the empire of Augustus, counting from the battle of Actium. The most accurate looking calculation I have met with of the precise date of the nativity of the Messiah, places it about the close of the fourth year *before* the present *Anno Domini*, which is the year of the world 4004. Cyrenius, or Quirinius, had been deputy governor of Syria before the reign of Archelaus, as well as governor of that province after his reign. This fact reconciles all difficulties, and fixes our Lord's birth in the year of the world 4000, after the founding of Rome 749 years. That would make the world at present 5816 years old, and that brings the end of Daniel's days next year, or the year of the world 5847. You will therefore in all your readings of Anno Domini remember that it commences four years after the birth of Jesus of Nazareth. Of this, however, we may have occasion to speak more particularly hereafter. A. C.

DEMONOLOGY.

JAMESTOWN, O., 16th February, 1812.

Dear brother Campbell,

ONCE more on the subject of "Demonology," and I will cease for a while. I have your opinion expressed that Jannes, and Jambres, and Simon the sorcerer did work real miracles. Before I can fully accord with you, it will be necessary that I should have testimony that the Devil himself has power to work miracles. If he possess the power, I am at a loss to know how the Jews could distinguish the sent of God from the sent of the Devil. "We know you are a teacher come from God, because no man can *do the miracles* which you do except God be with him." Now if the Devil has power to arrest a law of nature, or to originate any thing *save a lie*, he has more power than I thought he had. If he can delegate miraculous powers to men, it would be difficult for men to decide who were of God, *miracles being the test*, which has been the true test in ages past. The powers of Satan are said to consist of "*signs and wonders of falsehood*," or of "lying signs and wonders." False signs and wonders cannot be real ones: they are mere deceptions. If it should be ascertained that the Devil himself cannot work a real miracle, then it will follow of course that he cannot delegate a power which he does not possess. Therefore, Jannes, nor Jambres, nor Simon ever worked a real miracle, else they were not of the Devil, but of God; which cannot be admitted, because it would resist God himself in so far as Jannes and Jambres resisted Moses.

You see my difficulty, and know how to remove it. Just prove that the Devil can work real miracles, and that will suffice.

Affectionately yours,

M. WINANS.

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P. S. There seems to have been different kinds of demons in the days of our Lord, some of which his disciples failed to cast out, Matth. xvii. 21. "This *kind*, however, is not dispossessed unless by prayer and fasting." If all were the spirits of dead men, how did they differ in *kind?* M. W.

REPLY TO M. WINANS.

BROTHER WINANS:

My dear Sir—WOULD not the power of counterfeiting miracles, such as the power which, on your hypothesis, Jannes, Jambres, and Simon Magus possessed, as much militate against the character of that species of evidence, as though it were a real power exerted, so far as the pretence went? It would render something more than the mere display of supernatural power necessary to faith, whether we suppose the power assumed genuine or feigned. And that this is the true state of the case, you have only to consider the full import of a single passage in Deuteronomy, 13th chapter, at the beginning.

The predicting of an event, beyond the certain precincts of all human prescienee, is as supernatural as any other species of miraculous power. Moses supposes such a case, and admits its occurrence; and then on the admission of its exact accomplishment, affirms that the prophet is not to be believed unless he speak in accordance with certain received principles. Indeed, he goes into the merits of the question, and declares that the Lord in permitting such things designs "to prove men"—to evince whether they do or do not love God. The whole passage reads as follows:—"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not heaken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee."

The Lord does not say that it was only a pretence, but supposes a real case, and argues from it as such; and on the admission of its truth pronounces sentence upon the prophet, and on those who believe in

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him. It helps not the matter of evidence, then, to suppose it always a lying wonder or a true wonder. Examination, comparison, and inference are equally necessary, whether it be a pretended or real miracle. Nothing, then, is lost to the utility of miracles on my hypothesis, that is gained on yours. But had there been no satanic supernatural power at all permitted under any condition whatever to exist, then indeed it would have been enough to say that such powers were false; mere pretence, and if only examined could at once be detected.

Now, as you are pledged to believe and teach that the book means what it says, when it says that the magicians *cast down their rods and they became serpents*, not *like* serpents, but *serpents*, and that the superiority of Aaron's rod appeared in this, that when it became a serpent, not in appearance, but in fact, it devoured their rods. Now if you assume that this is contrary to your philosophy, and undertake to say that there was no miracle in the case, no serpent, but only in appearance; what will you say to him who tells you when you quote Acts ii. 38. &c. in its fair contextual import, that it does not mean so, because it contradicts his theology or his reason? The magicians turned the waters of Egypt into blood, and brought up frogs as certainly as did the rod of Moses But they could not convert dust into lice, and they had to acknowledge it, and affirmed that such power was the finger of God. From that moment they fell before Moses and acknowledged themselves vanquished. Now can any man show how they could have imposed on the senses of the Egyptians in the case of the frogs and blood, and not in the case of the lice, &c.? Thus Jannes and Jambres withstood Moses and Aaron, but were finally subdued.

Do you not, brother Winans, assume too much when you assume that all miraculous power is equal? Or do I misconceive you? If not expressed, this appears to me to be essential to your artificial difficulty, which I suppose you have rather imagined than felt. But is it a rational hypothesis that all supernatural or miraculous power is *equal*? It occurs to me that as physical and intellectual agents possess unequal physical and mental power, so neither angels nor demons possess equal angelic or demoniacal power. How far angels, demons, or spirits in general have power over Nature's operations, is not ascertained by any information in or out of the Bible. It is, however, evident that demons and angels have supernatural power. A legion of demons have entered one man, and infuriated him. They have also possessed a thousand swine and driven them to madness. Satan had power over wind and tide in the days of Job; and the angel that opened iron gates by a volition, and struck the handcuffs and fetters off Peter by a look, possessed to mortals a miraculous or superhuman power.

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There are miracles both great and small, and the very postscript to your letter indicates that among demons some take a stronger hold on the human soul than others. Some are dispossessed by a word—others require prayer and fasting.

To rebuke a fever, to cleanse a leper, to dispossess a demon, and to raise a dead man to life again, are all miraculous powers; but the last is greater than the first, and the third than the second. Hence in the scriptural style we have "*great* miracles," "*special* miracles," and even in the text you quote from Nicodemus all this is implied in his saying, "No man can do *these* miracles which thou doest unless God be with him." He does not say, 'No man can do miracles,' but "No man can do *these* miracles," &c.

Comprehend the suspension or controlling of the laws of nature as we may, one thing is evident, that miraculous powers are ascribed to various demoniacal and other agents in the sacred scriptures; and I see no more incompatibility with the fact of its existence in various degrees, than with the relative indications of various gifts bestowed on Apostles and Prophets and other persons gifted with demonstrations of the Spirit in ancient times. But one point of superlative importance in appreciating the weight of the Christian evidences, is that miracles alone are not the test, but the doctrine and the miracle together. To this we may add that the full weight of the apostolic miracles consists, first, in the doctrine; and secondly, in the manner of life accompanying the miracles of those who first introduced it. Without the two first, miracles would not prove whether it came from above or beneath.

Sincerely and benevolently yours, A. C.

BAPTISM NOT BECAUSE OF REMISSION.

James City County, January 28, 1842.

Brother Campbell,

At the request of some of the brethren and friends of the reformation, I write you a line or two upon a subject which we do not remember to have seen reverted to since the publication of the article in the Harbinger, Dec. No., 1840. In that number notes on Mr Meredith's communication, you say, (I write from memory,) that "some of your brethren in their zeal have made baptism rather a *pardon-procuring* than a pardon-certifying ordinance." Some of us are disposed to think with those brethren, with the Book before us, that baptism is one of the media by which we get at the efficacy of that blood which cleanseth from all sin. This opinion of yours has gone far to allay the inquiries of many an honest man in the Baptist ranks after truth and reformation.

It appears to me that the great point of difference between us and the

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Baptists and other immersed believers, is, that we baptize that the applicant may have the forgiveness or the remission of sins, whilst they baptize because their sins *have been* pardoned. If they are wrong, we are right, or *vice versa*. Many seem to think that you have abandoned the ground of baptism for the remission of sins: hence the Methodists say "you have returned to orthodoxy, and should be let alone" since the opinion expressed in that number; and the Baptists say that "that admission is all they ever contended for." You will oblige us by an explanatory answer to these interrogatories, which appear to me to cover the whole ground:—Is immersion for the remission of sins? If so, how can a man be pardoned or justified without immersion? And if not pardoned or forgiven his sins, how is he in the new covenant? We desire information on these points, and hope you will not deem these queries impertinent, but will give us an answer privily or through the Harbinger, as may best suit your views of propriety. We do not wish to agitate the troubled waters of controversy, but seek light. The cause of reformation is *slowly* onward, owing I think to causes which we deem useless to mention at this time The additions to the church are "few and far between," and some I think of high order of intellectual and moral worth; and if it did not savor of arrogance in appearance, I would say that it is my conviction that the intelligence of the people, the young and rising generation, is with us; but time will show.

Accept of my best feelings for yourself and the cause you advocate. Peace be with you and yours!

CHARLES M. HUBBARD.

REMARKS.

Dear brother Hubbard—That conscience that would take such an advantage of an admission such as you define, were it in fact just as you represent it, is far from being in a healthy state. But if any one so interpret my views or statements alluded to, as to make baptism *not for the remission of sins*, but *because sins are remitted before*, such is not to be reasoned with by you or me. True, indeed, I have heard, and still hear of preachers who have spoken of baptism as though the efficacy were wholly in it to cleanse from sin, which only belongs to that blood to which baptism brings us so near; and whose representations are so strong and unguarded as though a person could not be hereafter saved who had the faith of Abraham, and failed by accident of finding water. Now if because I oppose this latter representation of this subject as much as "baptism *because* of the remission of sins," some person of perverted reason and judgment affirms that I give up baptism for remission of sins; might he not as justly say of me, that in contending with James for justification by works, I had given up Paul and his justification by faith. I still say with Jesus the greater teacher, "He that believeth and is baptized shall be saved." He does not say that he that believeth or he that is baptized shall be saved; but he that eveth and is baptized; and I say with Peter, "Repent and be bap-

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tized every one of you *for* the remission of sins," &c. And to the baptized I say, "Add to your faith courage, knowledge, temperance, patience, godliness, brotherly kindness, and love," else they cannot enter into the everlasting kingdom of God, though made constitutional citizens here. A. C.

THE UNLAWFULNESS OF DEBATES IN CHURCHES.

DEBATES in churches are generally unhallowed things, and ought to be avoided. Hear our brother J. H. A. C.

I met with a few persons who hold the very singular notion that *debate* must not only be allowed, but encouraged in a church, in order to preserve its purity! The idea was so startling to me, that I reasoned with those most amiable persons on the impropriety of such a course; and I was plainly told it is too late in the day to talk about *our ideas!* We must have, said one, a *thus saith the Lord* for authority: nothing else will do! Well, thought I, the church of Christ is a school, and if you do not learn there the *meekness* and *gentleness* of Christ by faithful and humble teaching and exhortation, you may learn how to be *very smart*—how to turn the corners of an argument adroitly—and especially how to depreciate all that other people say, by calling it *merely their opinion*, and modestly assuming to yourselves, and yourselves only, loyalty to the King!

Finding that I had to do with persons of such wonderful attainments in debating, and remembering the old adage that "practice makes perfect," I began to reconcile myself to a good-natured castigation, as my hand was entirely out in this business; for I believe it is fully seven years since I had a debate in the church with any one. Has it never struck you that there is a great difference even in debates? Some of them are conducted with much of that magnanimity which the victor may always afford to assume; but then it is apt to be really a *vinegar* affair with him that has been worsted in the rencounter! But mark, the rule in these *Olympic churches* is, that if you wince under the severest castigation, inflicted too by one who is *war to the knife* against *man-ism*, it is evidence that you are not influenced by the proper motive! The man who lays on the stripes is in no danger of being actuated by a spirit of pride and self-will—but he that refuses to take them patiently is sure to be ruled out by the *judges* at these *exhibitions* as unworthy of fellowship!!

I could but evince my astonishment at the arguments and passages brought forward in support of this *combattiveness* on the part of the church. I did not know, as a churchman would say, but I should have to learn my Catechism over again. However, in my unpracticed and inexperienced way I remarked that there were some general principles in the kingdom which would be infringed upon by such a course—as, for instance, the kingdom of God is said to be righteousness, and peace, and joy in the Holy Spirit." Now nothing can be plainer than that the deportment of disciples in a church must be in accordance with these principles. Paul wrote to Timothy "that he

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might know how to *behave* himself in the house of God." The behaviour must be such as not to *break the peace* of the church, nor to *mar the joys* of the brethren; "but where envying and strife is there is *contention* and every evil work."

There are some special injunctions which seem directly opposed to this sanctified pugillism—such as the following:—"Do all things without murmurings and disputings."—"Whatsoever ye do, do all to the glory of God; give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."—"But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord *must not strive;* but be *gentle* unto all men, apt to teach, *patient.*"—"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion and every evil work." But the plea is made on the supposed horror which each teacher has for error, and each teacher would be reprehensible if he did not correct an error on the spot, and in his brother's teeth. All errors and wrong practices are some way connected with, or founded on the truth. Thus there is a wonderful flourish made of devotedness to the truth in these bastinado attempts. The tortured brother is told in this *agrarian equalism* that the flagelator has the sincerest love for him, but more for the truth and the common Master! For myself I would prefer other proofs of Christian love than this.

This principle is apt to be contended for by those who feel able to debate without successful opposition. A good castigation—a public setting down of such a one, is all that is wanted to make him tardy in such uncourteous efforts! It would be a mercy to such a one, who is inflated with ideas of his own importance, and of the infallibility of his judgment, to give him a cool, regular, argumentative plucking, until you leave not a feather on him! In such a case, if he did not learn the self-humiliating lesson of the gospel, he would *feel* that prudence is the *better part* of valor! Is a disciple of Jesus Christ to sink himself into a noisy, wordy, angry, and swelling gladiator? Is it in keeping with the conduct of Christ and his Apostles to take it for granted, without proof, that a brother who may have fallen into error (and who does not?) has done it wickedly—with an intent to deceive? And if he has not, he does not deserve a public exposure, a sophistical overhauling, by one too who is just as liable to fall into error himself the next time he attempts to teach.

This over-acted pretence of such unheard of devotion to truth is very often the mere scape-goat of the sins of envy, jealousy, and maliciousness! Nay, these noisy Bedlamites will split churches, and break down characters, and scandalize the cause of Christ in their entire neighborhood for the sake of the victory in these unhallowed overflowings of intemperate zeal. Our Lord loves mercy, and not sacrifice—peace, and not contention—love and brotherly kindness, and not mere skill in debate. Oh! how lean is the soul, and how haughty the spirit of a regular *church debater!* Listen to Solomon's judgment in such a case: "He loveth transgression that loveth strife;" and again, "Only by pride cometh contention;" "Cast out the scorner, and contention shall go out; yea, *strife* and *reproach* shall cease."

I trust that after having been sifted in a seven years' trial, the breth-

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ren and the churches in this reformation will have overcome most of those difficulties consequent upon first attempts in every thing, and that they will in all cases put out the spirit of contention by prayer and supplication. Prayer will effectually overcome the demon of strife and debate in a church. Praying men "contend earnestly for the truth once delivered to the saints;" but this is always in reference to those *without*—not with their brethren! Brethren should enjoy, live upon, and exhibit the excellence of "the faith"—not quarrel about it. And if a brother errs, tell him of it privately, and let him correct the error himself.

J. H.

AN EVANGELIST WANTED.

ESQUISING, *Canada*, 11th January, 1842.

Dear brother Campbell,

THE disciples of Christ connected with the church in this township, and the churches in Erin, Eramosa, Chingocousy, and Toronto, generally favorable to the great doctrines of the reformation, having seen with much concern the great efforts which have been made and are now making in this province by the advocates of error, and being convinced that themselves have hitherto been too negligent in the duty of laboring to evangelize the world, have united together their limited means for the purpose of subserving this great and glorious end.

Having the fullest confidence in your Christian principles, judgment, and experience, the delegates from the churches which I have named appointed a committee, of which I was chosen Chairman, to open a correspondence with you, both for the purpose of expressing their desire and hope that you would, when circumstances may permit, favor the churches with a visit, that you might personally know their state; or if you cannot come yourself, to request of you that you would assist them in the choice of an Evangelist, "an able minister of the New Testament," to labor in this province, and particularly in the districts wherein the churches I have mentioned are established.

It may be important to remark that the doctrines of the reformation are but imperfectly known in this province, and that strong prejudices exist against them, owing in some degree to the unchristian character and conduct of some of the advocates of that reformation who have appeared amongst us—that the errors most prevalent are those of the Methodists and of the advocates of ecclesiastical establishments; and that the individual, therefore, required for this sphere of labor, must not only teach the doctrine which is according to godliness, and be able to combat sectarian errors, but one whose life and character will powerfully recommend the truth which he professes—one who, like Paul, is determined to know nothing among men but Jesus Christ, and him crucified, and who will watch for souls as "those that must give account." Such, and such only, ought to be the character of an Evangelist for this part of the vineyard of the Lord; and if such be sent, I am assured he will meet with a most cordial reception in this country, and receive adequate pecuniary support. I now beg to hand you a

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copy of a resolution passed at a meeting of the delegates from the churches, and request your early consideration of the case, and a reply as to the probability of an Evangelist of suitable character and qualifications being found to enter upon this field of labor under the circumstances embraced in the resolution. I may mention that the names of brothers M. S. Clapp, W. Hayden, A. S. Hayden, and J. Moss are favorably known to some of the brethren here; but whether any of them could be obtained, or whether they are the best adapted to our special wants, your better judgment may determine.

I am, dear brother, yours truly, JAMES BLACK.

"*Resolved*, That the committee be instructed to communicate to brother Alexander Campbell of Virginia a true statement of the spiritual destitution of this country, in order that he may aid in the selection of an Evangelist to travel in the foregoing districts; and with the assurance that if he is a faithful and scriptural Evangelist, and his labors prove satisfactory to the churches, he may rely upon receiving from the churches adequate support; and farther, that if he should not prove acceptable to the churches, his reasonable travelling expenses, coming and returning, will be paid by the churches in proportion to the amount of the sums on their respective subscription lists."

Any brother who may be disposed to answer this Macedonian cry, will please address me as soon as possible. I would rejoice to visit these brethren, but cannot anticipate the day. My times are not my own. I am willing, but how to perform so many services I find not. May the Lord direct some intelligent, faithful, and devoted brother to their help! A. C.

THE RHEMISH TESTAMENT.

Brother Campbell—I HAVE been reading in the Catholic New Testament, first published at Rheims, sometimes called the "Rhemish Testament," where I find the following rendering in 1 Cor. ii. 28:—"Therefore, whosoever shall eat this bread *or* drink the chalice of the Lord unworthily," &c. And the following note on verse 27:—"Or drink." "Here erroneous translators corrupted the text by putting '*and* drink,' (contrary to the original,) instead of '*or* drink.'"

Brother Campbell, how is it? Is this note correct? K. L. L.

If Satan tell the truth, a Christian man ought to admit it. The translators of the Rhemish Testament are right so far as the immediate verse alluded to is concerned, according to some copies of the Greek original; but in the verse before and the verse following the same action is spoken of, and in both it is *kai*, and not *ee*—it is *and*, and not *or*, because the context indicates it. This very scholiast who censures the common version for this aberration, does himself, in the verse before and after, change the article twice to suit Popery. He says, "Eat *this* bread and drink *the* chalice. Why not follow his own criticism, and give *this* or *the* twice? A. C.

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THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. III.

Of the seven items specified in our last Essay on the Christian Organization as inculcated in the New Testament, five, I believe, are universally admitted in all the churches of the saints. That Christian persons and Christian communities ought to co-operate—that there are two classes of officers essential to the welfare and proper order of every Christian community—that there are special missionaries for special occasions and for general ministries—that there is occasional need for more or less deliberation on particular emergencies in public assemblies or conventions—and that neither the Christian nor any other community allows persons to nominate, elect, ordain, and appoint themselves to office, are points of order which, we trust, at this time of the day need neither argument nor proof to any congregation in all the bounds of our common brotherhood; and therefore we shall spend no time either in illustrating or confirming them, but shall regard them as matters conceded by all the churches. With a very little explanation, I presume the same, or almost the same, might be affirmed of items six and seven. The sixth affirms that the New Testament makes it the duty of the Christian ministry, by whatever name it may be called, *to take care of the common interests of the kingdom in those places and districts in which it is located and resident.* To the easy and full admission of this item, a special attention to a few hints on the attitude of the Christian communities in different places, and on the duties of public functionaries spread over the face of the New Testament, is all that is requisite. Be it noted, then,—

1. That the Saviour always spoke of his kingdom in this world as one great organization—one grand community, having one spirit, one interest, one great aim—as being one fold, one vine, one family, one body, one house.

2. This appears farther evident from some of his parables; such as that of the Nobleman going into a far country; and during his absence delivering the whole management of his estate to public functionaries. The parable of the Talents, as well as that of the Pounds, intimate the same view.

3. The Acts of the Apostles, from the establishment of the Jerusalem church, is one continuous scene of co-operation among all the churches, and of the necessity of a general understanding of this sort, as well as of the amenability of all public functionaries to the whole Christian community. Passing over minor instances, we have a most striking instance of this sort in the ready subordination of the Apostle

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Peter to all the congregations in Judea, Samaria, Galilee—indeed to all the churches of the circumcision, then the catholic church, on the imputation of departure from authority and precedent in making himself too familiar with certain Gentile families. In no wise complaining of over scrupulosity on the part of the brotherhood, nor pleading his high authority as the oldest and chief of the Apostles, he submits to an investigation of his conduct before the brethren in Jerusalem immediately on his return from his tour from Joppa to Cesarea. The discussion of his ministerial impr priety arose from certain reports that had preceded his return to the city, asserting his unlawful intimacy and fellowship with certain Gentiles to whom he had preached *the word of life.*

Peter with the greatest equanimity and composure listened to the accusation and complaint, and no questioning for a moment the right of the church, with the consent and advice of its own elders, to investigate his conduct, to accuse, absolve, or censure, as the evidence should authorize, went into his own justification. He made a full narrative of the whole affair, calling upon the six brethren who accompanied him from Joppa to Cesarea, and from Cesarea to Jerusalem, in proof of his statements. He was tried, and found fully justified and approbated in the whole transac on. He admitted it was a special case, and that it ought not to have been undertaken upon his own views of expediency or propriety. He rests his defence upon a divine mandate, specially to him addressed; and in proof that God had so ordered it, he pleads the gifts which were bestowed upon the Gentiles by his instrumentality.

When we reflect upon this first case of ministerial inculpation, trial, and acquittal, in a portion of the Jerusalem church, after that churches had been planted in all Judea, Samaria, Galilee, and elsewhere, and contemplate the distinguished person and subject of investigation, we rather wonder that a case so illustrious, so replete with instruction, and so much in the character of a grand precedent, should have been so little considered and of so little use to those who found their church polity on the New Testament. What minister of the gospel after Peter would refuse to give account of himself to the community from which he has gone out, even if that community should have been of his own creation?

The next incident that occurs in this admirable treatise, replete with much instruction to us on the subject of Christian organization, is that of the infant church at Antioch. Certain Cyprian and Cyrenian brethren, members of the Jerusalem church, dispersed by the storm of persecution about the time of Stephen's martyrdom, repaired to Antioch

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in Syria, and preaching the gospel there with great success, the news soon returned to Jerusalem. The brethren there sent Barnabas to their assistance. Barnabas, the messenger and evangelist of Jerusalem, sent by the whole congregation, soon enters upon his labors in that field. His mission was not vain: many more were added to the Lord, and the brethren recently converted were refreshed and confirmed by his warm and pathetic exhortations. In carrying out the designs of his mission he repairs to Tarsus in Cilicia, Paul's native city, in quest of that great hero of the faith. Having reinforced himself and the brotherhood with this great functionary of heaven, they laid seige again to the capital of Syria; and after one year's conjoint labors there a multitude were not only converted, but taught the Christian religion. About this time some of the prophets of Jerusalem went down te see the Antiochan church, amongst whom was the distinguish- prophet Agabus, who predicted an immediate famine in the land. The brethren in Antioch, believing this prophecy, set about making provision for it, levying contributions and raising a fund for those who in Judea might need their assisiance. Paul and Barnabas, now finding it best to revisit Jerusalem, are made the messengers of the church in Antioch, carrying home with them to the mother church these gifts of her daughter in Antioch. What a beautiful and instructive lesson! The messengers of peace descend to Antioch, freighted with the word of life for the Antiochans; and they are sent back to the mother church laden with the first fruits of the faith of the new converts.— Was there not co-operation here?

The Antiochan congregation, now well educated and established in the faith, proceeds to set apart Paul and Barnabas to a special mission under their supervision. They are dismissed and enter upon the work of preaching the word, planting churches, setting things in order, and ordaining them elders in every church. From Antioch they go by land to Selucia, a seaport; thence sail to the island of Cyprus; thence by foot they traverse the island to Paphos; convert the governor Sergius Paulus, and sail from that port to Pamphilia, and proceed to Perga.— They go up as far as Antioch in Pisidia. After some stay there they turn eastwardly to Jerusalem, where they were abundantly successful. Thence, when persecuted, they fled to Lystra, a Lycaonian city; and badly treated there, they went to Derbe, where Paul was stoned. Thence they returned to Lystra, Iconium, and Antioch, and descending to Attica, they sailed directly back to Syria, and safely arrived at Antioch whence they had departed. During this time they particularly visited seven cities, traversed by land and sea some five or six hundred miles; and having set things in order in all the churches, and fulfilled

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their mission, they return to those who sent them, and give them a full account of their labors in the Lord. That ministry being now accomplished Paul and Barnabas resume their labors in Antioch, and continue there until another great emergency arose.

They are then deputed to visit Jerusalem touching the debate on the necessity of circumcising the Gentiles; and passing through Phenicia and Samaria, they relate the conversion of the Gentiles and occasion great joy to all the brethren. The Apostles and Elders in Jerusalem assemble to consult upon this affair, and fully debated the whole subject. Several speeches being made, a resolution offered by James is accepted, and in carrying it into effect a committee consisting of Judas and Silas was appointed to carry a written address to the Gentile churches in Antioch, Syria, and Cilicia. These accompanied Paul and Silas back to Antioch, and by their letters and oral instructions were of much use to the brethren in that large and distinguished church.

From this brief sketch, taken from the first chapters of church history, we may at once perceive the propriety of our sixth specification of the important suggestions found in the New Testament on the subject of church organization. In this narration of facts we are applying the inductive mode of reasoning that we may arrive at the most satisfactory conclusions on this most important subject.

If, then, the Spirit of God taught the church of Antioch in Syria to set apart functionaries for the surrounding country to preach, baptize, gather congregations, ordain elders, and set all questions to rest, why should not other churches do the same things when exigencies require it! It need not be objected that she chose an Apostle of Christ for one, and made another Apostle of her own to accompany him. Paul was directly called by the Lord in person; Barnabas was selected by the Spirit through the church. If, then, the Antioch church by divine wisdom chose her best gifts and sent them, let us do likewise. And if, when these ministers fulfilled their mission and returned to the church, they faithfully reported progress and returned to their duties there, let all our itinerant ministers learn that when they have fulfilled their respective commissions; they too are to give an account of their stewardship and await the approvals of the brethren. And if when any question of general importance and difficulty arises among churches, ought they not to follow the example of the first churches, approved by the Holy Spirit, send proper persons to such churches or assemblies of brethren as either may be agreed upon by the parties, or as may occasionally meet on such emergencies?

And, finally, if even after Paul and Barnabas had once visited and

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set in order the things wanting in Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe, they thought it expedient to make a second visit, may not we either by stated meetings in a given district, or by stated visits by public functionaries to the surrounding churches, counsel and co-operate with each other in all great public emergencies, and thus further that greatest and best of all earthly causes by exercising a constant supervision of those districts around us, and co-operating in all efforts necessary to the furtherance of the gospel? But as we proceed through the sacred history of the New Testament we shall have more reason to urge to the adoption of such measures as will prevent the injuries now being inflicted on the cause by some novices, and call forth and sustain energies more in keeping with the high character of Christ's church, and more promotive of her prosperity than the present haphazard system of operations which accident, and not choice, has inflicted upon us. A. C.

THE GARDEN OF GETHSEMANE AND BETHANY.

Beyond all question, the most interesting and memorable spot which this celebrated valley (the valley of Jehosaphat) contains, is the garden of Gethsemane. To this garden an undying interest attaches, as the scene of our Lord's agony. "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered." And here it is lying at the foot of the Mount of Olives, on the east side of the Cedron, and "occupying the very spot one's eye would turn to, looking up from the page of Scripture." It is an even plat of ground, not above fifty-seven yards square, enclosed by a low broken stone fence. A foot-path intersects it in an oblique direction; and as the Monks have determined that this is the ground on which Judas walked when he betrayed his Master with a kiss, they have walled it off from the rest, and pronounced it accursed. Eight venerable olive trees still grow here, and vindicate its claim to be regarded as the very garden to which Christ resorted on the night alluded to, and where he offered the prayer—"Father, if it be possible, let this cup pass from me." The soil below them is bare, without flower or verdure of any kind, as if the penal fires which smote the human nature of the Son of God with such terrible energy, had withered also the earth on which he stood, and dried up all the springs of its fertility. No more fiting spot could have been chosen for the awful event, of which, eighteen hundred years ago, it was the scene, and which has given to it an eternal interest. Overhung on the one side by the mountain, and on the other by the battlements of the temple and city, while the shadows of the night were still further deepened by the spreading olives of the garden—this was the very spot on which the soul of our surety, which now began to be "exceedingly sorrowful," would naturally turn. The wilderness could not have afforded him a more seciuded spot, where his sorrows might flow

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unseen; and here he was near at hand, and ready against the hour when he was to be "led as a lamb to the slaughter." With regard to the olives of the modern Gethsemane, the Monks affirm that they are the literal trees which stood here on the night referred to. This is impossible, since all the trees in the neighborhood of Jerusalem were cut down by Titus to serve in the seige of the city. The olive possesses the power of shooting out afresh after it has been cut; and it is just possible that the modern olives of Gethsemane are stems from the old roots. The trees are unquestionably of great age and of enormous size. The monuments we have described partake deeply in the desolation which characterizes all the scenery around Jerusalem. It has a withered and ruinous aspect. The western acclivity has a white, chalky appearance. The generally dry bed of the Cedron, which occupies the bottom—the mouldering tomb-stones in the Jewish and Turkish burial grounds—the grey rocks at the bottom of the mountain—the inclosing hills, whose sides nearly naked, are of a dull red color, and relieved only by a few black and parched vines, with some groves of wild olive trees—the silent city above, "whence no smoke rises, no noise proceeds"—"from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine that the last trump had already sounded, and that the valley of Jehosaphat was about to render up its dead." No one can survey the scene without calling to mind the touching lament which the Saviour poured over the city in the days of her pride, as he surveyed her from the Mount of Olives, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And how awfully has the closing prediction been fulfilled! "Behold, your house is left unto you desolate."

Beyond the Mount of Olives, on the east, is the village of Bethany—the quiet home of the happy family which "Jesus loved." The distance is not more than two miles from Jerusalem. The path winds over the lower heights of Olivet, and has been "sanctified" by the feet which so often trod it at eventide. Here the last evenings of our Saviour on earth were passed; for we are told, that, leaving the stormy scene of the day's labors, he "went out of the city into Bethany." On our way to the village we pass the spot where tradition has fixed on as the site of the fig tree which Jesus cursed. The path is still bordered by a few straggling fig trees. Descending the eastern side of the hill, we enter Bethany—at this day a small hamlet, occupied by Arabs, the fields around lying uncultivated and covered with rank grass and wild flowers. It is easy to imagine the deep and still beauty of the spot, when it was the home of Lazarus and his sisters Martha and Mary. Defended on the north and west by the Mount of Olives, it enjoys a delightful exposure to the southern sun. The grounds around are obviously of great fertility, though quite neglected; and the prospect to the southeast commands a magnificent view of the Dead Sea and the plains of Jordan. The Monks undertake to show the ruins of the house in which Lazarus lived. The stones are large, and and the architecture of a sombre cast; but the building unquestionably is of a much more recent construction than the time of Lazarus. Near to it is shown his tomb, and travellers are disposed to grant that this

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may indeed be the sepulchre at which he who was the "Resurrection and the Life" stood and cried, "Lazarus, come forth." It is obviously of great age; and if not the very tomb, in all probability it is similar in character and construction to that which Lazarus did indeed occupy. A flight of steps leads down into a square chamber hewn in the rock. A second descent communicates with another small room, in the side of which is a recess large enough to contain three bodies. "We are allowed to suppose," says Elliot, "that kindred love had led Martha and Mary to select a resting place for their brother, where their own mortal remains might sleep with his till the day of resurrection."

Modern Judea, Ammon, Moab, &c. &c.

THE MYSTERY OF MESMERISM AND SOMNAMBULISM EXPLAINED.

ANIMAL Magnetism has for some years amused and bewildered the lovers of the marvellous. Ridiculed as a mere allusion or delusion, it has nevertheless perplexed the scientific; its effects are too palpable to be denied; but any rational solution of the cause or causes in which they have originated has hitherto eluded detection. The honor of unveiling this mystery was reserved for Mr. James Braid, an eminent surgeon in Manchester, who, having witnessed the recent experiments of Monsieur Lafontaine, in the Athenæum of that town, determined, if possible, to bring the system to the test of physiological and anatomical principles. This gentleman having satisfied his own mind that he could produce the phenomenon without personal contact, and even induce sleep when in a different room from the person to be thrown into a state of somnolency, announced a public lecture on the subject, which he delivered at the Manchester Athenæum on Saturday last, before seven hundred persons.

Mr. Braid first placed on the table a common black wine bottle, in the mouth of which was a cork having a plated top. The individual on whom the experiment was to be performed was seated on a chair, and directed to gaze intently at the cork without winking or averting the eyes. The cork was about two feet from the person operated upon, whose head was inclined backwards, forming with the object an angle of forty five degrees. In this position he remained for about five minutes, when profound sleep was produced.

The second experiment was completed in the same time. In the third case a bandage was placed round the head for the purpose of retaining in an immoveable position a common bottle cork, a little above the roof of the nose, as the object to be gazed at; and in about four minutes a complete state of somnolency ensued. In this case was proved by inability of the patient to open the eyelid, although consciousness was in no respect suspended, as he was able to reply distinctly to any question. The fourth experiment failed, either through the noise that prevailed, or owing to the person not fixing his gazing continually on the object.

The fifth was successful; and although the party made a desperate effort to open his eyes, so much as to agitate his whole frame, they

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remained as though hermetically sealed; when Mr. Braid took from his pocket a wooden ruler, and drew the end of it gently over the upper eyelids of both eyes, when the spell was broken, and the sense of sight restored with perfect ease. These experiments fully demonstrated that the phenomena was perfectly independent of animal magnetism, as in no one instance was there the least approach to personal contact or any manipulation.

Having thus convinced the audience that sleep could be produced without pressure of the thumbs or waving of the hands, as employed by Monsieur Lafontaine, Mr. Braid proceeded to explain the *rationale* of his discovery.

The artificial mode of producing sleep is to fatigue the rectus and levator muscle of the eye, which is effected by a continuously strained and intent gaze at an object viewed under an acute angle. Under such circumstances the irritability of those muscles becomes exhausted, as well as the irritability of the optic nerve, giddiness causes a mist to rise up before the eye, and sleep ensues. Congestion is induced in the eyes, and carried from them to the optic and muscular nerves of the eye; and owing to their proximity to the origin of the nerves of respiration and circulation, affect them through sympathy, and enfeeble the action of the heart and lungs. The heart thus acting feebly, is unable to propel the blood with sufficient force to the extremities, and hence their coldness.

The blood consequently is accumulated in the region of the heart, and it is thus stimulated; and in order to remove the inordinate load, it is compelled to increase the frequency of its contractions, in order to compensate for the feebleness of its efforts. The brain, head, and face now become congested in consequence, and varied phenomena resulting from irregularity in the circulation of that important organ, the brain, follow. The inability to raise the upper eyelid Mr. Braid accounts for on the principle of temporary paralysis of the levator muscles, owing to excessive and long-continuod exertion at the commencement of the operation.—[*Liverpool Chronicle.*]

PARENTAL EXAMPLE.

Example is a living lesson. The life speaks. Every action has a tongue. Words are but articulated breath. Deeds are the fac-similes of soul; they proclaim what is within. The child notices the life. It should be in harmony with goodness. Keen is the vision of youth; every mask is transparent. If a word is thrown into one balance, a deed is thrown into the other. Nothing is more important than that parents should be consistent. A sincere word is never lost. But advice, counter to example, is always suspected. Both cannot be true; one is false. Example is like statuary. It is sculptured into form. It is reality. The eye dwells upon it; the memory recalls it; the imagination broods over it, Its influence enters the soul. Parental example becomes incorporated with the child's understanding. He cannot forget it if he would. If it is good, it blesses. If it is bad, it tyrannizes. The parent may die; his example cannot. Let life, then, be an unblemished picture, a consistent whole —*Rev. R C Waterson's Thoughts on Moral and Spiritual Culture.*

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News from the Churches.

Ramsey's Creek, Pike county, Mo, February 16, 1842

This is now the third week that I have been absent from home, and from my little children, on a winter's campaign. The last place I was at, Louisiana, a small town on the Missouri river, we took thirty subjects from Satan and translated them into the kingdom of God's beloved Son. There was great joy in this village when we left for this place. This number added to our former numbers, makes upwards of three hundred and thirty persons in less than one year, within the circumference of my operations; besides our labors in Illinois last fall in Jacksonville. All this has been accomplished through great and manifold tribulations and personal sacrifices. From observation and conversation I find that Atheism and Infidelity are increasing most alarmingly. Either Atheism or Christianity is true—there is no middle ground—it is either Aristotleism, Atheism, or the Book. The veil between Deism and Atheism is very thin—the transition is short and easy. The armies are marshalling and approaching—they are coming to close quarters May we all be ready for the battle.

Yours in the hope of victory, J CREATH, Jr.

Claysville, Harrison county, Kentucky, December 28, 1841.

I have just returned from a five days' excursion in Mason county with brother John Callerman. We were at Sardisville. This is a Methodist neighborhood, and we were much opposed by its citizens; but notwithstanding their efforts we gained six. I have been preaching almost day and night since the first Lord's day in June last, in which time I have baptized 143 persons, 74 of them in the bounds of the Kentontown church.

I will also inform you of the progress of the glorious cause in this place and vicinity through the labors of brethren Holton, Pinkerton, and Rice There is a church constituted here of about 50 members, 45 of which were added by immersion; and strange to tell, as long as this place has been settled, there never has been a church here of any order before. The most of the members live in this place, and are our best citizens. The Lord be praised for his goodness! S. V. LEE.

Cool Spring, Kentucky, February 16, 1842.

Since last April we have had about 160 added to our congregation—about 20 from the Baptists, 8 or 10 from the Methodists, 2 from the Cumberland Presbyterians, and the rest from the world. We have had the labors of brothers A. Kendrick, J. T Johnson, and G W Elley. Brother Elley is our evangelist: the brethren engaged him last September to labor in the counties of Warren, Logan, and Simpson for one year, and give him eight hundred dollars.

Last year was a happy year indeed The prejudice of the sects has given way more than I expected it would in twenty years. A church was constituted in December last of 55 members, ten miles south of me, near Big Warrior River. We have not as yet been able to effect much in Bowling Green, but we are still trying. The cause of truth is gaining in all this section of country. Our meeting house here is nearly completed.

WILLIAM FORCE.

Florida, Missouri, February 2, 1842.

Since my last we have gained 24, and the churches are beginning to obey the Lord in his ordinances, which is the best intelligence I can write you. The churches at Paris and Santa Fee have become organized, and meet every first day, and are walking in the fear of the Lord, and I think I will be able this year to stimulate all the churches to act as did those whom the Apostles taught.

HENRY THOMAS.

Euclid, Ohio, January 7, 1842.

I have spent the year past in Huron and Loraine counties. I have been alone the whole time, and have had to sustain the opposition of many sectarian preachers, who, with a united voice, cry, 'Take care of that man—he is preaching *heresy*'—(the gospel in its native simplicity and beauty) Notwithstanding this opposition I have immersed some 35 persons, and formed two congregations, having had a number of accessions from the Baptists and Methodists.

W. O'CONNER.

Audrain County, Missouri, December 14, 1841.

I have just read the November number of the Harbinger, and in the notice of the state meeting of this state, on page 528, there is a mistake I wish corrected Instead of "Loutre, Audrain county, 2; Elder G. Jackman"—it should have been Liberty meeting house, Audrain county, 18; added the past year, 3; Elder William Douglass. There is also a congregation a few miles from me, numbering 10; added the past year, 1; making in all, 28. G. JACKMAN

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Bowling Green, Kentucky, December 10, 1841.

Brother Dr. Ford and myself have had a meeting eight miles above this, and gained 21 additions. They have since, with others, to the number of about 34, been organized into a congregation, with good prospects ahead The Saturday before the 4th Lord's day in November past I brought together a small congregation of disciples as a church in Russelville, to the number of 8. Since that time we have had 4 additions—1 immersion and 3 from the Baptists: your friend, sister Edwards, among the number, her son having been previously immersed, being also with us The opposition at that point is strong and violent, but it will all amount to nothing in staying the onward march of truth. The materials are all of the best order for moral worth, and we hope to move on well.

The second day of this month we began with others, a meeting at Hopkinsville. We had a pleasant communion with many good brothers and sisters, and made 30 very valuable additions to the congregation, many of whom ought to exert much influence in the cause.

During the progress of the meeting we were much aided and refreshed by the arrival and acquaintance with our good brother Jefferson Jones, from the Western Reserve, Ohio, and brother John D. Ferguson, of Virginia, who intend spending the winter in that region. May the Lord greatly aid them in the good work.

The total number received since October has been about 60, and since the first of September about 140. Among that number we have had 25 from the Baptists, and about 5 from other ranks.

I am travelling almost constantly, and preaching at least twenty days out of every month We trust in the coming spring and summer to see much done here for the cause, the Lord being with us. G. W. ELLEY.

Georgetown, Kentucky, February 19, 1842.

I have just returned from a trip to May's Lick and Minerva, where I labored for 19 days Brother Gano was with me at May's Lick the greater part of the time, where we gained 24 additions. Amongst these were 6 Baptists and 1 Methodist.

I then went and labored at Minerva 7 days, and gained 8 additions, making in all 32.

I have seen 71 added to the good cause since 1842 set in.

The sects tremble and shut their doors; but there are some noble spirits amongst them, like the Bereans of old, who will hear and examine for themselves.

Brethren J. Smith and J Rogers were here in my absence, and gained 9 additions, making 31 additions here within the last three months. May the Lord bless you in your labors of love! J. T. JOHNSON.

Cincinnati, Ohio, March 2, 1842.

Within the last month we have kept up a continuous meeting, and have had an addition by immersion of 60 persons, brother Ricketts having been in attendance part of the time. The work is still progressing. JAMES CHALLEN.

March 1, 1842.

At a visit of two days to Dutch Fork Church, Washington county, Pa., by brother Porter Thomas, of New York, nineteen persons were immersed.

☞ We have to defer, till next month, various communications from the churches, and from individuals. A. C.

ATTAINMENT OF KNOWLEDGE.

Dr. OLINTHUS GREGORY says, "With a few exceptions, (so few, indeed, that they need scarcely to be taken into a practical estimate,) *any person may learn any thing upon which he sets his heart.* To insure success, he has simply so to discipline his mind as to check its vagrancies, to cure it of its constant proneness to be doing two or more things at a time, and to compel it to direct its combined energies simultaneously to a single object, and thus *to do one thing at once.* This I consider as one of the most difficult, but one of the most useful lessons that a young man can learn."

A REFLECTION.

"If you meet with one very vain or very ambitious, do not envy him; but think thus to yourself:—My fine fellow; the grave will soon be your bed-chamber—the earth your pillow—corruption your father —and the worm your mother and your sister."

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WEIGHTY WORDS OF LUTHER.

VOICE OF EXPERIENCE—SUBTLETY OF ERROR, &c.

"I FEAR much that the Universities will be found great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God's word is not diligently studied, must become corrupt." Weighty words, which governments, fathers, and the learned in all ages would do well to consider."—*D'Aubigne's Reformation*, vol. ii. p. 116.

THE MECHANIC.

THE following beautiful article is from "The Carpenter of Rouen:" —"The mechanic, sir, is God's nebleman. What have mechanics not done? Have they not opened the secret chambers of the mighty deep, and extracted its treasures and made the raging billows their highway, on which they ride as on a tame steed? Are not the elements of fire and water chained to the crank, and at the mechanic's bidding compelled to turn it? Have not mechanics opened the bowels of the earth, and made the products contribute to their wants? The forked lightning is their plaything, and they ride triumphantly on the wings of the mighty winds. To the wise they are the floodgates of knowledge, and kings and queens are decorated with their handy works. He who made the Universe was a great mechanic."

BETHANY COLLEGE.

OUR main building, called the COLLEGE PROPER, is fast progressing towards completion. Plasterers are now at work, and most of the recitation rooms are once coated. It will be ready for use about the first of April. Soon as we enter it our comfort, as it respects room, will be much increased, and a larger number of Students can be accommodated. Those whose subscriptions fall due in the second instalment, not yet called upon for the first, will please embrace the earliest and most direct opportunities of remitting to us, as our liabilities now demand fidelity to all engagements on the part of those who desire that we should meet public expectation and redeem pledges resting upon the good faith of the friends and patrons of Bethany College. The Virginia and Kentucky Banks, and the specie paying Banks of Ohio, are at present current here; North and South Carolina and Louisiana will do; Pennsylvania, New York, and the New England Banks, good at home, are good here; Alabama and Tennessee are at a considerable discount; but Indiana scrip and Illinois Banks are greatly under par. A. C.

A NEW AND BEAUTIFUL MAP.

MAP of the countries mentioned in the Sacred Scriptures and in the Greek and Roman Classics, showing at one view the ancient and modern boundaries and names, edited by Rev. *John M'Arthur*, A. M., Professor of Grecian Literature in the Miami University, drawn and engraved by H. & R. T. Anderson, Ohio, A. D. 1840; published by H. Anderson, St. Clairsville, O. As a specimen of the arts of drawing and engraving, this Map is very creditable to the West. But as a help to the study of ancient geography and history, it is really a valuable acquisition. It is well adapted to Sunday schools, public schools, and colleges, as well as private families. From a hasty, though somewhat particular examination of it, we have found it generally very accurate, and recommend it to those desirous of improving in sacred and classical history, as a very useful auxiliary

A. C.

☞ We desire more readers. The patrons and agents of the Harbinger can, by a little exertion, greatly extend our usefulness. A new Prospectus for this purpose has been sent to our Agents. Please make an effort. A. C.

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THE sixth session of this Institution has commenced. The site is most eligible—on the highlands, 7½ miles north of Cincinnati, on the Mount Pleasant Turnpike—as healthful a spot as there is on this continent.

Teachers.—The Principal is aided by two ladies—one of whom was educated in the normal schools of Old England, and the other in the same description of institutions in New England. There is always a teacher to every eight pupils. The latter are limited to twenty-four.

Studies.—A full course of English and French Literature; the Elements of the Ancient Languages; the most enlarged course of Natural Science, experimentally illustrated by the aid of apparatus; Vocal and Instrumental Music; Embroidery, Drawing, Painting, &c. &c.

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"CHILDREN, COME TO PRAYER."

"O come, let us worship and bow down; let us kneel before our Maker.

The following beautiful lines were published in the Union Annual, under the head of "The Family Altar."

Come to the place of prayer!
Parents and children, come and kneel before
Your God, and with united hearts adore
Him, whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts; O come and raise,
With one consent, the grateful song of praise
To Him who blessed you with a lot so fair!

Come in the morning hour!
Who hath raised you from the dream of night?
Whose hand hath poured around the cheering light?
Come and adore that kind and heavenly power!

Come at the close of day!
Ere weary nature sinks in gentle rest;
Come, and let your sins be here confessed;
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom array'd?
Yet pray, for He can turn the gloom to light.

Has sickness entered in
Your peaceful mansion? Then let prayer ascend
On wings of faith, to that all-gracious Friend,
Who came to heal the bitter pains of sin.

Come to the place of prayer!
At morn, at night—in gladness or in grief,
Surround the throne of grace; there seek relief,
Or pay your free and grateful homage there.

So in the world above
Parents and children may meet at last,
When this your weary pilgrimage is past,
To mingle their joyful notes of love.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *APRIL*, 1842. No. IV.

From the Religious Herald.

A. BROADDUS TO HIS BRETHREN AND FRIENDS.

[CONTINUED FROM PAGE 119.]

3. *Baptism.* In Mr. Campbell's Extra on "Remission of Sins," he maintains that baptism is necessary in such a sense, that previous to a submission to that ordinance, a person, though a true believer in Christ, is still in an "unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost state." This position, in effect, he there obviously labors to sustain. To this position I stood conscientiously opposed, as believing it to be seriously erroneous; and under this impression I wrote "The Extra Examined." *And I am still of the same mind in regard to this position.*

To do Mr. C. justice, however, (which I wish to do to all men,) let me here observe, that I never have ascribed to him the sentiment that there is a virtue in baptism, *considered in itself*, to take away guilt. His view is, that by divine appointment, the efficacy of the blood of atonement is connected with baptism, and in that ordinance the application takes place, and not before. This at least is my understanding of the matter; and with this understanding I do still unequivocally object to the view: I object to it as calculated to hold a believer in Christ still in the chains of guilt, and under condemnation and wrath,—contrary to the general tenor of the gospel, and to the express declaration of our Lord, (John v. 24) that he "is passed from death unto life." I am aware indeed that Mr. C. has brought forward from church standards and theological writers, (mostly, if not all, Pedobaptists,) many testimonies in favor of what is called "baptismal regeneration." All this weighs but little with me, and ought, I think, to weigh but little with my friend Mr. C., who knows much better than I do, (for he is much better acquainted with church history,) how to trace this view of baptism, and with what practice it will be found all along associated.

But it behooves me, in "defining my position," to state my own view of "baptism for remission of sins:" for surely *there is a sense* in which remission of sins is connected with baptism: Acts ii. 38. and xxii. 16. Well, then, I first prove that the sins of a believer—of every true believer, are actually remitted. I do not here go into the argument; but only refer to the testimony of our Lord, before quoted—"he *is passed* from death unto life." Now, this being the case, the *actual* remission of sins cannot be suspended on the performance of a subsequent act—*baptism*,

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for instance: and in whatever sense remission of sins is to be considered as connected with this act, that sense, of course, must be such as will not conflict with the fact already established—actual remission through faith in Christ. Is there then a sense in which it may be taken, in accordance with this fact? There is such a sense: and that is, to consider baptism as the *visible certificate*—the *sensible pledge* of remission—the *formal* washing away of sins. And thus, that which had invisibly taken place, is now visibly declared or manifested. This manner of representing a thing—I mean, the representing of it as being *then done*, when it is *declared* or *manifested* to be done, is not inconsistent with scripture usage. To name here no other instance, I quote from Matth. v. 44, 45: 'But I say unto you, Love your enemies; bless them that curse you," &c. "That ye may be the children of your Father which is in heaven." &c. —"*That* ye may be." But surely they were not to be thus *actually constituted* children of God: no person can think so: but—*that you may appear in that character.*

It may now be asked, How can baptism be considered a visible certificate, or a sensible pledge of the remission of sins, without making it, in many instances, speak falsely? I answer, The declaration made by baptism depends on the character of the subject: he is considered a true believer: and the pledge speaks in his favor only as considered in that character.

I can go with Mr. C. in regard to baptism, so far as he maintains that it is requisite to a scriptural and legitimate entrance into Christ's kingdom on earth; and I can agree with him in the sentiment, that "the person who knows that immersion is commanded by Christ, and wilfully disobeys or neglects it, has no right to expect salvation:" Review of Mr. Meredith on Remission; (M. H. for Dec. 1840.) In that Review I remark but few expressions in regard to baptism, which to me appear exceptionable; and I should certainly say, here is a material modification of former views—only, that he insists it is *not* so. Well, I cannot reconcile these apparent inconsistencies; and I hope my friend Mr. C. will excuse my obtuseness of intellect.

4. *Divine Influence, or the Influence of the Holy Spirit.* That Mr. C. has *seemed* to deny the existence of spiritual, divine influence on the soul, either of sinners or saints, in any other way than as they may be influenced by the *word*, of which the Holy Spirit is the author—will hardly, I think, be called in question. Whether he really *designed* to do so, is another matter. Candor compels me to say, that in my view he intended such a denial: at least, that his arguments went to that effect. This drew from me an essay in vindication of the doctrine of Divine Influence; which was published, I think, in the Harbinger and the Religious Herald. Whether Mr. C. does now maintain the view which we have ascribed to him, in regard to this point, I would not undertake to say. Judging from essays in the Harbinger, of a recent date, I should be disposed to think that he does not: but I have seen no retraction, nor any professed modification of former views.* However this may be, in regard either to Baptism or Divine Influence, I am apprehensive, from what I can understand, that some of the "proclaimers of the Reformation" continue pretty strenuously to maintain their former ground.

But my own position as to this point may require farther notice. Well, I now believe and affirm, that the influence of the Holy Spirit,

* In a late ingenious Address on 'Demonology," Mr C. argues that the spirits of departed men may exercise an influence over the souls of the living: it would seem, of course, that he would not deny, as to the Divine Spirit, the existence of such an influence.

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introduced, or supervening, (I mean, beside the word, and the providences of God,)—that this influence is exercised, both in the conversion of a sinner, and the sanctification of a believer In regard to the former case, Peter reminds the disciples, (1 Pet. i. 22.) that they had "purified their souls in obeying the truth through the Spirit." The *truth* and the *Spirit* are here two distinct objects, In regard to the latter case—or rather, embracing the whole course of the believer's exercises, from conversion onward, Paul takes occasion to say to the Thessalonians, (2 Thess. ii. 13.,) "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:" and for the Ephesians he prays that God would grant them "to be strengthened with might by his Spirit in the inner man." No, I cannot give up this point: it is the ground of prayer: it is one of the pillars by which my building for eternity is sustained.

At the same time, however, I no more attempt to define the *modus operandi* of divine influence, than does Mr. C. attempt to show (in his Address on Demonology) *how* the spirits of the departed may influence the souls of living men. Neither do I pretend to ascertain the measure of this influence; nor to assign to it new revelations; nor would I countenance any notion concerning it, which conflicts with the moral agency of man—reducing him to a passive machine, and laying him down to wait for some irresistible energy to electrify him into life. I do believe that there are spiritual influences, which in some cases are very extraordinary; but they ought not to be made the standard of conversion, or of true religion and piety: nor, by any means, ought the peculiar exercises of any individual to be made the measure by which others are to be tried. This very thing has been the cause of much evil. The gospel—the *gospel* is the standard by which the state and the character are to be judged; and *he* is the convert, the Christian, whose case is found to accord with its dictates.

And here, before coming to a close, I wish to offer a remark, suggested by the thoughts which have just now been expressed. It respects the examination of candidates for baptism. A modification of the method which has generally been pursued in this case, has long appeared to me to be desirable. In some degree, and to some extent, it has indeed already taken place; but as yet it seems to be but partial in its operation. Now I offer the following query:—Instead of exacting from the candidates for baptism a detailed account of the various religious exercises through which they may have passed—a method of procedure generally cumbersome, often painful; not very scriptural in its character, and in its results effecting no security against a mistaken judgment—would it not be better to adopt the method of proposing a few pertinent questions, leaving the person free to speak more fully, if disposed to do so, and it should appear conducive to edification?

This suggestion, and all my remarks herein offered, are respectfully submitted to consideration: and here I close this long article, wishing grace, mercy, and peace to the Israel of God.

A. BROADDUS.

November, 1841.

P. S. There is one point in regard to my "position," which is omitted in my statement, and which I wish here to notice. It respects the doctrine of the *atonement*, or the propitiatory sacrifice of Christ. In regard to this point, I consider Mr. C. as having clearly proved himself its advocate and defender: as witness his discussion of this subject with "old father Stone." But I regret to say, that he seems willing, (as well as

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others of the community of "Reformers") to give this matter the "go by" in his terms of fellowship, and to fraternize with those whose views are subversive of this foundation—principle. For myself, I dare not do it. I can by no means consent to make common cause with those who allow no more atoning efficacy to the blood of the Son of God, than to that of Peter or Paul;—nay, I might say, than to that of 'bulls and goats' under the legal dispensation. And to incorporate such mateirals in the Christian church—what is it but to build a Babel? *Proh pudor!* Let not our friends of the "Reformation" be offended, if I say, "Come out of this Babylon."

Mr. Campbell will excuse, I trust, the free use which I have made of his name in this communication. The nature of the case will be my apology. A. B.

MR. A. CAMPBELL TO MR. A. BROADDUS—*No. II.*

BROTHER BROADDUS:

My dear Sir—HAVING so happily defined your position on the all-important items of *faith* and *repentance* as to place both you and myself in the same attitude to Paul and Peter on these elements of the Christian religion, you next proceed to baptism and the Holy Spirit, as matters deeply involving our mutual reputation in our respective communities. It is then due to you and to myself that I attentively consider how far we agree and in what we differ on these two great points.

And, in the first place, how far do we agree?

1. We agree that *a profession of the faith* on the part of every candidate, is essential to Christian baptism.

2. That *immersion in water*, into the name of the Father, Son, and Holy Spirit, is also essential to Christian baptism.

3. That remission of sin is, in some sense, connected with baptism. Your words are—"For surely *there is a sense* in which remission of sins is connected with baptism: (Acts ii. 38; xxii. 16.)"

In these three points we are unequivocally agreed. If we have not been always agreed, we are now agreed in these three fundamentals.—The only point of difference between us is about the sense in which the remission of sins is connected with baptism, the fact of the connexion being fully acknowledged by us both.

4. In the fourth place we agree that, in whatever sense the remission of sins is connected with baptism, there is no efficacy in water to effect that remission—that the only valid and procuring cause of remission is in "THE BLOOD *of the everlasting covenant.*" In this most essential point we are also most happily agreed.

5. And stranger still, we agree that there is an "ACTUAL and a *formal* remission of sins." This is the doctrine contended for in the first

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promulgation of baptism for the remission of sins made in the current reformation. See my debate with Mr. M'Calla on that subject in 1823. It is there, perhaps, where this distinction is expressly stated, and formally drawn out, for the first time in the pending controversy. It is true I never altogether liked the phrascology. It was the best I could then think of; and if properly defined, is, in my judgment, admissible. But I have seen it much abused, and perhaps a term less liable to abuse might be preferred to it.

6. In the sixth place, you and I also agree that the *formal remission of sin*, an assurance or "certificate of pardon, is connected with baptism;" consequently, that until baptism there is no formal remission, no assurance of pardon.

Now, my good sir, put on your spectacles, descry and define the difference between us. We agree in six points out of seven, at least. Can you define your position as to the seventh item?

The believer in Christ, you say, is "passed from death unto life" the moment of his faith. Grant it just as you say; but is a person born and named the moment he is quickened! or is one clothed with immortality and the beauty of the Lord the moment he is quickened in the grave? Does the Lord speak of "the birth of water," and Paul of "the washing of the new birth," as equivalent to being quickened by the Spirit? But I will not now argue the case. You admit the half of the seventh point: for you add, "I can go with Mr. C. in regard to baptism—so far as he maintains that it is requisite to a—legitimate entrance into Christ's kingdom on earth!! Moreover, you agree with me in the half of the last half of the seventh point: for you immediately add, "And I can agree with him in the sentiment that the person who knows that immersion is commanded by Christ, and wilfully disobeys or neglects it, *has no right to expect salvation.*" There is, then, my dear sir, but the fourth part of the seventh item, or the one twenty-eighth part of the whole item of baptism, on which we are at variance, yourself being judge. What, then, is that fractional remainder which imagination has magnified into an insuperable mountain barrier between your good brethren and us? I have said that "the unbaptized is still in an unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost state." Well, when we hear your interpretation of the matter, this formidable proposition has lost almost all its terror. For you admit that the unbaptized is *formally* unpardoned, unjustified, unsanctified, &c.; for he has not a "sensible pledge," a "visible certificate," nor a "formal remission" until baptized. Now, unless a person can be *formally* justified, sanctified, reconciled, adopted, &c. when he is not formally pardoned, we are both of the same opinion on this

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point also, viz.—that formally, sensibly, and visibly the unbaptized is unpardoned, unjustified, unsanctified, &c. &c.

Again, you argue that no unbaptized person is *legitimately* a citizen of Christ's kingdom on this earth. Now can an illegitimate citizen, child, or subject have all the rights, immunities, and privileges of the Christian kingdom? You will have to lay aside your spectacles and look through a microscope to find the precise difference between us when all you have admitted is properly understood and duly considered.

But can we not find a more apposite and less ambiguous term than "*actual*" to denote that remission of sins which you conceive antecedent to baptism? Would not the word *provisional* or *prospective* more fitly qualify the remission which you attach to faith contrasted with that which you attach to baptism? A person may be provisionally or conditionally pardoned the moment he believes in his heart, before he makes confession with his lips, unto salvation. Indeed your reasonings seem to imply this: for you agree with me, that should a person wilfully or knowingly neglect or despise baptism, no matter how great his faith, he could not be forgiven. The faith, then, which obtains with you a provisional remission is one that has in it the spirit of obedience to that divine institution: for without such a spirit of obedience no one could be pardoned. It then amounts to this, that when any one believes with his heart the gospel, he is forgiven provisionally; but not formally, or in fact, till he has been baptized.—Whatever sense of remission the believer may have, rises from the surrender of himself made to the Lord in his own purpose when first he believes the gospel; for, in the absence of such a determination, what sense or feeling of pardon or peace could any one enjoy?

I have somewhere illustrated my conception of that remission of which you speak by a provisional or prospective pardon tendered from the Governor of a State to some one condemned to die. Pardon is offered on condition that the condemned solemnly sign a confession of his crime, and swear off from that intemperance which led to the perpetration of it. Believing the proclamation, he signs, as soon as convenient, the pledge offered to him; but before he has signed he feels the joys of pardon in his soul, rising from his purpose to submit to the full extent of the whole requisition. Still he is not formally or in fact pardoned till he has signed.

Now as to the happy tendency of this view of the matter, I think there can be but one opinion. It calls for that obedience of faith which at once severs the believer from the world. It makes the institutions of Heaven of some value, and it accords exactly to the letter with many passages in the New Testament of the same import

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with the two which you have cited in proof of the necessity of baptism to a formal remission of sin.

Now let me remonstrate for a moment against the popular method of applying that class of scriptures that speak of the benefits and blessings attached to faith. You have quoted one of them—viz. John v. 24. "He who heareth my doctrine and believeth him who sent me, hath eternal life, and shall not come into condemnation, but is passed from death to life." "*To hear*," may I first observe, is, in the Hebrew style, *to obey*. "*Hear*, and your soul shall live," &c. "Hear him"—obey him, &c. Then the verse would read, 'He that obeyeth my (doctrine) teaching, and believeth him that sent me, hath eternal life, and is passed from death to life,' &c. When the whole is taken together in its proper meaning, how different from the isolated words "is passed from death to life," taken speculatively. But this is not the point now before me. It is this:—

Many things are said of faith as a principle involving other principles and acts which do not apply to faith alone. Take, for example, the very text before us—"*Hath eternal life.*" Now one would think, at the first impulse, that the simple believer has in actual possession eternal life. But is this the fact? No: he only has it in right, in the will or grant of God through Christ, just as a minor has in virtue of a parent's will an estate in right in his power, though not in his possession.

Now if you will examine the numerous passages that speak of obtaining eternal life as not yet in possession of believers, you cannot but assent to this important observation. If believers have, says Paul, "their fruit to holiness," *then* "the end shall be everlasting life."—"The righteous shall go into eternal life."—"To those who seek for glory, honor, and immortality, he will *bestow* eternal life," &c. &c. Certainly, then, the phrase "*has* eternal life," and the phrase "*is passed* from death to life," are to be understood in a very qualified sense, and not as the inseparable adjuncts of the naked principle of belief. But while this is necessary to a sound and safe interpretation and application of many passages of scripture on the subject of faith, it does not materially affect any point in issue between you and me just now. Thousands, indeed, quote such passages as a sort of dispensation to waive any submission to baptism, or respect for it.

One word more on the most objectionable expression in your essay: You object to what you suppose to be my position in reference to baptism, in the following words, "I object to it as calculated to hold a believer in Christ still in the chains of guilt, and under condemnation and wrath." If he neglect or despise it, he is positively so, yourself

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being judge; but if he do not, either in fact or intention, neglect or despise it, he is no more held in condemnation than Paul was while waiting for the arrival of Ananias. My dear sir, why give way to fancy, and reason from it as from fact? There is no such consequence attached to my view at all. Every believer that refuses obedience or disdains Christ's institution is under condemnation; and the excellency of my view is, that it honestly and affectionately teaches him so. There is plenty of water in the country and of persons to baptize; and if there were not, God condemns no man for a physical impossibility. Command, then, my dear sir, as Ananias did, 'to arise and be baptized, and wash away their sins.' We will never err in following such preachers as Peter and Ananias. They were as discreet and prudent men as any us.

But the point of most importance in your four attitudes is that in which you seem, I regret to say, standing aloof, and looking a little sour withal. You seemingly rather scowl than smile at my views of divine influence. In this point, as in others, when sifted to the bottom, you are almost, if not altogether, of the same views. Wherein do we differ on this subject?—rather, first, in how many respects do we agree?

1. We both believe that the Holy Spirit is a divine agent, as distinct from the Father as is the Son, and equally partaking of every divine attribute.

2. That he is in the Christian economy the author of all spiritual wisdom, knowledge, holiness, peace, and joy in the hearts of Christians—that all spiritual gifts, ordinary or extraordinary, are from him.

3. That he inspired the Prophets, sustained their mission by his demonstrations, and consecrated all the saints.

4. We both agree that the Word is not the Spirit, nor the Spirit the Word; but that as our word and spirit differ, so do God's Word and Spirit differ.

5. That he is promised only to believers, or the children of God, and not to wicked and unconverted men.

6. That he dwells in the hearts of the saints, and comforts them in all their trials.

7. That whatever influence he exerts upon the unconverted, he operates morally; and in no instance conflicts with moral agency.—As to the *modus operandi* you are not dogmatical: neither am I. On this subject you and I are as much agreed as on faith or repentance; for you do not allow of physical or any other influence incompatible with the moral agency of man. You may, indeed, call some events outpourings of the Spirit; for you would seem to be still of the opinion

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that there are at times grand effusions of the Spirit, similar to the Pentecostian or Cesarean outpourings. In this one point we may possibly differ.

To me it appears as though there was too much management and human excitement in these outpourings—too much rubbing of the hands—too much shouting, screaming, swooning, fainting, and falling under these boisterous and impassioned preachings which are sometimes denominated great revivals and outpourings. These combatants for sectarian pre-eminence have got up a sort of flying artillery, minute-men, revivalists, great authors of outpourings, who make a business of getting up "great ingatherings."

I have been occasionally a spectator and auditor on some of these grand occasions; and in spite of all my resolves to think favorably of the *dramatis personæ*, and of the scenes by night and day, I am constrained to affirm my solemn conviction that it savors much more of the flesh than of the Spirit. Denouncing these outpourings of human passion, and the exaggerated experiences, which I am happy to see you beginning to repudiate, and those abstract physical operations, for which many Baptists are so full of argument, brought upon me all this tremendous outcry, as if I had sinned against the Holy Spirit, denied his person, office, work, and indwelling in the Christian heart.

My public prayers for divine aid, spiritual influence, for all the graces of the Spirit, one might have thought, in the absence of other evidence, would have put to silence the ignorance of foolish and prejudiced men. For with you I have always felt that, unless in expectation of divine influence promised, praying is, in a great measure, an unmeaning ceremony. My greatest objection to popular Christianity at the meridian of Westminster, Philadelphia, and Richmond, has always been that it had too much of the spirit of man-ism and of the priesthood in it—and too little of the Spirit of God in it.

But I have room for only another remark at present: You say that "Mr. C. has *seemed* to deny divine influence," &c.; "but whether he does *now* maintain this view I would not undertake to say." No doubt I *once seemed* to many, and *still seem* to some, to deny spiritual influence, because I denied *their* spiritual influence. I still do it. But so long as you argue not for an abstract physical influence, but for a spiritual and direct influence on the heart through the truth as the instrument of God's Spirit, you will find no just cause of dissent from my views: for as the body without the spirit is dead, so a religion without the Spirit of God in the heart, is dead also.

Will you please request Mr. Sands to publish these two essays in the Religious Herald?

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I have yet a few words to say on your Postcript. Health and peace! Adieu! A. CAMPBELL.

THE BAPTISTS AGAINST THEMSELVES.—*No. III.*

"Out of your own mouths will I condemn you."

I SHALL present the reader with a few more extracts from ANDREW FULLER—one of the highest authorities among Baptist writers. They are equally strong, clear, and decisive, as those already extracted:—

"The first *scriptural* consolation received by the believer arises from the *gospel*, and not from the reflecting on the *feeling* of his own mind towards it.

"If the attention of the awakened sinner, instead of being directed to Christ, be turned inward, and his mind be employed in searching for the evidences of his conversion, the *effect* must, to say the least, be *uncomfortable*, and may be *fatal*, as it may lead him to make a righteousness of his *religious feelings*, instead of looking out of himself to the Saviour.

"Nor is this all:—If the attention of Christians be turned to *their own feelings*, instead of the *things* which should *make them feel*, it will reduce their religion to something *vastly different* from that of the *primitive Christians*. Such truths as the following were the life of their spirits.

"Jesus Christ came into the world to save sinners.—Christ died for our sins according to the scriptures.—Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel.—We have a great High Prriest that has passed into the heavens, Jesus, the Son of God," &c. But by the turn of thought, and strain of conversation in many religious connexions of the present day, it would seem as if these had lost their influence. They are become 'dry doctrines,' and the parties must have something else. The elevation and depression of their hopes and fears, joys and sorrows, is, with them, the favorite theme. The *consequence* is, as might be expected, a *living to themselves* rather than to Him that died and rose again; and a mind, either *elated by unscriptural enjoyment*, or *depressed by miserable despondency* It is not by *thinking* and *talking* of the sensations of hunger, but by *feeding on the living aliment*, that we are filled and strengthened.

"Neither the company addressed by Peter or the Philippian Jailor were encouraged from any thing in the state of their own minds, though both were deeply impressed, but from the *gospel only*."

After reading these extracts, where, we ask, is the modern theory of conversion? They are entirely subversive of it?

We shall now adduce several testimonies on the importance and design of Christian baptism. We begin with

CARSON ON BAPTISM.

The reputation of this work is well known. It is one of the ablest defences we have of immersion and adult baptism. It ranks high

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among the Baptists. Speaking of the importance of baptism, he says—

"Some are diverted from the examination of this subject by considering it as a thing of *small moment*, and that time is better spent in schemes of general usefulness. That *baptism* is a thing of *small moment*, is an *opinion* that is not likely to have been suggested by the *accounts of it in the scriptures*. It is an ordinance that *strikingly* represents the *truth* that SAVES *the soul;* and is *peremptorily* enjoined on *all* who believe. But, were it the *very least* of all the *commandments* of Jesus, it demands *attention* and OBEDIENCE at the *hazard of* LIFE *itself*. Nothing that Christ has *appointed* can be *innocently* NEGLECTED. To suppose that schemes of general usefulness ought to *take place of the commandments of* GOD, is a *direct* AFFRONT to the *wisdom* and *power* of Jehovah. Saul alleged that he had substantially obeyed the word of the Lord, though he had spared Agag the king of Amalek, and a part of the spoil for a burnt-offering; but the answer of the Prophet ought forever to *deter* from the exercise of a discretionary power with respect to the commandments of God. 'Hath the Lord as great a delight in burnt-offerings and sacrifices as in OBEYING the voice of the Lord? Behold, TO OBEY is better than sacrifices; and, to hearken, than the fat of rams. For *rebellion* is as the *sin of witchcraft*, and *stubborness* is as *iniquity* and *idolatry;* because *thou* hast rejected the WORD *of the Lord*, he hath also *rejected thee from being king*.' "—*Carson on Baptism, New York Baptist edition, page* 6.

In our next we shall present some more extracts on the importance and design of baptism, from Baptist writers, equally as strong and decisive.

DISCIPULUS.

MANUAL LABOR SYSTEM OF EDUCATION.

ASYLUM, (*Elgin, P. O.,*) *Kane county, Ill*, }
11th January, 1842. }

Respected Brother,

YOUR report, through Baptist and Pedobaptist channels, has long been familiar to me; as the founder of a new seet built up on long since exploded errors. My prejudices against you, founded on this report, forbade me from coming within the reach of real acquaintance with you; until a few weeks past, chance has thrown your "Christian System" in my way: and sickness has afforded me leisure for a partial perusal of it. Suffice it to say, my prejudices are corrected; and I am fully convinced that you are on the track of Apostles; and with them endeavoring to establish the church of our Lord Jesus Christ, upon the simple foundation of a living faith in Him.

I have been a Baptist; as well satisfied as any of my brethren, that the last *shibboleth* of my sect was at least "the most straitest" extant: and that all others must come, like the sheaves of Joseph's brethren, and bow down to mine. But when I fell at work to bring them down, I found that mine must tumble down among the rest, prostrate in the dust, before the exalted sheaf of the real Joseph—our brother and

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friend. I found dishonor poured upon even my own favorite shibboleth—(which I had so fully demonstrated to be the only gospel oath of allegiance to Jesus—believer's baptism)—by the Apostle Paul; where he finds it in danger of being abused into a ground of division among the Corinthian janglers. I had arrived at the conclusion of the Apostle, that "other foundation can no man lay than that is laid—which is Christ Jesus." I had publicly expressed and preached, and would have published (in the Banner & Pioneer, if Mr. Peck would have admitted my contribution,) my conviction that all believers ought to be *one*, in view of their mutual faith, and despite of their ignorance and errors. In other words, that all that believe Jesus to be a teacher come from God, to teach the way of holiness and salvation, and so feel their need of these, that they become his disciples "in hope of eternal life"—that all such should be fellowshipped as members of this school of mutual instruction—the church; and there taught "all things whatsoever Jesus has *commanded*."

I was pleased, and thankful, to find you, in the treatise above mentioned, boldly and clearly advocating the same sentiments; and at the same time repudiating those gross errors of Arianism and Baptismal Regeneration, which have been so long and currently attributed to you. I was happy to find so powerful a pen and press engaged in the good cause of Christian union on Christian principle I was happy to find that the large body of Christians who are united under your name, are embodied on the simplicity of the gospel, and for an example of the right working of the "mutual instruction" plan of learning the doctrine of Christ. And I determined to proffer to these dear brethren the advantages of an institution of useful and religious learning, which I have projected, and which I have for the last five years exclusively, and for my whole life principally, laboring to establish.

The cause of Christian union has presses and ministers devoted to it, with more or less singleness and intelligence; but as far as I know, it has no seminary of learning where candidates for the sacred ministry may obtain the literary and scientific weapons of their warfare without having put into their hands with these the poisoned arrows of sectarian bitterness, and the pride of polemical theology—without being put under obligation to wield these for the sect that has nourished and educated them.

All the provisions of literary and theological seminaries hitherto made for the poor, have been so planned as to lay the beneficiaries under a debt—at least of gratitude—to those who assisted them; a debt which was construed into an obligation to use the weapons so obtained under the banners of their *Alma Mater*.

But the great difficulty has been, that the *really* poor—the orphan, and the poorer than orphan child of the drunkard and the debauchee—have not been provided for at all! A large class has thus been left for a street and grog-shop education during their minority, to be finished (by admittance through an expensive examination before our solemn judicatories) in penitentiaries and prisons.

In view of all these facts, I early resolved to use my life and fortune in establishing a manual labor school, the books of which should exhibit to the beneficiary the amount of his obligation to the institution—and which should afford him business for his support and the liquida-

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tion of his debts; and so divide his hours between profitable labor and study as to bring him to his maturity with a sound and well finished mind, in a sound body; accustomed to receive his support from his own hands; conscious of his freedom from those trammels which either benefits conferred or support to be afforded could impose.

I at first looked to the Missionary Society of my own denomination as the only feasible source of assistance; and the hills of Birmah, Greece, or the prairies of our own Indian wilds, as the location of my *sample school.* But the trammels I must here bear, and the contradiction between my plans and those of the Board, induced me to excuse myself from their service, and turn my attention to Illinois, there hoping to find a location which I might find means of obtaining from government, sufficient for the profitable operation of such an institution as I wish to establish. After a couple of years delay I succeeded in reaching the banks of the Fox River, with my family and my little all. Here I found a location which proves to combine all the advantages which Nature could heap together. I purchased a *claim* of something more than a section (for $2500) and *made* an additional claim of unclaimed prairie of two or three sections more; of the whole of which the land pirates have robbed me, besides subjecting me to an expense of near 3000 dollars more in defending my claim. But my funds are exhausted; and I must borrow 1000 dollars to buy the government title to my land; and, before I can get my school into operation, I must expend 1000 dollars more in a suitable building, for which abundant materials are at hand in the limestone cliffs that skirt our beautiful river. The river at this point is capable of furnishing facilities for any amount of water power; by which we may secure manufacturing business for girls and younger students, and for such seasons as are unsuitable for agricultural operations.

Are there not many of your friends who would be glad to aid this institution could its claims be presented to them? How would a subscription in $100 shares take, the income of the establishment to be paid in annual dividends? I would become the purchaser of these shares as fast as possible, and consider them as a great favor—a temporary loan to enable me to carry into effect an enterprize to which my life has been devoted.

Are there not many of our brethren already in the ministry, and many more who are "coveting to prophesy," who would rejoice to find that they could obtain all needed assistance in obtaining a good education, and find a home and business to support them, (and their families if they have any,) while they are pursuing their studies?"—To obtain full possession of all that could be desirable here, three or four large farms should be purchased by some of our brethren.

Your brother in the labors and hope of the gospel,

D. W. ELMORE.

REPLY TO MR. ELMORE.

BROTHER ELMORE:

My dear Sir—I AM glad to form even an epistolary acquaintance with a brother so deeply and cordially interested as you are in the benevolent scheme of furthering the great cause of education, and

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especially in that department so intimately associated with the progress and prosperity of the glorious gospel of our blessed God. We are all becoming more sensible of the necessity of a better system of Bible instruction and training in order to public usefulness. The combination of intellectual and moral culture, with a certain degree of physical labor, has long appeared a desideratum; and various schemes for accomplishing it have been devised and submitted to the test of experiment. The most flattering experiments have been made in Switzerland and Germany. In our own country not much has yet been done. The genius of our institutions and the peculiar character of our population render much of our reasonings from European institutions delusive and vain. Physical education we must have, else the majority of the highly educated in literature and science will continue to be learned invalids, mere green-house plants, unfit for the rugged business of a useful life. An institution of the manual labor kind, *well conducted*, would be a useful and benevolent scheme. But I have not yet seen one of this class well conducted. A select class might be found of similar habits, views, and intentions, and placed under a proper discipline, with effective teachers, who would work with them, and lecture in the fields on stones, and soils, and plants; or in the workshop on mechanical arts and manufactures, and by doubling the time usually expended in a regular system of book instruction, might acquire a most valuable education in learning virtuous habits and mechanical and handicraft skill, of much more value in after life than any diploma, however honorable and well deserved, obtained only on the ground of mere intellectual improvement.

Could you form such a class around you, either of minors or of adults, and set on foot such a system, you would no doubt accomplish a great and benevolent object, deserving of the labor of a life and of the gratitude of coming generations. I do hope you may succeed in such a benevolent enterprize. The experiment is worth making, and it is only by such efforts and trials that useful knowledge can be acquired.

It would be a good idea to collect a large manual labor school of fathers and mothers, and have them both scientifically and practically inducted into the art and mystery of domestic training. Your judicious remarks upon the subject of an asylum—a sort of social, literary, religious, and industrious association, have led me one step farther into the school of human improvement. I would, therefore, commend to your grave consideration the ineffable importance of having pupil fathers and pupil mothers, as well as pupil sons and daughters; provided only, there be any reasonable probability of finding teachers and professors for such an institution.

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Industry, and manual labor, as one branch of it, is good for body, soul, spirit, and estate; and in the midst of a generation of diplomated speculators, peculators, and depredators of all cast's and classes, sacred and profane, I am impressed with the conviction that a school of industry, economy, self-government, and domestic order, would be worthy of a Lancaster or a Howard.

At present I have my hands full. I have more than enough. A system of education, based on the well established philosophy of man, as an animal, intellectual, and moral being—a school for the developement of human nature according to the genius of a sound philosophy, and a scriptural morality, superadded to various other high and solemn duties and responsibilities, call for more than the energies of any one man. Still I feel it my duty to contribute my mite in the way of establishing, and carrying on to some measure of perfection, a system of education more in harmony with the nature, relations, and destiny of man, than most of the systems with which it has been my good fortune to become acquainted.

Your object is in some respects analogous; but so far as your plan of operation and details differ, I wish you all success in testing how far society may be improved by your benevolent and Christian instrumentality. I have not had time sooner to notice your plan or your wishes; and although you solicited rather a private than a public reply, I have thought it might be more profitable to the cause of education and human improvement to publish most of your communication; and since I have not time to enter into its merits, I have accompanied it with only a few extemporaneous remarks.

Wishing you all success in every benevolent undertaking, I am in one hope, yours ever, A. C.

REVIEW.

It will be remembered that I proposed a Review of President Beecher's Essay on Baptism, provided only it might be submitted to the same readers on the pages of the Biblical Repository. That assurance never having been vouchsafed, and my immediate readers not requiring much illumination on that subject, I have not as yet formally noticed that singular production. The following well-written Review from one of our brethren in the West, is, we judge, worthy of a place on the pages of the Harbinger, and may be of service to those who have been entangled by such a display of ingenious and sophistical reasonings as much of that which appears in Mr. Beecher's speculation on Jewish purification. A. C.

REVIEW.

BAPTISM.—The import of Baptidso.—*By the Reverend* Edward Beecher, *President of Illinois College.*

Such is the title of an article in the January number, 1840, of the American Biblical Repository; and emanating as it does from one of the

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most distinguished of the Presbyterian clergy, and published in what may be styled the official organ of the "New School" section of the Presbyterian church, it may, I presume, be regarded as the voice of the party—their creed on this point; containing in the main, their sentiments upon baptism.

Now let us examine Mr. Beecher's views, and see if they come up to that standard which all true Christians acknowledge—the New Testament;—let us see if his doctrine is the doctrine of Jesus Christ our Saviour.

After a few preliminary remarks touching truth, error, and the importance of Christian union, in which we heartily concur, the author commences by a "statement of the case and of principles of investigation."

"The case is this," says he, "Christ has enjoined the performance of a duty in the command to baptize. What is the duty enjoined? or, in other words, what does the word *baptize*, in which the command is given, mean? One of two things must be true; 1. Either it is in its meaning generic, denoting merely the production of an effect, (as purity,) so that the command may be fulfilled in many ways; or it is so specific, denoting an external act, that it can be fulfilled in but one." * * * "If the command is purify, or cleanse, we are not limited by the command to any one mode;" * * * * "but if the command is specific, as immerse, then we are limited by the range of that word, and cannot fulfil the command by sprinkling or pouring."—In the same section of the article from which the above quotations are taken, the author very correctly declares that "the word *baptizo* may in the whole circuit of its use mean sometimes one thing and sometimes another;" and further, that "however numerous the possible meanings of a word may be in its various usages, it has in each particular case but one meaning, and in all similar cases its meaning is the same. Hence the word *baptizo*, as applied to a given rite, has not two or many meanings, but one; and to that one we should adhere."

Again, "Whichever way we decide as it regards the import of the word, we ought to be uniform in its use as applied to the rite of baptism."

Now we humbly conceive that the learned author has here fallen into a metaphysical quandary.

What is to be understood by a generic word? The answer can be readily given;—A word which stands as a genus, under which there may be embraced a *multitude of species and varieties*. The term *generis* has reference to classification; and applying it to the natural world, we say, for example, that man is a species of animal belonging to a certain genus, and that this species has many varieties. Now we ask the question, How can language be uniform and definite when the words making up that language are generic? Or again, How can a generic word be made definite and uniform in its meaning?

The author has evidently committed a most glaring fallacy. We cannot attach a uniform definition to any other words than those having a specific meaning. We may agree upon a uniform definition of a generic word; but this will be arbitrary, and our agreement or decision can easily be reversed by the conventional edict of a different set of arbitrators.

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But the writer shows his own inconsistency. On the same page (p. 42) he remarks, "If we adopt a generic meaning, denoting an effect, we are not limited by the command to any specific mode of fulfilling it, and we are at liberty to vary the mode according to circumstances."

But there is another glaring error here in the writer's "statement and principles of investigation." He has conceded in the course of his paper that *baptizo* means to immerse—that it has a specific meaning—and the observation just quoted resolves itself into this:—"The Saviour said go and immerse; but if we choose to transfer this specific word immerse into one that is generic, and give it a generic sense, we may do so without either violating the laws of language, the rules of interpretation, or the Saviour's command."

In the third section of this article (p. 46) four views are presented with regard to baptism—the views of the several authors on the subject, from the period of the translation of the Bible, in the days of king James, down to President Beecher. Not one of these views does he adopt, but chooses to stand as the projector of something new.

"None of these positions is in my judgment adapted to explain all the facts which occur in the use of the word, to give satisfaction and rest to an inquiring mind.

"Any view which shall effectually do this will be found to have the following requisites.

"(1.) That it shall be strictly philological.

"(2.) That out of all the possible meanings of *baptizo*, it shall fix on one as the real meaning in the case in question.

"(3.) That it shall at all times adhere to this.

"(4.) That this shall limit the performance of the rite to no particular mode."

Is it not strange that the President of a College, a gentleman who professes to be acquainted with the laws of the human mind, should make such wild assertions? Surely, sir, you are the searcher of all hearts; you are omniscient, else why could you declare that a satisfactory view of this subject, one which shall afford "rest to an inquiring mind," will be found to have certain requisites, among which is one which "limits the performance of the rite of baptism to no particular mode."

It is sufficient to say that thousands of talented classical men cannot find "satisfaction" or "rest" in this your fourth requisite.

Let us take up the several "requisites" here laid down, and examine them separately and conjointly.

And, 1st. It is stated with probable truth, that this satisfactory view shall be "strictly philological."

Any philology which will come in contact with the established etymology of any language, must be inadmissible. This will hold good particularly in the Greek and Latin languages, inasmuch as they may be regarded more perfect than any single modern language.

Again, any philology which shall be consistent with the facts recorded in the New Testament on the subject of this ordinance, must fall to the ground. Philology is human authority; the New Testament is Heaven's authority. Philology is ever wavering and uncertain; New Testament facts are settled and indisputable. A Locke

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has flourished and declined. A Stewart has arisen and shone resplendent in the bright galaxy of *Scottish* philosophers; but his glory has faded away, and now all homage is rendered to the gigantic mind of a Brown.

Was it thus with Christ and his disciples? Was it thus with the inspired Apostles? Was the brightness of the Saviour a mere meteor in the firmament? Did his disciples or did his Apostles establish any new theory, or did they conform to the religion of their Master? A child may answer the queries.

The second requisite of the writer is one to which we yield our hearty assent—"that out of all the possible meanings of *baptizo*, it shall fix on one as the real meaning in the case in question."

We understand by this that a definite and intelligible definition is to be attached to this Greek word—one which shall be free from all ambiguity,—otherwise it could not afford "satisfaction and rest to an inquiring mind."

With the third requisite we are equally well pleased, viz.—"that it shall at all times steadily adhere to this."

Upon the fourth "requisite" we have already made a remark or two; but shall make an additional observation.

This requisite "limits the performance of the rite to no particular mode." We ask any man of common capacity if this is not incompatible with the requisite, which insists upon attaching a real and satisfactory meaning to the Greek word *baptizo?* It is certainly any thing but real, satisfactory, or definite, to talk of no particular mode of baptism.

We have now arrived at the writer's position in full, which he *attempts* to prove, viz.—"that the word *baptizo* means neither to dip, sprinkle, immerse, or pour—or any other external action in applying a fluid to the body or the body to a fluid—or any action which is limited to one mode of performance. But that as a religious term, it means at all times to purify or cleanse," without any reference to mode, agent, means, or object, and is a perfect synonyme of the word *katharizo.*

We think it requires but little strength of mind to refute this very distorted view of the subject.

Let us submit it to examination; first, in the writer's own crucible; and secondly by the tests of holy writ.

And, first, we would ask, Is it "philological"? What kind of philology—what system of philosophy or logic—what common sense would contend for the "performance of a rite' without specifying (if not a mode and means) the agent and the object? What is a rite?* Again, how would it answer to adhere steadily to this view? How could it be adhered to? It has no substance. This will be further illustrated in submitting the view to a higher tribunal than human philology.

* A rite is the performance of a certain action or actions, (implying, of course, *agent, means, mode,* and *object,*) intended to typify something spiritual or divine. It is a physical *form,* designed to express—to portray, in the Christian church, something which has been enacted by the Saviour. Thus as the Saviour when he took bread, blessed and brake and gave to his disciples, and said, "*This is my body;*" and so of the cup, "*This is my blood,*" portrayed his death &c.—so we think when it was, by strong implication, (according to our view,) commanded the diiciples, 'Bury disciples in water, and raise them again out of water,' the Saviour meant to portray his burial and resurrection.

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The Saviour said to his disciples, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here the agents to baptize were the disciples; and the objects to be baptized, all nations; or (if we may express an opinion) men of all nations.

"After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. And *John* also was baptizing in Enon, near to Salem, because there was much *water* there; and *they came and were baptized.*"

Here the *agent* was John, the *means* water, and the *objects* baptized the people who came to him.

In the baptism of the Saviour himself, it is plain to see that John was the *agent*, the water of Jordan the *means*, and our blessed Saviour the *object* baptized.

Dismissing for a moment the question as to the mode of baptism, let us examine President Beecher's view in reference to the agent, means, and object, a little further, and see if he has not cast contempt upon this holy ordinance.

He would have us believe, then, that the *agent*, *means*, and *object* of baptism are not very essential matters. For the sake of argument we will accede to the *theory*, that, "as a religious term, *baptizo* means at all times to purify or cleanse;" but we cannot say with the writer, although these words (purify and cleanse) are generic, that they, *in a religious sense*, are "so general as not to be confined to any mode, or agent, or means, or object." What! is it possible that the holy ordinance of *purification*,† the institution of the Saviour, shall be so prostituted as to be performed by any agent, by any means, upon any object? The very rite itself, *purification*, forbids any such idea. It is impossible that it should be invariably performed by any object whatever. How supremely ridiculous—yes, how blasphemous it is to talk of spiritual purification by impure hands! No, the Saviour commanded his *disciples;* he made them his *agents* to perform this ceremony; and he was particular in telling them to "*purify*" all nations in the name of the "Father, and of the Son, and of the Holy Ghost."

Read the account of Paul's conversion and baptism, and you will find that the repentant Saul—not the vile persecutor of the Christian—was the *object* baptized by the agent Ananias, "a devout man according to the law."

The case of Philip and the Eunuch is one in point. The Eunuch believed that Jesus Christ was the Son of God; and upon this belief Philip became an *agent* to perform the rite of baptism, the Eunuch was the *object* baptized, and the *water* of a stream was the *means* by which he was baptized.

But all this, in the estimation of President Beecher, is useless. The agent performing the rite may or may not be a minister of God—the object baptized may be a believer or an unbeliever—and the means used may be what? We are at a loss to conjecture what means the learned Divine would have used. Perhaps *blood* or *oil*, as in the Mosaic ritual. Having thus, as we humbly conceive, shown the fallacy of the writer's position as respects the agent, the means, and the object

† For argument's sake I will here drop the word *baptism* and substitute *purification*. This is certainly as liberal as an advocate for water immersion can be.

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in the performance of this holy rite, we next proceed to an examination of his arguments touching the mode in which the ceremony should be performed.

In the first place he admits the use of water in the four following ways:—

1. Positive immersion, where "an agent submerges partially or totally some person or thing."
2. Flooding, "where a fluid is poured copiously over any thing, so as to flood it, though not completely or permanently to submerge it."
3. Overwhelming without an agent.
4. Passive sinking into a flood.

In all these cases he has shown that *baptizo*, or some word derived from it, is used to convey the several meanings—immersion, flooding, overwhelming, and passive sinking. He does not state his authority for translating the Greek word into immersion; but when he renders it flooding, overwhelming, and passive sinking, he gives as his authors Origen, Diodorus, Siculus, and Josephus. We would say to him that the authority for the use of immersion is the *New Testament*, superior to all other authorities.

[TO BE CONTINUED.]

A CRITICISM.

Brother Campbell—THERE is a passage in the first Epistle of Peter, which has often appeared to me inaccurate. It is in the 7th verse of the 1st chapter, and in the common version reads thus, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire."

The Apostle here, in seeking to comfort those to whom he addresses himself amidst their sufferings for their profession of faith in Christ, institutes a comparison between the trial of their faith, and that of gold, and is made to say of the latter that it "perishes."

This seems to me, in the first place, to be clearly contrary to fact; for it is well known, that, above all the metals, gold is conspicuous for this, that it may be exposed to the highest heat of the furnace, and continued in it for any length of time, not only without "perishing," but without suffering the least diminution in its quantity, or change in its beauty or value.

In the second place, it is obvious that if it were true of gold that it perishes in the trial, it would by no means serve the purpose of the comparison manifestly intended by the Apostle. It is a comparison between two things. The trial of faith is placed accordingly in the higher rank by the comparative "more precious," and it follows necessarily that the trial of gold should be in the positive degree, as *precious*. But its trial cannot be regarded as "precious" in any sense if it

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be supposed to perish, and there can remain no ground whatever for any comparison between them.

Is it not evident from these considerations that the negative particle *ne* has been inadvertently omitted by some transcriber? If this were introduced the whole passage would be clear and forcible. "That the trial of your faith being much more precious than of gold that perishes *not*, though it be tried by fire." Here the well known power of gold to endure the fire unchanged, serves as a beautiful figure to enhance by comparison the value of their faith, which is declared to be still "more precious."

The Vulgate, I perceive, omits the clause "which perishes." In it the passage reads: "That your faith thus proved, being much more precious than the gold which is proved by fire."

I am aware that in the 18th verse of the same chapter the Apostle speaks of gold and silver as "*phthartois*," corruptible, perishable things—things liable to decay. He is, however, here referring to the future destruction or destructibility of these in common with the less valuable forms of matter, and besides is evidently in this place speaking of them not in the way of *comparison*, but of *contrast*.

L.

REMARKS.

The phrase *tou apoloumenou*, "it perishes," is not only wanting in the Vulgate, but in the Ethiopic also; and is not, according to Mill, found in Œcumenius. But there is no copy, ancient or modern, which I have seen, or of which I have heard, that has the negative particle. Besides, the common reading is sustained by Mill, Wetstein, and Griesbach.

It would, then, appear to me a dangerous precedent to insert a negative particle to explain a *seeming* rather than a *real* discrepancy. Gold certainly perishes by rust; and finally it will be destroyed with the elements of the earth unfit for the new creation.—Now perishing as is its value, if it must be tested by fire, how much more severely tried ought our faith to be, whose value a universe could not equal, much less excel? As the gold shines in the furnace, so ought our faith in the severest trials to which it can be subjected.

A C.

THE COMING OF THE LORD.—*No. XIV.*

HAVING now impartially laid before our readers the views of the Millerite School, as to the expected immediate return, *in person*, of our sovereign Lord the King, as well as given various sketches of the views of others who are now preaching, even as an instrument of conversion, the personal coming of the Lord as an event near at hand; I shall proceed to adduce further reasons why I cannot fully accord with these conscientious, devout, and studious brethren. But here lies upon my table another communication from our friend the "Layman,'

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whose "shrill clarion" always insures attention. This communication wants, indeed, the evidences of a studied, well digested, and grand essay. It is rather the spontaneous flow of a soul always electrified with the grand conception of a new dispensation, to be ushered in by the harbingers of sword, fire, and pestilence, Heaven's awful pioneers of a better age. We shall, however, in the excess of our impartiality and desire of fair play, again permit our brother M'Corkle to intimate to the world, in his own way, the objects pressing upon his anxious heart.

Near Springfield, Missouri, Feb. 14, 1842.

Brother Campbell—THE "resolute champion for an immediate new dispensation," as you are pleased to call the Layman, needs all the courage and firmness of Cephas to face the many difficulties which surround him—a vascillating public, a pulpit soothing the world into slumbers, by saying, 'Where is the promise of his coming!'—claiming the prerogative of teaching—cannot, and will not be taught, though one should rise from the dead—the world so full of religious periodicals that there is no room for another. A quietus in the Christian church, placed on the subject of Christ's second advent, by the long yarns of brother R. R. in disguise, and the pointless essays of our brother C.—his inuendoes about "improvement, diction, intelligence, style, oft-repeated story," &c. borders on personalities and may go for what they are worth.

Surely our brother is not trying to forestall public opinion. The Layman may suffer a little for obtruding himself among the Rabbies, or for disturbing the repose of the world—may be called bold, rash, or "resolute;" but the proper time for making such charges will be after he is vanquished; after he has failed to sustain his promises; after Time, the great revealer of facts, has exposed his error; after schools, and associations, and tracts, and logic, and argument have beaten the sword into a ploughshare and the spear into a pruning hook!

Now, brother, get out of your jaundice about "style," and take up my propositions; dissect, analyze, and condemn them by facts, arguments and the Good Book. An outline of our proposed essays is embraced in the following items:—Remarks on Prophecy; Patriarchal Age of the World; Jewish Age, or Dispensation; its errors, corruption, and dissolution; Christian Age, or Dispensation; its errors and corruption; its Man of Sin; its first *beast;* its second *beast*; its incurable apostacy, and unavoidable dissolution, predicted under the imposing metaphor, *the rolling of the heaven together as a scroll!*

We propose showing beyond contradiction that this figure stands associated with the church—the *moral heaven;* and that no other legitimate object can be found within the bounds of human knowledge, or all that has been revealed to man! Also, the burning the heaven and the earth, according to Peter, stands pointing to the same catastrophe, an overthrow of a corrupt church, and a terrible destruction of the human family, called the *earth.* We propose showing the *deluge* of fire, threatened in holy writ, to be premillennial, and to consummate a similar design with the *deluge* of waters; and that not one word, phrase, or sentence within the lids of the Bible, involving fire, can be

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associated with the final judgment. The new heaven and the new earth of Peter and Isaiah, the same—*a new moral state!*

The above propositions are plain and tangible, to which we may add some collateral testimony, drawn from the increase of scepticism and crime, hostility of nations and unsubdued thirst for war—impotency of the present Christianity to evangelize the world—time of trouble and universal war approaching—return of the Jews—another struggle for their existence—David's tabernacle not in heaven. The witnesses to finish their testimony before they are slain—slaying before resurrection. The martyrs—that which can bear testimony can be beheaded, and nothing else—that which can be beheaded, can be resurrected and nothing else. Thrones cast down—putting down all rule and all authority, a physical work. Fall of Babylon, the binding of Satan—Descant on the last chapters of the Apochalypse, and some of the items in the above sketch fairly established, and the literal advent of the Son of Man is settled without calling up the strong proof of this this fact; which we draw, first, from Daniel, associating the coming of the Son of Man with the destruction of the "little horn" by fire. Second, from Paul connecting a revelation of Christ in flaming fire with the downfall of the son of perdition. Third, the putting down all rule and all authority requires personal presence and power.—Fourth, the treading the wine-press, the slaughter of the kings of the earth, the beast and false prophet cast alive into a lake of fire, calls for personal and physical energies unknown on earth. Fifth, the descent of the Lord upon the Mount of Olives with the thousands of his saints—affording a literal salvation to the Jews from utter ruin, according to Zachariah, is connected with facts which can never be placed over to the final judgment—facts which can transpire no where else but at Jerusalem, and at a time when the Jews are literally inhabiting the *literal city*, JERUSALEM!

The above subjects, with many others, will be discussed. On most of the items we challenge the scrutiny of all the living. Save accident, the work will commence in March, and be hurried through before the end of summer—will be discontinued when our views are fairly given. Back numbers will be furnished.

S. M. M'CORKLE, *Layman.*

TEMPERANCE.

PARIS, *16th March*, 1842.

Dear Sir—I AM unaccustomed to scribbling; but feeling as I do great concern for the cause of temperance as now conducted, I beg you will excuse the liberty I take in addressing you upon that subject. I am aware that your sources of information are great, as well on this, as on other subjects; but I incline to the belief, from what I have seen from you, and heard of you, that you favor the idea that the cause has no right to claim the names of professors of religion, alleging that the Bible is paramount to all law, and is equal to the government or reformation of its own subjects. The former proposition is certainly true, and the latter clearly so in a majority of cases; but at the same

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time I claim and think I can establish that it is the duty and interest of professors of religion, as well in their individual as church capacity, to give their names and influence to the cause of temperance, aside from the obligation imposed upon them by the law of God to be temperate, and that it is not calling in question or doing violence in any form to the law of God to do so; but in fact aiding greatly both the cause of religion and morality. I must hope, notwithstanding your sources of information, that your position on this subject arises from the fact that you are not aware of the practical bearing and indelible influence reflected into the world by professors of religion embarked in this cause, both in their single and collective capacity. It is cheering to look upon the vivifying influence already manifest in the worldly ranks, growing evidently out of the fact that the *churches generally* have made common cause to carry forward temperance under the general head now proposed. *Total abstinence* differing in both these essentials from the plan of temperance hitherto proposed, to my common mind it is unexplained, and I believe unexplainable, how it is that it becomes not every true Christian to lend his energies in aid of carrying out this great practical benefit to mankind; snatching as it has and must, from the very genius of the scheme, thousands upon thousands of our fellow-beings from the horrors of a drunkard's destiny. If it be true, then, that these are the character of blessings flowing from this noble enterprize, and truths they certainly are, I repeat why is it not only becoming, but a religious duty to aid in this great moral revolution? Do you not see that it is calculated to make better men? and could you wish or have better materials than men made moral; out of which, by the purifying influence of religion, to fill up God's ranks? I think not. Then, if these things be so, and admitting at the same time, as I do, that there cannot be a stronger obligation than the profession of religion enjoins upon its votaries to be temperate in all things; yet I hold, notwithstanding these facts, it is still the duty—nay, the imperative duty of every Christian, of every good, of every generous man, whether he be a professor or not, to give all the aid in his power to help up the benighted and fallen portion of our kind. It is noble; it comports with Christian character, I conceive, to do so. Then away with this modern notion that it betrays a distrust of God's law for Christians to take upon themselves the temperance pledge. Is it not one of the operations of God's system that the *firm* should help the *fallen;* that the Christian should by his precept, example, and other influences, aid in bringing men in nearness with God? If it be true, and I apprehend none can otherwise assert, that we have in our midst myriads of inebriates, a majority of whom can be reclaimed by professors of religion, and men of good morals throwing themselves together, and incorporating under the same head, "Temperance," with the unfortunate persons in question, thereby countenancing and encouraging them in their effort to reform; I ask, if this end can obtain, and that it can is almost certain, has not this cause high claims, not only on the Christian, but the whole world?

I would be gratified, sir, if not disagreeable to you, to see at large your views and reflections upon this subject. I think much opposition or support depends upon the course your thoughts tend: hence my concern to know them, and will earnestly hope they may favor my

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position. I repeat, because I feel, and, in fact, know, that much depends on your influence in this matter; and had you travelled since the temperance cause become so wide-spread, seeing, as you would, its practical operation tending so admirably to the end in view, I persuade myself you would have been found among its ablest advocates. I perceive you are among the foremost advocates of Christian union, a position than which nothing strikes me as being more desirable: certainly nothing could be more efficient in christianizing the world. I make this allusion to remark, that however widely apart on the subject of religion the denominations are, on this platform, "total abstinence," they are, with some *individual* exceptions, united; and it is my deliberate opinion it is in your power (except a fraction) to complete the union in this case; and allow me to inquire, would not such a state of things be well calculated to remove prejudices in weightier matters? I believe it coincides with the observation of all practical men, that the association of persons together in any common cause infuses a spirit of charity and consideration for each other—a spirit, in our time, lamentably dormant, I fear. I have seen, and it has been a subject of remark, that the various sects have manifested more good feeling towards each other since operating unitedly in this cause, than has been observable in our age. Indeed, when acting they seem to forget that they are not what they should be—*one*. These things I enumerate as some of the benefits growing out of the temperance cause. Many others could be added, but I fear to tax you further. Will you allow me in conclusion to ask, (and I do so purely to derive the benefit of the information requested,) that you will favor the public with the objections, if any, against professors of the Christian religion aiding by their names under a temperance pledge, and otherwise in reclaiming the drunkard. A FRIEND TO TEMPERANCE.

REMARKS.

My dear Sir—If you place the temperance association and pledge upon the footing of a politico-benevolent scheme, and on the ground of great practical utility to the whole community, civil and ecclesiastic, urge the co-operation of Christian men as essential to the furtherance and ultimate triumph of the cause, not in communities, but in their individual character—you bring the matter before them on the ground of expediency, and not by way of a succedaneum to the Christian institution; and in that light I see no great difficulty in the way of the most conscientious, for the honor of the Christian Lawgiver, in aiding and abetting, in all lawful ways, the efforts of those who have commenced a war of extermination against the demon *Alcohol*, in all his Proteous forms of mammoth evil to human kind.

The Christian church is indeed constitutionally a Temperance, Missionary, Sunday School, Bible and Education Society. In her proper character and capacity she stands forth under the banners of the Great King, opposed to all manner of intemperance—to every inordinate lust, passion, appetite, and propensity whatever. If she sustains not

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this character, she is fallen from her high estate, and proved traitorous to the honor of his Divine Master. But in addition to all that Christians can do in that relation, if there yet remains for them in their individual capacity any means of promoting literature, science, good government, civiliaztion, temperance, and national prosperity, by combining their energies with those who are more specifically warring against auy special vice, or advancing any special virtue, I hesitate not in affirming the conviction that they may cordially co-operate with those who have selected special departments of human improvement and redemption from prevailing vices and errors, as their appropriate work; provided only, they do not so entrammel themselves as to impair their ability to discharge the other duties of Christianity, which equally claim, on the score of benevolence, and by the additional motive of positive precepts, their prompt and cordial regard.

If the co-operation of Christian men with any benevolent association interferes not with the nature and design of the Christian union, by prostituting the Christian worship and the Christian ordinances; and if it neither supplant the direct influences of the Christian institution, make them void, or reflect any discredit upon them as impotent and ineffieient—then, and in all such cases, the things themselves being of good report, I know no reason why Christians should refuse their countenance or their assistance. But if, on the other hand, we must form an intimate union with the foes of one vice or of many vices, a sort of concord with Belial for the sake of exterminating a particular vice—if we must have a sort of religious community with infidels and the enemies of true piety, for the sake of carrying any one project of benevolence—a higher sense of benevolence, a more discriminating regard to the great principles of Christian philanthropy, may perhaps *veto* such a familiarity, and forbid any other co-operation than the force of good example and an unfaltering testimony against popular vices.

There is political communion, as well as moral, literary, and Christian communion. I am an advocate for placing the right label upon all sorts of goods and commodities, and of inscribing upon all institutions, projects, and efforts, their appropriate names. If, then, as I think, in many instances it is possible, to concur with moral and virtuous persons in opposing the horrible and manifold sin of intemperance, without abusing the Christian religion by unwarrantable intimacies with evil doers, and thereby inducing them to think themselves pretty good men, if not better than many Christians, because, forsooth, they happen to be reformed drunkards; or because they may never have had a taste for inebriating liquors—I am persuaded it is a duty in such instances, and on such occasions, to throw our mite of influence

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into the proper scale, and to strengthen the hands of those who are laboring to rid society of this intolerable nuisance.

Many of our brethren who substantially entertain the views herein sketched, think it their duty to take a strong hold of the temperance cause, and to plead on suitable occasions against the Goliath monster; and in so doing we bid them God speed, because they feel not any of the trammels above named, and have such compeers as make it both honorable and agreeable for them to co-operate in this great reformation.

For my own part, for more than twenty years I have given my voice against the distillation of ardent spirits at all. I have both thought and said, that I knew not how a *Christian* man could possibly engage in it—how he could, morn and even, supplicate the divine blessing upon his labors in that department, and say with David, "The work of our hands, O Lord, establish thou it!" And how a *Christian* man can stand behind the counter and dose out damnation to his neighbors, at the rate of four pence a dose, is a mystery to me greater than any of the seven mysteries of Popery. I wish all the preachers, orthodox and regular in divinity, who drink morning bitters and julips, would join the Temperance Society. All persons, too, should take the vow of total abstinence who habitually, or even statedly, or at regular intervals, sip, were it ever so little of the baleful cup; and were the evidence clear that the vow of *teetotalism* would bankrupt all the retailers, tipplers, manufacturers, and venders of the fatal potion, and save a hundred millions a-year for the education of the ignorant and immoral youth of our country—then, indeed, I would recommend to all philanthropists the duty of becoming instantly not only temperance, but total abstinence pleaders and practitioners.——All of which is repect-submitted by yours, &c. A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXVI.

LUKE, CHAP. II.

Thomas. But for the decree of Augustus Cesar, you informed us in our morning lesson, that the Messiah had not been born at Bethlehem. We desire to have this fact more fully illustratsd.

Olympas. Neither Joseph nor Mary resided there. The both resided in Nazareth, a city of Galilee; consequently, but for some urgent reason, at that peculiar time Mary could not have consented to travel so far from home, a distance of some fifty-six miles.

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William. But could not Mary have staid at home, and suffered her husband to go to Bethlehem, if indeed Bethlehem must be the place of enrolment?

Edward. Bethlehem *must* be the place of his nativity; for so reads the Prophet Micah: "And thou, Bethlehem, of the land of Judah, art not the least of the cities of Judah; for *out of thee* shall come a *governor* that shall rule my people Israel."

Olympas. There is another *must be* in the case: for according to the laws of enrolment, every man must be present in his *own city;* and Joseph being of the house and lineage of David, must go to the city of David. But why also must Mary be present? This is not quite so obvious to those unacquainted with the Jewish history of that day.—Eli, the father of Mary, having no son to keep up his name, required of Joseph, as a condition of obtaining his eldest daughter, that he be enrolled as his son in the Family Register, a custom long established among the Jews in such cases. On such occasions the wife must always appear in person with her husband in order to the legality of the transfer of lineage. This fact, growing out of the peculiarity of Eli's family, together with the edict of Cesar, compelled the attendance of Mary at Bethlehem, and occasioned the literal accomplishment of a prediction 700 years old; which, but for these apparent contingencies, could not have been so exactly fulfilled.

Reuben. I have read of Bethlehem in Zebulun. Were there two Bethlehems?

Olympas. This is called Bethlehem, and Bethlehem of Judah, to distinguish it from the city of Zebulun, called by the same name. It is worthy of remark that king David was born in this city a thousand years before his Son our Lord. It was the town of Jesse, and its name indicates a place of hospitality: for its name in English is "The House of Bread." It still stands upon the same hill, the city of three thousand years.

Eliza. In what sort of place was our Saviour born?

Olympas. The Inn was, in all probability, a *Caravansary*, where guests were furnished only with room *gratis*, and was situate on an eminence. Volney, in his travels through Syria, says that "Bethlehem is situated two leagues east of Jerusalem, on an eminence, in a country abounding in hills and valleys, and might be rendered very agreeable. The soil is the best in all these districts: fruits, vines, olives, and sesanum succeed here extremely well; but, as is the case every where, cultivation is wanting."

William. I read that Jesus Christ had brothers and sisters: but I do not comprehend this. Will you please explain it?

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Olympas. Eli had no son. Mary married Joseph, and her sister married Cleophas. She had four sons and some daughters. These are called the brethren and sisters of Jesus. They were, indeed, only his cousins; but because in marrying the elder sister he renounced his own lineage and adopted that of his wife, he becomes the head of the family; and as a token of superior attachment and nearness of feeling the issue of such marriage is supposed nearer to the descendants of the sisters, and are called brethren rather than cousins.

Eliza. I am more anxious to know in what time of the year our Saviour was born, than the particular geography of the place of his nativity.

Susan. Oh! he was born at Christmas, as our school-mistress told us last Christmas.

Olympas. Your school-mistress and the Romanists, though worthy of respect on various accounts, are neither infallible nor even always accurate in some of their most common traditions. I will read you a passage from one of our Harmonies of the Four Testimonies, in which I have more faith than in all the evidence that Greeks and Romans offer for their traditions:—

"The time of the year in which our Lord Jesus was born, not being particularly mentioned, became, in the fourth century, a subject of dispute between the Greek and Latin churches; the former fixing it to the 6th January, and the latter to the 25th December. Both supported their hypotheses by calculations grounded on the time of the angel's appearing to Zacharias: but as the time contended for by the one and by the other, does by no means accord with the account which travellers give us of the climate, and particularly with the shepherds lying out at night to watch their flocks, nor with Herod's calling the people together at that inelement season to be enrolled: doubts have arisen whether the time contended for, by either of the parties, is right. We have seen before that the Levites who attended the service of the temple were divided into twenty-four courses; that every course attended regularly one after another, a week at a time, and that Zacharias was the head or chief of the course of Abia, which was the eighth course. Now, suppose the first course began its tour of duty at the Passover on the 15th day of the first month, that is, on the beginning of the third week of the first month of the ecclesiastic year, the eighth course, namely, the course of Abia, would enter upon duty on the first day of the Pentecost, and would continue on duty till the end of that festival. The circumstance of Zacharias being struck deaf and dumb on the occasion seems strongly to intimate that the angel appeared to him on that day. It is then said, that when the days of his ministra-

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tion were accomplished, he departed to his own house, and after these days his wife Elizabeth conceived: this might be about the end of the thirteenth week, or first quarter of the ecclesiastic year, and consequently, John's birth would be at the beginning of the ensuing year, or vernal equinox.

"Now with respect to Jesus, it is said, that after Elizabeth conceived, she kept herself concealed five months, and in the sixth month the angel appeared to Mary, and informed her of Elizabeth's conception, and that she herself should conceive miraculously, and bear a son whose name she should call Jesus. This appears to have then taken place; for Mary, we are informed, arose in those days and went with speed to the hill country, and saluted Elizabeth; and, by Elizabeth's answer, it is evident that what was promised Mary had taken effect.—This was the sixth month of Elizabeth's pregnancy. Mary stays with her about three months and returns home. John is born in the beginning of the ecclesiastic year, that is, at the vernal equinox, when Mary was three months with child; consequently Jesus is born in the beginning of the civil year, that is, at the autumnal equinox—a season remarkably typical. It was introduced with the sounding of trumpets through all the land; and, on the first day of the first month of that year, were proclaimed the sabbatical years, the years of jubilee, a release of debt to the debtor, and liberty to those who were sold for servants. Now at this season, it is presumed, Jesus Christ was born, in whom all these types were fulfilled, and with which all the circumstances of the shepherds watching their flocks at night, in the open fields, and of Herod's assemblirg the people to be enrolled, will perfectly agree."

After the birth of our Saviour and circumcision we are informed of his dedication to the Lord, not in circumcision, but according to the tenor of another ordinance, verse 22d. What was this rite, Thomas, and where was it performed?

Thomas. The first born were consecrated to the Lord by various rites, and the ceremony was performed in Jerusalem. The Lord claimed the first born as his from the redemption of Israel out of Egypt. Hence it is written in the law, "Every male, the first born of his mother, is consecrated to the Lord." The sacrifice enjoined in the law on this occasion was a pair of turtle doves and two young pigeons.

Olympas. Who were present at this dedication, Eliza?

Eliza. Both the parents of the child, and the good old Simeon, to whom it had been revealed by the Holy Spirit that he should see the Messiah before he died. He came in at the dedication of the infant

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Jesus; and, taking the babe up into his arms, blessed God, and said, "Now, Lord, thou dost dismiss thy servant in peace; for mine eyes have seen the Saviour whom thou hast provided in the sight of all the world—a LUMINARY to enlighten the nations, and to be the glory of thy people Israel." And looking into the face of his mother Mary, he said, "This child is set for the fall and the rise of many in Israel, and to serve as a mark of contradiction, that the thoughts of many hearts may be revealed." Anna the prophetess at this moment came into the temple, a pious widow, of 84 years old, who served God in fasting and prayer night and day. She also glorified God, and spake of the child Jesus to all in Jerusalem who expected redemption.

Olympas. What next do we learn, William, concerning the child Jesus?

William. Nothing more till he was about twelve years old, when, having delayed in Jerusalem after the return of his parents from the observance of the feast of the Passover, he was found by them sitting among the Doctors, listening to them, and asking them questions.—His parents sought for him three days, during which time he had been thus engaged; and when asked by them why he had left them, he asked the mysterious question, "Did you not know," said he," "that I should be at my Father's house?"

Olympas. Father's *business*, is it not, William?

William. In the common Testament it is *business*, but it is marked as a supplement; and as the question was about place, and not business, I heard you say that the supplement ought to be *house;* for that was implied in the form of the sentence. His parents, however, not being able to comprehend his answer, we may be allowed to hesitate about its meaning.

Olympas. That does not follow. The style is plain enough. He certainly spoke of the temple as his Father's house. This was what they did not then comprehend. Tell us, Susan, what is the next event or incident recorded of Jesus?

Susan. We next read of his baptism.

Olympas. Where, James, did this happen?

James. At the Jordan.

Olympas. Can you tell us the position and character of this river, Susan?

Susan. In my sacred geography I read a good deal about it, but I cannot relate it all.

Olympas. I see your geography is at hand: read the description of it that we all may hear it.

Susan. "The river Jordan is a stream about 90 feet broad. The head

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of it, as Josephus informs us, is a round lake on Lebanon, called Phiale, which is always full, never increasing nor diminishing. From thence it runs under ground about fifteen miles, and comes out in a deep stream from a cave at a place formerly called Panium, afterwards Cesaria; and passing about fifteen miles through marshes and a dirty lake called Semechonites, it falls into the lake Genezaret, a little below the city Julias. The lake Genazaret is about fifteen miles long, and five or six miles broad. It has several names, being sometimes called Genezeret; sometimes the Sea of Galilee; sometimes the Lake or Sea of Tiberias, from the city Tiberias, the capital of Galilee, which is situate on the western border of the lake. In like manner it gets a name from other cities, and from the countries or regions around it.—It lies in a direction nearly north and south. From the south end of it the Jordan rushes out, and entering what is called The Great Plain, it runs from north to south, in a channel about 30 yards or 90 feet wide, at a rate of about two miles in an hour, till it meets and loses itself in the lake Asphaltites; *alias*, the Dead Sea or Sea of Sodom.

"The great plain between the two lakes is about thirty miles in length, and about fifteen miles wide. Formerly the Jordan overflowed its banks annually, near forty perches on each side. This was overgrown with bushes, and was a harbor for lions and wild beasts, which were forced out when the river rose.

"Modern travellers inform us that the case is now different: by the rapidity of the current the channel is now deepened to at least nine feet; so that it contains all the water at the swelling, without overflowing the banks as it formerly did.

"The great plain is bounded by huge barren mountains, both on the east and west side. Those on the east begin at the city of Julias, where the Jordan enters the lake Genezeret, and stretch southward to the lake Asphaltites. Those on the west side form a continued ridge from Bethsan, or Scythopolis, to the south end of the lake Asphaltites, which is about 72 miles long and about 20 miles wide. This ridge on the west side of the great plain and the Asphaltic lake, is what is called the Wilderness; by which term they did not mean a tract absolutely uninhabited and desert, but only in general uncultivated and thinly peopled, such as pasture grounds generally are. The southern part of this ridge is what Matthew calls the hill country of Judea.

"Bethabara, or House of Passage, was near that part of the Jordan where the Israelites, under Joshua, miraculously crossed it into the land of Canaan."

Olympas. Who baptized Jesus in the Jordan, Susan?

Susan. John the Baptist.

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Olympas. How many rites were performed on Jesus, William?

William. Three—circumcision, dedication, and baptism. But our school-master tells some of our class that baptism now stands in room of them all;—that in baptism we are circumcised and dedicated both. I cannot comprehend how baptism can be three times as much to us as it was to Jesus. Had he so understood it, I think he would not have deceived the people by keeping up three ordinances as though really different, while in truth they are all one and the same.

Olympas. Circumcision, dedication, and baptism are three distinct ordinances. They indicate and signify very different ideas; and no sacred writer has ever regarded them as occupying the same ground or filling the same place in any institution. But you have in the fact of the circumcision, dedication, and baptism of Jesus, an insurmountable argument against those who teach that the last is a substitute for the first two. Circumcision was a patriarchal institution; dedication, a Jewish, and baptism is a Christian institution. Things that are as distinct as three dispensations should never be confounded, nor identified with one another. Our Lord honored every divine institution in existence at his time, and these three were all in being then, and of divine authority. Let us learn to imitate him in his devotion to the honor of our Father and our God. A. C.

SIGNS OF THE TIMES.

A FRIEND recently returned from Washington, has said, "Let no man who wishes to preserve respect for the Representatives of the people, visit the Capital." The scenes of discourtesy and violence enacted almost daily by men in high station, in the very face of the nation, are most humiliating and lamentable.

The whole social fabric seems to be disordered. In a time of peace, with genial seasons, and a fruitful soil, the entire country is depressed and embarrassed. The elements of discord are every where stirred up. Men are reckless of conduct and of consequences.

It is a day of crime and of rebuke. To the heart of the Christian and the patriot, a day of sadness and anxiety—and the call is to consideration, humility, and fervent supplication; to withdraw from human confidences, and look on high for help. There is wrath upon the land—and unless the Lord return in mercy, to influence our legislation, our negociations, and our rulers, woe is to us!

"Is there *prayer* enough offered for our rulers? Are they remembered, as they should be, in the closet, the family, and the sanctuary of God? Great events are before us. Our Union, not improbably, will ere long be dissolved. Its foundations are shaken. We cannot long remain in our present condition, with "Union" inscribed on our banners, and the furies of the pit ranging *ad libitum* in the halls of our national councils."—*Christian Intelligencer.*

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OWE NO MAN ANY THING.

From a sermon on this text, by Rev. *John T. Brooke*, Rector of Christ's Church, Cincinnati, we select the following passages:—

The debts forbidden by the text, are all those which in themselves violate the law of love, or directly tend to such violation.

Many debts of this general description we may classify after the following manner, viz.—Debts of wilful dishonesty; debts of avaricious speculation; debts of vanity; and debts of imprudence. Let us amplify each of these divisions; and in doing so, we shall of course be compelled to leave much space to be filled by your own reflections.

1. *Debts of wilful dishonesty.*—By such we mean pecuniary obligations entered into with no settled intention to discharge them, or without the probable means of satisfying them. To contract a debt with no serious intention of paying it, is a plain infraction of the commandment, "Thou shalt not steal,"—and the man who does so, deserves to be placed on a footing of moral honesty with the common felon. Nor is it much less dishonest to incur a debt without the probable means of meeting it.

2. *Debts of avaricious speculation.*—By a speculation, we mean any bargain or contract in which the chances, humanly speaking, are against success, or even where the probabilities are nearly balanced. To procure the endorsement of a neighbor to engage in such a venture, or even risk our own means in it when we are in debt, so as to jeopard the interest of creditors—is wrong. It is a violation of the law of love. It is not doing unto others as he would they should do unto him. For, to hazard the property of another in a speculation without his full knowledge and consent, is as contrary to sound principle as it would be to take his funds to a gaming table, and there risk them for our own avaricious gain. For all such speculation is but a species of gaming: it produces and fosters the same restless, uneasy, insatiate spirit—a spirit which can in no wise be harmonized with the temperate benevolent spirit of the gospel. It is admitted that in all active commerce there must be more or less of risk and consequent loss. But there is a fair line of demarkation between virtuous commerce and vicious speculation, or between judicious investments and hazardous experiments.

3. *Debts of vanity* —By which we mean debts contracted or maintained for the sake of vain show—or to gratify what is called in the Scriptures "the lust of the eye and the pride of life." How far opulent Christians may indulge themselves in such things as splendid mansions, elegant furniture, and costly apparel, we do not undertake to determine. But whatever may be said of the use of such luxuries by those who have ample means, the use of them by persons of limited resources is clearly indiscreet. And when it either *compromises* or seriously *endangers* the interest of creditors, it is an aggravated trespass upon the principle of the text.

4. *Debts of imprudence.*—By imprudence we do not mean that error in judgment to which the best of men are liable, and which cannot be measured by any moral rule: but error arising from the want of proper care or due consideration. All such inconsiderateness in pecuniary

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affairs has the nature of sin. But here, under this head, we shall find many "faults which so lean to virtue's side," that it will be difficult to summon up courage to reprove them. For there are many imprudent debts, proceeding from a generosity of disposition or an impulsive benevolence, which we find it hard to condemn, even where it runs into excess. Obligations of this sort frequently occur in commercial communities where endorsements or suretyships are common. But whenever, by such endorsements, a man seriously endangers the interests of third parties, or even the welfare of his own family, he offends against the rule of the text. We grant that endorsements, suretyships and loans fairly rank among Christian charities, and that they ought not in all cases to be shunned by those who are engaged in worldly affairs. Nay, such obligations are not only among the neighborly reciprocities of life, but they are the vehicles of commerce—active trade could not well be carried on without them. But when imprudence is made charioteer, there is more danger of driving over the best interests of society than of protecting or promoting them.

Religious Herald.

PRAYER.

PITTSBURG, March 17, 1842.

My beloved Brother—THE following remarks I extract from a number of the Episcopal Recorder, on *Prayer*. Considering them worthy an extensive circulation, as harmonizing with an eminent instance on record in the Living Oracles, to which I may refer at the close of this, I send them to you for publication in the Harbinger:—

God answers prayer; but not always in our way. It is delightful to reflect how many prayers, like clouds of incense, have gone up from the hearts of God's people! Not one of those prayers that have been offered from the ground of the heart, in sincerity and faith, will fail to bring down a divine blessing. Truly does the great Hearer of prayer say, "I never said unto the seed of Jacob, Seek ye me in vain." But God does not always, perhaps not often, take *our* method in answering prayer. We pray, for instance, for faith, and imagine that it is to descend with a kind of gentle illapse into the soul. *Our prayer will be answered.* But how? We attempt to lean on this and that earthly prop. God knocks the staff from under us. Do we fall? No: for faith is now called into exercise to support us.

Again, we are thinking of sailing to heaven in a calm. God raises a great tempest, and breaks the ship, and tosses us into the waves. Do we sink? No: now our faith is called into exercise and saves us.

We pray for charity. God makes us parties in distressing scenes. God suffers us to be wronged, then bids us love.

We pray for humility. God does not overrule some leading infirmity of our heart: we stumble and fall; and in the midst of sorrow and shame humility is formed.

We pray for happiness, for comfort, for joy. We have already formed our plans of happiness. We have our little paradise around us. We hope we shall not experience those losses and sorrows which we have seen overwhelm others. Suddenly, however, all our earthly

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schemes are broken up: a child dies—a friend is taken away—our own abode is unfixed—and are we unhappy? No: God now appears to comfort us, and he makes our comforts to flow from himself. We wished to dwell in our own house; but we must dwell in houses that we have not builded. We wished to drink of our own wells; but we must drink of wells that we have not digged. We wished to pluck fruit from our own vineyard; but we must take it from one we have not planted. God very commonly, as tribulation abounds, makes our consolation to abound. Is the Christian afflicted? His joy, his comfort is at hand. He is near that will bind up that broken heart. Yes, believer, your prayers are heard.

With regard to supplies in time of exigency, we pray to have our wants supplied. We think of a certain quarter whence help will come; but we are wofully disappointed. No help appears. In this person, we say, we shall find a friend; but he is removed, or dies, or is too much occupied. No help appears. But when we have wearied ourselves to find the way, and all to no purpose, God opens an unseen door, and in such a manner as to show that "the Lord hath done it"—and thus sends the needed help.

Our wisdom is to go to God with all our burdens; to lay them at his feet, and to leave the whole matter of our deliverance in his hands. He sees things from the beginning to the end, and will make all things (to those who love him and call on his name) to work together for their everlasting good.

Paul, you recollect, in his Epistle to the Romans, xv. 30, 31, 32, makes this request of the brethren;—"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." Does God deliver him from the hands of them that did not believe? No: but delivers him into their hands, and made use of means the very opposite of those he had proposed to himself for accomplishing the end—viz. that of sending him to Rome. Verily, "his ways are not as our ways, nor his thoughts as our thoughts."

Yours in the Lord, C. D. H.

SAVANNAH RIVER ASSOCIATION.

From the Minutes of the *Savannah River Association*, South Carolina, forwarded by a friend, we are pleased to see that the members of that Association are being somewhat enlightened on the defects of their Constitution and Confession of Faith. They have accordingly very prudently entered upon their Minutes the following Resolve:—

"After *considerable discussion* it was resolved to appoint a committee to revise the Constitution of this Association; also, to revise our *Confession of Faith;* and that the said committee make their report at our next session, which report shall then be discussed by this body; and

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after full discussion, such a Confession of Faith shall be adopted as meets their views, to be published and submitted to the churches for their independent approbation or rejection. The Brethren *H. D. Duncan*, H. Smart, W. A. Lawton, John W. Mattheny, *B. H. Brown*, H. A. Duncan, and *R. Fuller*, were appointed that committee."

Were I a member of this reforming committee, I should move an amendment of the amended Confession, and propose as a substitute for it, the New Testament, as furnished by the committee of eight appointed by Jesus Christ. The Savannah committee of seven are not better qualified to make out a Confession than the brethren Matthew, Mark, Luke, John, Paul, Peter, James, and Jude. At least I would prefer their learning and authority to the aforesaid committee.—Still I like the idea of reforming the Creed: for well I know it needs it! A. C.

THE SIN UNTO DEATH AND THE SIN AGAINST THE HOLY SPIRIT.

In reply to several queries on this subject, often alluded to in our writings, I am constrained by a recent request from King William, Virginia, to advert to the subject again.

"All manner of sins and blasphemies committed on earth, save one, are pardonable." That one is defined by our Saviour to be a *speaking against* the Holy Spirit—a *blaspheming* his character. It is neither thought nor action alone; but maliciously *speaking against* that Divine Agent. It is a sin of the *tongue*, prompted by a wicked heart. The reason why this renunciation and blasphemy of the Spirit never can be forgiven, is, as it appears to me, because he that commits it can never repent of it. This is also evident from the fact that all the goodness of God is so sinned against that there is no attitude in which it can be placed before the mind that can lead it to repentance. The Spirit, of course offended, leaves off all farther strivings with its calumniator; and then the Spirit being the last divine agent, no one succeeding it, it is impossible to renew such a one to repentance. It is, however, questionable whether now such a sin is at all possible: the Spirit not now appearing in such miraculous demonstrations as formerly, and therefore not calling forth such an opposition or blasphemy. If I could write a volume on the subject, I would do little more than amplify and place in diverse attitudes what is imported and implied in this paragraph. But a new word may be added on

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THE SIN UNTO DEATH.

This sin, as defined in my mind, is simply apostacy from, and an open renunciation of, Jesus Christ. It is treating him as in the case of the blasphemy above described the Spirit is treated by his calumniator. Jesus is denied, renounced, crucified in effect by one that openly abjures allegiance to him. This is the person for whom "remaineth only a certain fearful looking for of judgment and fiery indignation." He is an adversary, open and avowed, of that same Jesus Christ whom he once acknowledged as the true Messiah. Paul to the Hebrews, in the 6th and 10th chapters, refers to that same sin to which John alludes in the 5th chapter of his General Epistle. But it must be distinguished from the sin of *backsliding*. Backsliders and apostates are very different characters, though the former may ultimately terminate in the latter. Backsliders are comparatively many, while apostates are few. Backsliders may, and do repent, and are forgiven; while apostates sin unto death, never repent, and are consequently never forgiven.

Many tender consciences have been oppressed with a fear of having sinned so much against light and conviction, as to have committed this, with them, unpardonable sin. I do not think that any persons other than those described, have ever committed blasphemy against the Holy Spirit, or sinned the sin unto death. And certainly those who desire to be saved from sin, and would rejoice in the favor of God, labor under some morbid influence, physical or educational, when they imagine that they have been guilty of the one or the other of these unpardonable offences. I say *offences:* for although but one and the same in effect, and probably from the same remote cause, are nevertheless formally and apparently separate and distinct. To all who *return* to the Lord there is a promise of redemption; and whosoever sincerely desires to return, certainly is neither an apostate from Christ nor a blasphemer of the Holy Spirit. A. C.

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. IV.

As we advance in this discussion many voices from all corners of the land call for a thorough investigation of the subject, and importune a reconsideration of the state of things amongst us. We travel slowly that we may advance surely. All feel the want of a more systematic union, co-operation, and effort in the great cause. Persuaded that the bold outlines of apostolic order, precept, and example sketched in the

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New Testament, furnish the necessary materials for every exigency, and for the successful development of all the redeeming and sanctifying influences of the gospel institution, we are fully intent on a full comprehension of all the documents which the Holy Volume affords. These are more numerous and instructive than many of us seem to recognize. From the incidents of the tour of Paul and Barnabas, depicted in our last, we may certainly deduce the following pertinent instructions:—

1. It is the duty of the churches to send out messengers on all affairs appertaining to the increase, preservation, and prosperity of the kingdom.

2. It is incumbent on the Christian ministry, in the full discharge of their high office, *to exercise an oversight over the church, and to cultivate the whole district more or less occupied by the congregations which created them, and over which they preside.*

Other inferences are equally evident; but these lie immediately in the path of our present inquiries.

Indeed one might naturally expect such a state of things in the absence of either precept or example: for if there be bishops and government in the church, it is the duty of those who sustain that office to be diligent in the discharge of its duties. And whatever power is deputed or delegated must be exercised by those to whom it is deputed, and not by those who have delegated it. And certainly if there be any one duty more imperative than another on those who have the oversight of the church, it is that of taking care who are to be trusted with office in the church and to become its public functionaries. On this account it was that Paul gave charge to Timothy, in fulfilment of the duties laid upon him, to "lay hands suddenly on no man"—to "keep pure from other men's sins"—and "to commit to faithful men" the things which he himself had received from the Apostle.

These things must be done by some persons; and the only question is, Who are best qualified to discharge these duties? Paul thought the experienced ministers of the word had better do it than novices. Who does not think so? If the church have the conversion of the world entrusted to her, and if she have chosen men to office and called upon them to take the oversight of her affairs, and to labor in the word and doctrine of Christ; then becomes it not the specific and appropriate duty of those officers to attend continually upon this work, and to see that the church does all her duty in these high ends of her existence?

We need all the officers, save those of Apostles and Prophets, with which the church was gifted at her commencement. All the gifts of

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preaching, teaching, exhorting, ruling, helps, governments, with all the diverse ministries of the apostolic age, are more needful now than then. The eye and ear ministers of the word could then be appealed to, and now we have only their writings.

But it is objected that the Apostles have no successors, and that the duties of their office ceased with their lives. Well, there is a sophism here, unless we are very particular in our definitions. So far as stating the gospel facts and proving them by the supernatural aids and demonstrations of the Holy Spirit are concerned, they can have no successors: for none now living can be called "eye and ear witnesses" of the grand facts of Christ's life, death, resurrection, and ascension.— But preaching, praying, singing, teaching, ruling, and laying on of hands, though often practised by the Apostles, were not at all confined to them, even in their own lifetime. They are as much the duties of the Christian ministry now as of the Apostles then: for these things in the first instance, like the serving of tables, must have been performed by the Apostles in their own persons.

We have not yet to learn that the two extremes of all sorts of governments are absolute tyranny and fierce democracy. From the one extreme to the other, not one nation nor sect only, but many nations and many sects have run. Such is the pendulum tendency of the human mind on all subjects. We have not yet to learn either, that on the simple fact of the single rite of ordination, or of ordaining to office by authority, Popery and Prelacy lift their awful heads and demand the allegiance of all mankind. Presbytery, too, though aristocratic only, in its more moderate pretensions claims a clerical descent, a sort of sacerdotal lineage, as essential to the validity of all its acts and its dispensations of official grace.

We have, since the day of our renunciation of human creeds till now, renounced and abjured the application of the law of the Aaronic priesthood as the law of the Christian ministry. *The laws of priesthood ended in Christ. He is the end of that law for sacerdotal righteousness to every Christian church under heaven*, as much as he is the end of all legal observances "for righteousness to every one that believeth."— Still I believe in ordination by the imposition of hands, fasting, and prayer, because it was so done in the church when all its plenipotentiaries were on earth; because, in the judgment of Christ, and in that of his Apostles, it was EXPEDIENT and NECESSARY to the good order of the Christian communities. Even so is it now. Still the idea of hereditary official grace is not found on all the pages of the New Testament. Elders or seniors, indeed, are the proper persons to ordain, *by and with the consent of the church*. But elders as a distinct class in the church, and independent of it, belong to the church of Rome, the

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church of England, to the church of John Wesley; and, perhaps, in a somewhat qualified sense, to the church of John Calvin. But to the apostolic church the idea of a sacerdotal line, a priestly lineage, or a classic and hereditary priesthood, is a foreign and barbarian appendage. But perhaps we anticipate our premises in affirming the conviction that the Christian ministry is a proper and well defined ministry, different from the hierarchical, prelatical, and sectarian systems, in some very essential attributes and assumptions.

From this excursion, however, to return to the subject of the Christian ministry: One point clearly deducible from the tour of Paul and Barnabas, is, the necessity of free intercourse amongst churches and occasional visits and interviews on the part of those who have the management of the kingdom entrusted to them. The public administration of the affairs of the church is as much the concern of the Christian ministry as the particular duties of the members of their respective charges. If the public administration of the gospel be the duty of the church at all, it is the duty especially of its ministry; for they are but the agents of the community, and in duty bound to attend to these concerns. When Paul said the care of all the churches daily came upon him, did he intimate that he was the only Apostle that had that care—the only minister of Christ that owed such a concern? Did he claim to be archapostle or archbishop? By no means. Therefore it was as much the duty of all the ministers to have this care as well as Paul.

That care was necessary and useful, or it was not. If it was not, then Paul sinned for cherishing it. But who will say that? It was therefore useful and necessary; and if so then, is it not necessary and benevolent still? But it is said that we have no persons on whom such care by authority devolves. Then a care essential to the preservation and prosperity of the church exists, for which no provision is made by an omniscient and benevolent Lawgiver! Strange doctrine! Provision is made. The materials are in the volume of God, and we want discrimination to use them. We think that since we have a perfect book, and no living apostles, writing and reading, without exhorting, watching, admonishing, reproving, rebuking, are all-sufficient and alone-sufficient.

We want an efficient Christian organization—an able, faithful, conscientious and benevolent ministry—Bishops and deacons—Elders in every church, who will co-operate with all the Elders of all the churches in a given district, and who will labor in the word and teaching, and provide for all the exigencies of times and circumstances.—But as we advance this will be more and more apparent. A. C.

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News from the Churches.

Russelville, Ala., March 5, 1842.

Believing it will not be displeasing to you to hear of the triumphs of the gospel, I have concluded to report some incidents which came under my own observation during a few of the past weeks.

I left Nashville about the 20th of January, with my family, on a preaching and visiting tour, through the states of Alabama, Mississippi, and several portions of Tennessee. We visited the churches at Franklin and Columbia, Tennessee; but owing to the fact that the disciples fail to keep the ordinances with the zeal and knowledge they should, it was very difficult to interest the world. The brethren, however, seemed willing to "go forward," and I have reason to believe the visit was not in vain.

Before reaching this place I called at Florence, in Lauderdale county, Ala., and addressed a large assembly in the Methodist meeting-house twice. Next, I spent a few days in Tuscumbia, very pleasantly, where I met our esteemed brother Dr. W. H. Wharton and others of our old friends. The church was in a languishing condition owing to the causes before assigned. There were six added, and I have heard from the brethren since, and they all manifest a disposition to meet and keep the ordinances in future. By this course the churches will prosper, but without it they will die.

On reaching this town, it being the county seat of Franklin, I understood that Doctor Sevier, son of the late governor Sevier, of Tennessee, was the only brother in the place: also I found three or four excellent sisters. Circumstances would not permit me to pursue my journey, and I commenced declaring the words of life to the citizens; and to my astonishment the people generally seemed deeply interested, and the second evening two excellent ladies made the good confession. I continued to labor about a week, during which time near twenty were immersed. Being much fatigued, I sent thirty miles for brother Wharton to come to my assistance, who arrived two days after, and labored assiduously one week, and only left on yesterday.

There have been added in all, sixty-two; fifty-two of whom have been immersed into Christ, and the balance are from the Baptists. There are many others standing near the kingdom, and I trust they will soon sufficiently understand the truth to become obedient. To the astonishment of every body, people from all walks in life have united to keep the ordinances of Jesus Christ.

It may not be uninteresting to learn that some eight Methodists have been immersed for remission; and some Presbyterians who have been pillars in the church at least 40 years, have become disciples of the Saviour. The families of two Doctors and two Merchants have obeyed; we have one Lawyer, the Clerks of the county, Circuit and Chancery Courts, with their families, are rejoicing in the liberties of the gospel. Also, the households at two taverns, the Jailor and all his household, the wife of the Post-Master, the wife and daughter of the Sheriff of the county, one shoe-maker, one carpenter, one hatter, one grocer, several farmers, and several of the gayest young people of the place, have taken upon themselves the solemn profession of Christianity.

The best part of the whole matter is, the "eloquence of facts" has done it all; and I am more fully convinced than ever that the truth needs no embellishment to render it victorious.

T. FANNING.

Russelville, Ala., March 8, 1842.

By last mail I informed you that 62 had been added in this place; but since that time I have immersed 12 more. Amongst the last are seven young men, and some of them possess the first order of talents.

It is strange to see Presbyterians, Methodists, Baptists, and the world uniting upon the Bible to keep the holy ordinances, and all rejoicing in the one hope.

A happier congregation you have never seen than this is at present, and the members pledge themselves to meet weekly to observe the institutions of the Lord's house.

Owing to bad health I shall be compelled to leave soon.

T. FANNING.

Georgetown, Kentucky, March 9, 1842.

I have just closed a glorious meeting of ten days at New Castle, resulting in forty eight additions to the congregation. Of the above three were Baptists, two were Methodists, and six were received by letter or commendation from other congregations.

Brother William Morton was with me part of the time, and brother John W. Roberts were the resident Evangelists.

The sects are alarmed wherever we go, if we may judge from their conduct. They keep closed doors and strive to prevent their members from hearing. But many of them are too high minded and honorable to submit to such dictation.

Our co-operation is likely to be of infinite service to the good cause. I have seen 120 additions to the congregations where I have labored since the 1st January, 1842.

J. T. JOHNSON.

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Georgetown, Kentucky, March 24, 1842.

I returned last evening from a protracted meeting of four days, at Mortonsville, near Versailles, in company with brother William Morton, which resulted in 14 additions. Three of them were Baptists. The prospects were fine, but we were compelled to leave for our engagement at Shelbyville, which commences on to-morrow night, forty miles from this In my judgment, co-operation will prevail very speedily. The brethren of Woodford have acted nobly in the affair. They have raised upwards of four hundred dollars, to be expended in special missions of preaching the gospel in destitute places. The same scriptural principles are adopted by the co operations of Scott and Woodford counties. The plans adopted by these co operations to carry out the benevolence of the churches, will, in my opinion, be practised all over the State, as soon as ascertained. We ought now to have missions to the North and South, and to England and Europe. May the Lord speed that happy day! J T. JOHNSON.

Florence, Michigan, March 13, 1842.

There is a small but flourishing congregation of disciples in this county, besides many brethren and sisters scattered throughout the state, a part of which we have found means of visiting; and for the mutual edification of the whole, and for the truth of the gospel, we have appointed a general meeting at Marshall, where brother Porter labors, to commence on Friday before the first Lord's day in June next; and through the Harbinger would invite our brethern in this State, Eastern, Southern, and Western States, as many as can make it convenient, to visit us. Brother William Hayden has sent us word that he expects to be here the second Lord's day in June He will alter his arrangements, we hope, so as to be here on the first. It would be matter of great joy to us to have some of our teaching brethren present at that time—such as Campbell, Shepard, Bartlett, Mors, Henry, Johnson, or any others who can leave home, to call and see us.

J. GOODRICH.

Perry county, Alabama, March 12, 1842.

A small congregation has at length been formed even in Perry county, Alabama. About ten, however, limits our number yet. My avocation for a livelihood prevents any extensive labors on my part; but my occasional efforts are beginning to effect some good.

The Temperance Reformation, concerning which your last Harbinger contains a few remarks, has lately produced some considerable excitement in this state. In the city of Mobile several thousands have taken the pledge, and among them a large number of habitual drunkards. I acknowledge my error, if any brother choose to call it one, of advocating publicly the cause of total abstinence from the use of ardent spirits. If we cannot persuade men to become Christians, surely there is no harm in inducing them to become temperate. Indeed, it seems that some evils sometimes obtain such prominence in society that special attention is requisite in order to their extermination. No person is more confident of the entire sufficiency of the scriptures of inspiration for every purpose of benevoience and salvation than I am; and I would be glad for those brethren whose fears are excited, to read Paul's tee-total pledge—"If meat cause my brother to offend, I will eat no flesh while the world standeth, lest I cause my brother to offend." Thus while it is perfectly lawful to eat meat, and those are to be condemned who arbitrarily command to abstain from meats and imposed unauthorized penance upon the disciples of Christ; still circumstances may exist controlling the relative duties of men, in which abstinence is virtue, and to eat is sin. So may it be with ardent spirits. Will any brother claim the right of using his Christian liberty when it may prove a snare to a weaker brother, or a temptation to an unbeliever?

The Christian doctrine is spiritual, and we serve not God in the letter. Time, place, and other circumstances often enter into the idea of right and wrong The crisis must, to the intelligent disciple, ever be the directory of his conduct. Guided by the heaven-inspired principles of his religion, he will scrutinize the various movements in society around him, and aid or discountenance them, as they seem calculated to promote the great end of his existence, the moral regeneration and ultimate salvation of his fellow-creatures.

A Temperance Society as a rival of the Christian Church, either as a means of salvation or as a benevolent and moralizing institution, we cannot countenance; but that any friend of religion should refuse to make the small sacrifice of an habitual glass of wine or brandy, or even a favorite dish of meat, when by so doing he might strengthen the faltering resolution of a weaker brother, and perhaps encourage many sinners to draw nigh to the kingdom of heaven by becoming sober men, is to me rather a more alarming symptom than that a disciple should join the Temperance Society.

There were some whom Jesus commanded to "*repent* AND believe the gospel," as if some reformation was necessary before the evidence of his mission could effect them. I know of no character in this age more probably in that condition than the drunkard.—But my epistle has already imperceptibly grown too long, and I must conclude with my best wishes and earnest prayers for the success of the good cause which you plead.

A. GRAHAM.

Belleville, Virginia, January 11, 1842.

Minutes of the proceedings of the Athens and Morgan counties Co-operation Meeting of the Christian Church, by their delegates, convened at Union and Deerfield meeting-house, in Morgan county, October 15, 1842.

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Meeting opened with prayer by Elder J. C. Ashley.

Meeting was organized by appointing brother Ashley *Chairman*, and brother Laurentius Weetree *Clerk*.

The following delegates appeared and represented the following churches:—

Delegates' Names.	*Churches.*	*Sub. for Gosp.*	*Rec'd. by Let.*	*By immersion.*	*Pres. number*	
Charles Wright,	Union and Deerfield,	$100	5	9	67	W Anguish, E Die, W Thompson, H Pagett, and J Sargent.
Enoch Parker,	Wolf Creek,	20	1	1	20	J C Brewster and B Wood
John Batton,	W. B. Sunday Creek,	20	1	0	17	John Batton, organized August, 1842
Samuel Davis,	E. B. Sunday Creek,	101	0	3	34	H Priest and R Williams.
Henry Farley,	Sunday Creek,	8	0	3	28	Wm M'Daniel.
Morse Sterling,	Federal Creek,	40	2	6	55	S B Briggs.
Laurentius Weetree,	Chancey,	86	1	10	27	Isaiah Davis, deacon.
Thomas Stockdale,	Roxbury,	28	0	0	14	Unorganized.
		397	10	32	262	

The above named delegates declared themselves willing to become responsible in behalf of the churches they represent, for the respective sums placed to the name of each church, for the support of two Evangelists to ride in this district.

On motion it was resolved, That the above amount of 397 dollars be used in employing two Evangelists to ride in this district so long as said amount will pay them, at the rate of 250 dollars per annum, for two-thirds of their time, including all the Lord's days in said time; and when said sum shall fail at said rate, another co-operation meeting shall be called by the Evangelists employed.

Resolved, That the Evangelists shall be paid quarterly, and the subscribers may pay one half of their subscriptions in such articles of produce as the Evangelists may need; provided the same is delivered at the houses of the Evangelists on or before the expiration of each quarter respectively.

Brother John Sargent agreed to ride another year on the above conditions, beginning with the expiration of his present engagement next spring.

Resolved, That brethren Samuel Davis, Laurentius Weetree, and E. Die be a committee in behalf of this meeting to contract with another Evangelist according to the above terms, in case brother Ashley cannot be obtained.

Resolved, That our next co operation meeting be held at East Branch of Sunday Creek Church.

Resolved, That the proceedings of this meeting be forwarded to the Editors of the Millennial Harbinger and Heretic Detector for publication, and that brother Ashley carry this resolution into effect.

On motion, the meeting adjourned.

Prayer by brother J. Sargent.

JOHN C. ASHLEY, *Chairman*.

St. Louis, Missouri, March 16, 1842.

I have the happiness of being able to inform you that we have organized a congregation in this place. This took place about three weeks ago. On last Friday we had a visit from brother David Henderson, of Jacksonville. He staid over Lord's day, and had the pleasure of introducing into the kingdom five by immersion—my son and son-in-law are among the number. If we had a speaker among us, qualified to set the truth before the people, I have no doubt, from present appearances, we would have a large increase. We number at present 34. You may expect to hear from me soon.

R. B. FIFE.

Louisville, Kentucky, March 21, 1842.

I have recently delivered some ten or more discourses in New Albany; the result of which was, the confession of twenty three persons of the name of the Lord.—Were our churches properly organized, with their Pastors and ruling officers, and the ministry under proper regulations and in full operation, nothing could stop the current of truth. The light would spread, truth would triumph, and millions would be added to the number of the saved.

B. F. HALL.

Cincinnati, Ohio, March 23, 1842.

We have added to our congregation within a few weeks last past, some 80 persons.—We have more or less almost every week to confess the Lord.

J. CRANE.

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Victory, New York, January 14, 1842.

I have just closed another year of labor, toil, and anxiety, which has furnished materials for much contemplation; but I have not a moment now to devote to it I have immersed 63 the last year. Nearly all of them are doing well The churches in this section, as a whole, are doing better than formerly. When I have more time I will write more.

J. MILTON BARTLETT.

Owingsville, Kentucky, January 25, 1842.

I am happy to inform you that brother Rice, of Georgetown, has just closed a meeting in this place, gaining twenty-four accessions to the good cause of our King—some of the most prominent men and their wives in this village! Praised be the Lord!

JAMES M. JOHNSON.

Ohio City, Ohio, March 8, 1842.

I am happy to inform you that brother John Henry has held a ten days' meeting in this place, when twenty three were immersed, and three more united from the Baptists. The next Lord's day brother Robison preached, and six more were immersed and added to our number. Could brother Henry remain a few days longer, I think many more would obey the gospel. All that is wanting here to insure success, is a proper teacher.

J. G. NICKERSON.

CALVIN'S TESTIMONY IN FAVOR OF IMMERSION.

RICHMOND, KY., August 10, 1841.

Brother Campbell—IN a late discussion of the action of baptism, I read from Frey's essay on the subject the following translation of John Calvin, l. 4, ch. 15., sect. 19:—"The very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."

Mr. Montgomery said it was a gross perversion of Calvin—that Calvin never said any such thing.

I requested that the translation be examined by a man or committee competent; and my worthy opponent agreed to refer this and two other questions to Presidents Young and Shannon, to be reported and published as soon as possible; but he has failed to write out and present these questions. I have waited several weeks; and seeing the extract above, quoted in the Appendix of New Testament, No. 21, in nearly the same translation, I feel it my duty to let you know, (after waiting as I have,) that you, and the whole body of Baptist authors on the subject, (for they nearly all quote Calvin in the same way,) are accused by the wisdom of the Old School Presbyterians in Kentucky of misrepresenting John Calvin, in making that *distinguished Pedobaptist* acknowledge that *baptizo* means to *dip* or *immerse*, and that the ancient church practised *dipping* or immersion.

In one of your numbers you extracted from Calvin's Institutes two or three whole sections, including the short one in question. Mr. Montgomery said you had grossly mistranslated Calvin on the action and design; and to show that Calvin agreed with him, he translated the same long extract to his own liking. As I could not get him to write out his own translation, there is but little chance to correct his mistranslations: it seems to me, however, that you would effect some good among those who might listen to the evasions of that party, by saying something in defence of your translation of Calvin on the action and design of baptism.

I wish I had written you in time to hear from you before the 31st of August, when our debate is to be resumed; but it is too late now.—May the Lord preserve us blameless! J. A. KENDRICK.

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REMARKS ON THE PRECEDING.

Your favor of August 10th fell into my hand to-day, on a file long since put in order for notice. It is not too late to say that Frey and Hinton, who quote not always from the right authorities, sometimes quote inaccurately. Calvin's words are truly quoted by me, book and section, in my debate with M'Calla or Walker, and are identically the same you have above quoted. A. C.

MORMONISM.

Mormonism has got into Fredericksburg, Va. A distinguished Lawyer and many others have become proselytes. It prevails most among the Campbellite Baptists. *West. State Journal.*

The above compliment is not thankfully acknowledged. So far as known to me, it wants the grand essential—*truth*. Mormonism, indeed, owes its success to the speciosity of its appeals to primitive Christianity and the prophecies concerning the Jews; both of which it professes to take from the Bible alone: consequently it would most likely prepossess in its favor those who exclusively appeal to the book without understanding what is in the book. But the recent efforts to propagate Mormonism amongst the Disciples of Christ have been singularly unsuccessful. To this county they have sent their most specious and ingenious men, amongst whom was their Missionary to England and Jerusalem; and after numerous efforts, they have not a proselyte in the county. They have recently assailed Pittsburg, and were most triumphantly exposed and refuted by brother Church, the only preacher in the city, so far as known to us, who had courage and philanthropy enough to meet them before the public and put them to silence. These instances are in the general a fair specimen of their success amongst the brethren known as the Disciples of Christ, or Christians, wherever they are apprized of their attempts to seduce the unsuspecting and unwary. A. C.

OUR COLLEGES.

From notices of *Bacon College*, lately observed in brother Crihfield's Family Library, Harrodsburg, Ky., we are pleased to learn that that Institution, under the care of our excellent and highly accomplished brother, President *Shannon*, is greatly improving in all respects, and now advancing in public esteem. It would appear that a change of its localities has been a change for the better. Much is said of the favorable associations around Harrodsburg—of the strict morality and

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and Christian decorum of that whole vicinity; and that many of the Students are eminently pious and most exemplary in all respects.—This is just as it ought to be; and it is to be hoped that it will not only continue, but abound more and more.

We are doing well at Bethany too, and have succeeded in greatly improving the manners and customs of many of our Students; and under the divine blessing, and with the firm support of the true-hearted friends of the Institution, we can meet public expectation. Without that, we cannot maintain our position. All acquainted with our Institution concur in opinion that a greater change, or a more decided improvement, has rarely been witnessed in any institution, effected in so short a time. We are happy to announce the arrival of Professor *Eaton*, from the city of St. John, to take charge of the English department of the Institution. A. C.

AN IMPOSTOR.

Spencer K. Milton, *alias* Scuylor R. Milton, *alias* Lemuel M. King.

A MAN who calls himself LEMUEL M KING, has been, since the spring of 1829, in the central parts of Ohio, mostly in or about Zanesville; sometimes at Meigs' Creek and Connellsville, and lately in Licking county; professing to be a minister of the church of Christ, or a Disciple; has been employed as a teacher and an Evangelist, and commonly passes himself as an Evangelist and Botanic Physician; professes to understand the Worthington, Carter, Tompsonian, and common systems of practice.

Many reports to the disadvantage of his moral character were in circulation—one particularly, that he was the person who has been advertised in the Harbinger, new series, vol. iii., No. 1, pp 47, 286, 384. To clear himself of the charges he requested the Elders of the neighboring churches of Elizabethtown and Brushy Fork to examine and ascertain the truth or falsehood of the reports We have attended to this business with all the diligence the importance of the of the subject demanded. Mr King attended with us twice; but at our final sitting on this day he failed to attend; owing, we presume, to his knowledge of the evidence before us. We have examined the evidence, and no reasonable doubt is left on our minds that he is the same Spencer K Milton and that he wrote sundry letters over the signature of Schuylor R Milton that *Spencer K. Milton was dead!* and after that, at Fort Madison, in Iowa Territory, he assumed the name of King; and that certain certificates of character and standing from Clough Amos, of Warren Ferry, Buckingham county, Virginia, must have been forged, no such man having lived there or near there at the date of the certificate, nor any such man as King having ever lived there. King has been much inclined to make debts in this country without any apparent means or intention of paying, and they remain unpaid. The description of his person in the Harbinger is as good as we can give, except that he has placed a wig on his bald head. We would add to that description, to wit: His height is about 5 feet, 7 inches; pronounces the word *mercy* as if written *massy;* is said to handle a shoe-knife very well; he has a wife living in Campbell county, Kentucky; she being unable to support herself, is supported by the county; and, without being *divorced*, married a wife in Zanesville, Ohio, whose maiden name was Flower. She is left with two children entirely dependent. We have heard of him a few days since at Wheeling, Va. He stated he was going South. Please to republish his description, together with the above statement, or so much as may be necessary to put the public on their guard against the imposture. He has by this time, perhaps, some other home.

Respectfully yours,

ARTEMAS BAKER,
JOHN PERRY,
Elders of the Church at Brushy Fork.
JOHN DODSON,
A. LEMERT,
Elders of the Church at Elizabethtown.

February 8th, 1832.

N. B. When we last heard of L M. King he had a considerable lot of books treating on the current reformation, and hymn-books. It is as likely he has gone East or North as South.

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OBITUARY.

DIED, at his late residence, one mile east of Monmouth, Warren county, Illinois, on the 19th day of February, 1842, HEZEKIAH DAVIDSON, in his 70th year. He was severely afflicted for eighteen months before his death with an eating cancer on his left leg; but in all his afflictions was never heard to murmur at the dealings of God towards him. He died as he had lived for many years, in the full assurance of a blissful immortality. E. D.

From the Hingham Gazette

THE GRAVE—FAITH AND HOPE.

BY MARY L. GARDNER.

Graves are but mountain peaks of a new and distant world.
Jean Paul.

BEAUTIFUL, most beautiful this thought! It
Thrills my heart with rapture, and fills my eyes
With tears of holy joy—such tears, perhaps,
As angels love to shed.
O, Faith!—why is
Thy wing so weak, so cumbered with vile clay?
Why, as I oft have wept, and watched, and prayed,
To keep the loved ones from the grasp of death,—
As I have shrunk to see the cold clod pressed
On the heart that cherished my first being,—
As I have wandered in the home of Death,
And poured my bitterest tears upon the
Relentless sod, has thy sweet voice been still,
Or breathed so faintly that its utterance
Had not the power to soothe and heal my grief?
Why thy sight so dim, it may not discern
The glorious words which Genius reads on
Every thing around?
Come with thy twin-sister
Hope, and we now will walk amid the graves,—
Not to weep that dust is gathered unto
Dust; nor yet to shudder, and feel despair
At heart, that here the whole vast family
Of man must come to sleep their "last long sleep;"
But, rising these hill-tops of a better
Land, plume the weary wing, and catch new strength;
To soar away, and walk among the stars,
And hear the song of seraphim, and gaze
On angel faces, which once smiled on us
Below;—and with these blessed visions cheer
My soul, and nerve me too, to tread unscathed
The thorny path, to do, endure, and trust,
That when the struggle's over, my tried soul
May, through the portals of the grave, ascend
To bask in light around the throne of God.

Hingham, December, 1841.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *MAY*, 1842. No. V.

THE CHRISTIAN HARVEST.

"THE HARVEST IS PLENTEOUS, BUT THE REAPERS ARE FEW."

MUCH corn in the fields; but few reapers. What is to be done? Harvest time is short. The crop not gathered, and it is lost forever! What is to be done? Pray for reapers! Is that enough? Is that all the Saviour intended? Rather let us ask, To whom did he address this precept? This settled, and a frequent misapplication of the words will be apparent to all.

The speaker himself was not merely praying for laborers; but, besides this, was constantly laboring to save the crop. Moreover, the persons whom he commanded to pray for reapers were the very persons whom in the next breath he commissioned and sent into the field. The supplicants for reapers were, therefore, themselves reapers. This was the case so far as all the circumstances connected with it indicate.—Now that it becomes the privilege of all to pray for help, who are themselves helpers, is most evident; but that the prayers of those who can otherwise help, and do not, will be of any value, is not ascertainable from all the premises before us. We should rather infer that it was not. Those, indeed, who can only pray, and would do more if they could, are not in our premises; and, therefore, they come not into our conclusions.

But a question may arise of some importance to the conscientious, viz.—Is there any way of helping to reap the harvest but by actually going into the field? I think we are warranted to say, that there is one way, at least, in which the friends of the Lord of the harvest may help to reap it, who are themselves disqualified from using the sickle or gathering the sheaves. There is the raising of funds to furnish reapers. And reapers are to be furnished first by employing those who are already competent to reap, or by raising up and qualifying for the work

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those who, but for such qualification, would never be adequate to the task.

Now the last is the point which immediately presses upon my attention. To say nothing of other countries, one thousand and more reapers are wanting in our own country, to go into the American fields now white and waiting for the sickle: I mean more than a thousand in addition to all that are either fit for the work, or that can be induced to undertake it. And what are we doing? Waiting on Providence and praying for reapers! So did not the Saviour of the world, or the churches of the Apostles. He, and, after him, his Apostles, educated and trained select persons for this grand and most philanthropic enterprize. They took out of the schools, of the synagogues, and from the academies of the Greeks, men of some natural and acquired fitness, and gave them such lessons and such a training as they supposed prerequisite to extended usefulness. For special reasons the original Twelve were Galilean fishermen, with one or two exceptions; and they, in some three or four years' education and training, were, in his judgment, accomplished for the work. But this office required a "power from on high," as well as an education in the school of the Messiah himself.

But we need none of that class. We need, however, very many of another class. Men who can read, write, and speak occasionally and intelligibly our vernacular, and who are measurably furnished with biblical knowledge and a *quantum sufficit* of church education and training. We want, too, a few well learned in all the literature and science of the times, so long as there are so many of this class, real or pretended, now fighting for their old parties against the cause of primitive Christianity and general reformation.

Penetrated with this idea from years of observation and experience, I have concluded to spend a portion of my time with a special reference to this object, believing that I could in this way do more for the Lord of the harvest than by simply wielding a single sickle in the field.

With a reference to this object, among others of great importance, we have been actively engaged for two years in getting up a College, and other schools connected with it, devoted to the great cause of civilization and human redemption, through the instrumentality of literature, science, and the gospel.

We are now fairly getting into operation, and see a large field of usefulness opening to our view. But in order to that wide extended and long continuous system of public utility in one department of our labors, at which we aim, we need a special co-operation on the part of those Christian communities that are pledged to the Lord of the

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universe to build up and extend the dominions of his grace among the children of men.

The churches want evangelists as well as elders and deacons, and they want men just as well accomplished with all useful learning as the ministers of partyism or the agents of disunion and schismatic professions. We have, moreover, hundreds of young men, of good and well-balanced minds, alike destitute of suitable education and of the means of obtaining it, whose services in the cause of Bible Christianity are not to be appreciated by the ordinary means of human computation. We have, moreover, individual wealth enough to send out hundreds per annum into the field in the course of a few years. All that is wanting is a willing mind on the part of those into whose stewardship the Lord has entrusted so much of his earthly property. I am personally acquainted with many citizens of Christ's kingdom who could as easily educate and train for the ministry one evangelist every four years, as they can afford to live sumptuously every day, and add a few hundreds or thousands to their deposites for years to come. I know also many churches that could, in addition to all their contributions for the gospel, fit out a young brother every few years for the work of the Lord. And why do they not? They pray to the Lord to send out laborers into his harvest, and seem not to think that they hold the means, and will not let them go, by which the Lord would answer their prayers. They seem to have forgotten that since the age of special calls, special missions, and miracles, the Lord has committed it to the church to increase her growth, and spread her influences over the earth. He has committed to her the oracles of truth, the word of life. He has given her talents, wealth, and power, and charged her to occupy till he return in person, and she seems in many instances never to have laid it to heart.

Moreover, she seems not to have learned the arithmetic of Heaven, nor the interest, per cent., per eternity, for all the stocks and investments in the Bank of the New Jerusalem. Heaven's Saving Bank has had its books open for many a year, and but a few millions of its many ten thousands of stock have yet been subscribed by its friends and admirers. Why is it so, is one of the most puzzling problems in the whole science of evangelico-political economy.

Of all the mysteries of modern Christianity, to me the most inscrutable is the fact that many say they believe the gospel to be true—that the redemption of one soul is worth more than all the gold of both the Indies, and all the treasures of North and South—that the preaching of this gospel is as necessary as faith, (for where there is no testimony there can be no faith)—that preachers and Bibles must be furnished to

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the poor and the destitute, and to those who, without them, will never become interested in the matter—and finally, that the Lord has given overhis estate of means to the church, and told her members to occupy till he return to reckon with them; and after all this, take her money and her property and consume them in sumptuous and expensive modes of living, and investments for the flesh—for the pride and luxury of life, or for far distant heirs and successors; and, so far as their instrumentality goes, leave thousands to perish in ignorance and error. To cap this climax of mysteries and contradictions, they also affirm the conviction that human means are necessary—that neither angels nor apostles are now sent directly from heaven to do these works—that the Spirit of God only works through moral means for moral ends, and not without the word spoken or read, operates at all upon the moral nature of man; and yet leaves it to chance or special providence whether they ever hear or learn the way of life! Explain this mystery who may, I cannot but upon the assumption that either such professors misunderstand the gospel or themselves, or that they are sinfully remiss in thinking upon the subject at all.

In my horizon I see brother Agricola: he is worth some 30,000 dollars, has four children, his annual income is some ten or twelve hundred dollars more than his actual expenditures. For the last three or four years he invests in lands or houses, or puts to interest at 6 per cent. some thousand dollars per annum. He is considered a benevolent, hospitable, and rather generous Christian amongst his compeers. But tell him that he ought to educate a young man for the Lord, or sustain an evangelist in the field; and while admitting his indebtedness to the Lord and the grandeur of the scheme, he adds, "*But I am in debt, and must be just before I can be generous.*" Yet he has always been in debt for ten years, because his desire of accumulation always anticipates his actual receipts in hand. Then he will add, "I cannot afford it any how; besides, I do not believe in man-made ministers, nor in mercenary preachers," &c. &c. The matter pushed a little farther, and he evinces still more love of wealth than either myself or he suspected. He adds, "It would be a very singular generosity should I educate one young man, when the whole church of W——, of more than 150 members, has never educated nor sustained one evangelist." "But," continues he, "find nine others, and I will be one of ten who will educate, and then sustain for ten years to come one evangelist." Compared with many others, he is both liberal and generous; but should we estimate his attachment to the Lord and his interest in the kingdom of heaven by comparing his investments in the church with those in the world, how unfortunate for his reputation in heaven would be

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the comparison! Still he constantly prays to the Lord of the harvest to send out laborers into the field, and strongly affirms the conviction that if Christians were to be as liberal to the Lord's cause as he has been to them, the world would soon be converted to God.

To afford opportunities of raising up a host of accomplished proclaimers of the word, we have all the means in our power. We have Bibles, churches, schools and colleges, and wealth in abundance to support them all, together with the conviction in almost every one's conscience, that, of earth's noblest undertakings, this deserves the palm, and ought to command the energies of every true hearted Christian that rejoices in the hope of the appearing and of the kingdom of our Lord and Saviour Jesus Christ.

One or two churches, and but one or two individuals, have as yet made propositions to us for carrying into effect their desires to raise up a ministry devoted to the Lord, able and intelligent in the learning of Apostles and Prophets; and yet all the churches are praying for success to our undertakings, and entreating the Lord of the harvest to send out laborers to the work. If but half the brethren of equal wealth were to do but half as much for the advancement of the cause of our common Master as the Faculty of our Institution, and they are not yet doing quite all they can, in ten years from now we should have a thousand evangelists in the field, and many a tongue now dumb would be vocal in the praise of the Lord; and many a hill and valley and solitary place would rejoice and blossom as the rose. Will the brethren think of this, and not only pray for laborers, but contribute the means for the accomplishment of their own desires? A. C.

MORAL BEARINGS OF GEOLOGY—*No. I.*

LITTLE ROCK, 9th January, 1842.

BROTHER CAMPBELL:

Dear Sir—I HOPE to be excused for writing when I inform you of the occasion. Some weeks ago I had a proposition from an Episcopalian clergyman to open a friendly correspondence upon the science of Geology; to which I agreed. He takes the view of that science as bearing on the Mosaic account of creation given by Fairholme. If I understand that writer, he confines the whole to the six thousand years of our era, (of creation,) and refers the whole geological phenomena to the flood and recent volcanic action.

My friend is a "*Neptunean.*" My own understanding of this science fixes upon the theory of *Cuvier*, Buckland, and Lyell, which gives the earth an igneous origin, but refers many phenomena to the alternate action of fire and water. Facts seem to give the earth a far greater period of duration than six thousand years: indeed, it would seem

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that six thousand years geologically is "*not* true." The Mosaic narrative has been so long interpreted in the light of Fairholme, Comstock, and others, that it requires some resolution (moral) to admit a fact that does not literally yield to that construction. The Bible has nothing to fear from real facts; though when these do exist, every theory we may have formed upon the construction of words in that book should be given up. If, however, the days of creation were days of 24 hours each, as these writers contend, then the whole phenomena of geology has taken place in the space since, except the view of Mr. Buckland be true, with which you are acquainted, though I will repeat it by way of refreshing your recollection. He contends that the first two verses of Genesis is only prefatory to the third and succeeding verses. In the first Moses only declares God to be the creator of all things, without reference to the time or mode. At the third verse he takes up the narrative of creation as relates to man. If this is really true, the whole phenomena of geology is easy and plain. There is, however, one objection still, though it may not be weighty with any but feeble minds. Paul informs us that by sin death came into the world; and we have been in the habit of thinking that but for the sin of the first man death would not have been known. Geology unfolds to us such fields of death as fill us with wonder. Indeed, we live upon death. An immense portion of the crust of our globe is the remains of a former world. If geology is correct in its facts and references, then the work of death had gone on long before Cain slew his brother, and that too upon a grand scale. If Paul did mean that death as an effect was caused by sin, then it was unknown before, unless he intended to apply it to man exclusively. This is the view I have been inclined to take of death—that man was involved in it, as the effect of sin, and that animals were made to "*die.*"

The words of the fourth commandment seem to oppose the period system—"*in six days God made*"—"*six days shalt thou labor.*" It would seem that if we are to labor six days, of 24 hours each, and rest the same one day, that is 24 hours, because the Creator did so, that they were periods of the same length. As before stated, I am inclined to the theory of Good, Buckland, and Liteman, though not without some misgivings. These interpretations of scripture, made to fit a science, are to be cautiously admitted; and with all this science of geology was not not long ago held up as a god, and we were challenged to cast Moses aside and do homage at the shrine of this *idol.* It has been taken down from the pedestal, and made in turn to do reverence to the sacred record.

Now, sir, the object of thus troubling you, was to have the opinion of some sound-hearted critic who is a believer in revelation. There are but few men who are qualified to give an opinion in such cases. However learned a man may be, if he be not religious, he is not fully qualified to vote; and a weak timid believer is equally disqualified.—The learned of Europe have caught the German "*light;*" so that but few of those in high places are to be trusted. These reasons have induced me, sir, to ask your opinion upon this subject; and that you may not be misled by the confused manner in which I have thrown things together, I will state the points distinctly. And,

1st. Of the first verse of Genesis.

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2d. Of the days of creation.
3d. The objection respecting death.
4th. Objection in the fourth commandment.

I am sensible, sir, of the trouble imposed upon you—perhaps for no profit. You may be assured the appeal has been made from the sense of its importance to me, and the preference from a conviction that your situation through life has been of a character to qualify you to give an opinion in matters of so much moment.

Respectfully, W. W. STEVENSON.

REPLY TO MR. STEVENSON.

BROTHER STEVENSON:

My dear Sir—YOUR kind epistle was duly received and put on file for notice. Its time has come, and I will offer a few reflections on the moral bearings of that grand and stupendous science of which it speaks. It is, indeed, a subject of much wonder that the structure and composition of Mother Earth should have been so slightly considered and so generally neglected, till very recently, by her heaven-begotten sons. Had mankind been so much engrossed in the study of the heavens and heavenly things as to have become enrapt in celestial visions and aspirations, I should not have been so astounded with man's erratic course in science as well as in religion and morals; —with his fantastic excursions into infinite space, and his curious speculations on the heights of lunar mountains and the depths of solar vallies, while he has not penetrated one half mile into the mysterious strata of Mother Earth.

And still the wonder grows at man's strange obliquities, when we see the latent scepticism of the bewildered myriads ignited into a devouring flame that would consume both Moses and his blazing bush—because, forsooth, they fondly dream that the yet unstudied and unread pages of Earth's unnumbered volumes are about to reveal such mysteries as will consign both Moses and his books to the nethermost pit of Earth's unfathomed caverns.

Still some of us believe in Moses, and are not ashamed to hold up our faces to the sun of geological science, and with unwavering eye gaze at its meridian glory, without the necessity of that symbolic vail which hid the Prophet's face from the less favored sons of Jacob when he descended from the visions of the holy mount. Our venerable friend Moses has often been accused of ignorance or error, and as often triumphantly successful in exposing the ignorance and infatuation of his inconsiderate and moon-struck assailants, that we are willing to adhere to him even in advance of the so called demonstrations of all human science, until we have read the last page of their most sage developments.

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We laugh at the weakness and incredulity of a Roman Pontiff, armed with a secular sword, compelling the immortal Gallileo to fall for a moment on his knees to save himself and his philosophy from the indignant glance of a mitred ignoramus; and just as learnedly do we laugh at the grimaces of some would-be sceptics in revelation, who are ever and anon ready to bespatter the fame of mighty Moses with their insolent ribaldry, because indeed he condemns their follies and would persuade them to look to a greater teacher than himself—on a subject, too, many millions of times more interesting than all that has been read or will be read from all the strata and fossil remains hid in the secret chambers of this terraqueous globe.

The older sceptics of the geological school rejoiced in the alleged great antiquities of the Earth, as furnishing a fulcrum rest for their infidelity, by which to hurl Moses along with the Egyptian astrologers into the bottom of the Nile. But a little sedate reflection saved some of them from the mud and mire of their own philosophy. It occurred to them that the Earth has not revealed any thing older than man on this side of the lowest strata on which his remains have been found; and therefore on this side of the lowest impress of his feet there is nothing seen or read of greater antiquity than he.

And as for the rocky strata that have required so many ages of ages to mature, it ought to have occurred that Moses describes a *creation*, and not a *progressive development* of things created. These geologists are conversing with an Earth that *grew*, and Moses is describing an Earth that was *created*. They seem not to make a distinction between a perfect creation and a gradual advancement. I presume that had an oak been felled the second day of its existence, it would have indicated as many growths in its wood as we discover in a perfect tree that has advanced through tardy centuries to its highest perfection. Oaks produce acorns, and acorns oaks; but the first oak sprang from no acorn; and therefore to reason from an oak *created* to one that *springs from an acorn*, would indeed be preposterous logic. And yet I have read volumes of such learned nonsense from infidel geologistic philosophers It would require centuries to produce such an olive as shaded the summit of the celebrated mount of that name, and as many to mature the most towering cedar on Mount Libanus; and it would likely require a million of years for an earth like this to grow out of a terrene egg: but who infers from this that the first oak marked with the growths of three hundred years, and the first cedar engraven with the venerable marks of half a millennium, were so many springs and autumns coming to maturity, sins no more against good common sense than he who argues the antiquity of the Earth from its stratafications.

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I presume had God made two Adams instead of one, and the one had died the first day of his life and been duly interred in Mother Earth; and if in the course of centuries some virtuoso had been digging deep into the soil, and finding the body of the long deceased Adam, began to speculate upon his age and to debate the subject with his contemporaries, there might have been found some ingenious theorist who would have taken the side that the remains were those of one of five and thirty years at least. And what would have been his logic? Precisely that of a certain class of speculative geologists. He would have produced the bones, the vertebræ, the teeth, &c., as indubitably proclaiming the age of thirty years and five from all the laws of analogy, and would have appealed to universal observation and experience in proof of the fact that such bones are the well established product of so many years, and never found on yonder side of that well authenticated epoch of human existence.

Meanwhile, however, his more reflecting antagonist produces a well authenticated history of the liege proprietor of the aforesaid bones, on whose pages are inscribed the fact that the aforesaid Adam was never born and had never grown up to manhood; that he was in truth the adult product of Omnipotence; and though his teeth and bones had the usual criteria of a perfect man of the first half of three score years and ten, still he was but the son of one day and a monument of the perfection of all God's creations.

His astounded opponent finding all his analogical reasonings silenced by this single fact, gathers up his musty records of decayed bones and the organic remains of hoary millions of ages, and, somewhat stultified in his curious speculations, craves the indulgence of another interview at a more convenient season, when he shall have still more maturely reflected on this voluminous fact. And here, my good brother, we shall leave our subject till another moon shall have filled her more propitious horns.

Yours truly, A. C.

REVIEW.

[CONTINUED FROM PAGE 164]

We will now make some pretension to classical lore, and attempt a criticism of his remark that *baptizo* and *katharizo* are synonymous words; as likewise *baptismos* and *katharismos*.

We will first refer to the best lexicographers for the definition of these words:—

Baptizo, to dip, immerse, submerge, plunge, wash, perform ablution, to make clean.
Katharizo, to make pure or clean, to purify, heal, pronounce clean.

Screvelius.

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Baptizo, to immerse, immerge, submerge, sink; in New Test to wash, perform ablution, to cleanse; Mar. vii. 4, Lu. xi. 38, to immerse, baptize, administer the rite of baptism; Ma. i. 4, *et al;* with the accessory idea of obligation imposed, to bind to the performance of some duty, to impose obligation by baptism; Mat. iii. 11., Lu. xxxii. 16, John iv. *et al;* pass. to receive the rite of baptism, be baptized; Mar. xvi. 16; viii. 12, 13, 36; x. 47; xxii. 16; seq. *eis*, to be baptized to any one, to bind oneself to honor, obey, and follow any one; Ro. vi. 3; 1 Cor. x. 2; Gal. iii. 27.; seq. *eis to onoma tenos*, Acts xix. 5; viii 16; 1 Col. i 13; seq *epi to onomati tenos;* Acts ii. 38; x. 48; wet, to overwhelm with any thing, to bestow liberally, imbue largely; Mat. iii. 11; Mar i. 8; Lu. iii. 16; pass. to be immersed in, or overwhelmed with miseries, oppressed with calamities; Mat. xx. 22, 23; Mar. x. 38, 39; Lu xii 50.

Katharizo, to cleanse, render; Mat xxiii 25; Lu. xi. 39; trop. and by impl to heal the leprosy, Mat. viii. 2, 3; x. 8; wet, to cleanse from sin, purify by an expiatory offering, make expiation for; Heb. ix 22, 23; 1 John, i 7; to cleanse from sin; flee from the influence of error and sin; Acts xv. 9; 2 Col. vii. 1; to pronounce clean, declare to be lawful; Acts x. 15; xi 9, *et al* *Greenfield.*

Baptismos, baptism, washing. *Scrivilius.*

Baptismos, immersion, baptism; Heb. vi. 2; a washing, ablution; Mar. vii. 4, 8; Heb. ix. 10. *Greenfield.*

Katharismos, purifying or cleansing, purification, expiation, *remission of sins, a purifying by sacrifice.* *Scrivilius.*

Katharismos, cleansing, purification, ablution; Luke ii. 22; John ii. 6; spoken of baptism; John iii. 25; and of healing lepers; Mar. i. 44; wet, expiation; Heb. i. 3; Peter i. 9, *et al.* *Greenfield*

Baptizo, to immerse repeatedly into a fluid, to submerge, to soak thoroughly, to saturate, &c. &c. *Donnegan.*

Katharizo, to purify, cleanse, purge, to cleanse from the pollution of guilt by expiatory sacrifices, to expiate. *Donnegan.*

Parkhurst and Grove give, in substance, the same definition to these words. The reader may judge for himself of the similarity which exists between them. The substance of President Beecher's idea is this:—*Baptizo* originally meant to immerse—*immerse* is the true legitimate meaning of the word. The effect of this immersion was purification—a remission of sins. Hence the word has passed to the signification of *katharizo*, to purify, to cleanse from sin, without any reference to the mode at all.

Now, in opposition to this partial view of the subject, we shall contend that by this passage of the true literal import of the word to the sacrificial sense alone of purification, President Beecher has aimed to destroy the meaning of the word, and to nullify the *designs* of baptism as laid down in the Bible.

The next step in our investigation leads us to the adoption of certain rules of interpretation and controversy; and accordingly we shall adopt the rules of Doctor Hedge and President Beecher.

The first rule of controversy laid down by Doctor Hedge is this:—

(*a.*) "The terms in which the question in debate is expressed, and the precise point at issue, should be so clear and defined, that there could be no misunderstanding respecting them."

His third rule is—

(*b.*) "*All expressions which are unmeaning, or without effect in regard to the subject in debate, should be strictly avoided.* All expressions may be considered as unmeaning which contribute nothing to the proof of the question; such as desultory remarks and declamatory expressions. To these may be added all technical, ambiguous, and equivocal expressions."

The following rules of interpretation are taken from the same excellent author:—

(*c*) "The interpreter of a written document must have a thorough knowledge of the language in which it is written."

(*d.*) "He must possess an intimate acquaintance with the subject of

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the writings. Many words have different significations in different sciences and arts; and the *particular* meaning they were intended to convey in any instance must be agreeable to the nature of the subject on which they were employed."

(*e.*) "The true interpretation of a writing often requires a knowledge of the character of its author," &c.

(*f.*) "When any word or expression is ambiguous, and may consistently with common use be taken in different senses, it must be taken in that sense which is agreeable to the subject of which the writer was treating."

The following rule of interpretation, which is in perfect unison with rules (*d*) and (*f*) as laid down above, is taken from the author's principles of investigation, p. 42:—

"However numerous the possible meanings of a word may be in its various usages, it has in each particular case but one meaning, and in all similar cases its meaning is the same."—(Would it sound harsh to say that this "one meaning" should be specific and definite?)

Having thus laid down our guides in the discussion of this question, we proceed first to inquire, What is the precise point at issue?—The answer is readily given. The holy ordinance of baptism as instituted by Jesus Christ—its mode of administration as adopted by his Apostles—and the purpose or purposes for which it was instituted.

If the subject can be better worded, I am incapable of doing it.

The necessity of applying to the subject the rule of controversy marked (*b*), is obvious.

We are now prepared to assert that President Beecher has violated this rule. And to the proof:—

"After admitting," says he, (p. 44, 45,) as a point of philology, that the word *baptizo* in its religious use means immerse, the mind seems to revert to the old habit of using the anglicised word *baptism*, without attaching to it any meaning."—True, the mind that has been trained to believe in the validity of infant *sprinkling* might fall into such thinking; but the mind who believes that baptism, as an ordinance of the Saviour, is immersion and nothing else, (in a ceremonial point of view,) will never be prone to such cogitation.

In pursuance of his mental inclination the author has not only violated this rule, (*b*), but one of his own principles—the only one which we have laid down in connexion with the rules of Dr. Hedge.

This he does very clearly on page 48:—"I contend that as thorough purification or cleansing is often the result of submersion in water, so the word *baptizo* has come to signify to purify or cleanse thoroughly, without any reference to the mode in which it is done." And what if it has? Have you not asserted, reverend sir, that the word must in a particular case have but *one* meaning? And is this generic definition of yours attaching a definite, a "one meaning" to the particular case of performing the solemn ordinance of baptism?

Again, of what avail is it to talk of all the "possible meanings" of this word, after asserting that they will be useless, on the ground of the necessity of "one meaning"? Why refer to the baptism of the word by Elijah; to "the oft-quoted passage in Diodorus, Siculus"—"the river borne along by a more violent current, overwhelmed (baptized) many;" to the baptism or sinking of the ship, as mentioned by Josephus? *Cui bono?*

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The fourth section of this paper is taken up with a consideration of the change of meaning of the words *bapto* and *baptizo;* and the author makes a very laborèd effort to show that they may signify to dye, and to purify by pouring, &c.; and for a confirmation of his view he refers to the action of a mouse coloring the lake with his blood, *ebapteto ainato gimen*—to passages in Hippocrates and Arian, authors who lived and flourished several hundred years before the advent of the Saviour—to the use of the Latin word *tingo* as a synonyme of *bapto*—to Horace, Ovid, Virgil, Celsus, and others. But we conceive that all this labor is time lost, inasmuch as he has here merely contrived to gather up all "the possible meanings" of *baptizo;* while the meaning in "the particular case" of baptism, *as a rite*, is utterly neglected.

We pass on to page 56, where, in the sixth section, it is asserted that "the Greek language was applied to a new subject of thought in the rite of baptism; and that subject is the peculiar operations of the Holy Spirit: for that the ordinance of baptism refers to these, is admitted by all."

Not so fast, if you please. We admit no such dogma; and there are thousands—yea, tens of thousands who are ready to go with us. Yea, further, we believe that the New Testament admits no such view. We find there a John baptizing *unto repentance;* we find there a Peter proclaiming unto the Pentecostians repentance and baptism *for the remission of sins;* we find there an Ananias, "a devout man according to the law," saying unto Saul of Tarsus, "Arise and be baptized and wash away thy sins." We find this same personage, the subject of baptism by Ananias, saying to the Romans, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?"

The purpose of baptism is very clearly expressed by the Apostle in the next verse to the one we have quoted: "Therefore we are buried with him by baptism into death—*that*, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 4.

So much for the design of the institution. To return to the idea in full which the author wishes to convey in this section: it is simply this, that as baptism has reference to the peculiar operations of the Holy Spirit, and that as no external act can in itself convey the idea of purification; and that as the Holy Spirit purifies the moral man, therefore *baptizo* must mean to purify. This is surely an original idea. Is there nothing in the material world emblematic of purity? Is there no act emblematic of purification? Any one who has read the Bible can have no hesitation in giving an affirmative answer to these queries.

In a material point of view we all know that pure water is a standard of comparison for objects possessing material cleanness, and as a figure, water, irrespective of physical purity, is used indicative of an agent of purity. "If clean water is used," says Mr. Beecher, "the effect is purity: if filthy water is used the effect is to pollute," [pollution.] "Hence no external act has in itself any fitness to present to the mind the operations of the Holy Spirit." We have already stated that there is no scriptural ground, in our opinion, for the position here assumed respecting the Holy Spirit; and as the writer has assumed the position without adducing any proofs whatever, we shall pass it by

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and now show that water, without any respect to quality, is repeatedly mentioned in the Bible as an emblem and a means of purity.

"And Moses brought Aaron and his sons, *and washed them with water.*" Lev. viii. 6.

"And the priest shall look on him (the leper) again the seventh day; and behold if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab; and he shall *wash* his clothes, and be clean." See also Levit. xiii. 34. Levit. xiv. 5, 6, 8, "Wash himself in water that he may be clean." 8. Levit. xv. 5th and 12th verses inclusive.

It is useless to multiply references in order to show that the performance of ablution *by water* was a Jewish rite.

Two additional cases will be mentioned—1st. that Naaman the leper, who by command of the Prophet, dipt himself seven times in Jordan and was made clean; and 2d. that of Pilate, who, when he saw "that he could prevail nothing (in the release of Jesus) *took water and washed his hands* before the multitude, saying, I am innocent of the blood of this just person: see ye to it."

But further, our Saviour himself had respect to water as a physical agent in the work of purification. And here let it be remarked, once for all, that we do not look upon the act itself as a means of purification—as the cause why one becomes purified, or changed in any manner; but we do conscientiously believe that the ceremony of water baptism is an important one, and one with which no Christian community can dispense, without doing violence to the positive injunctions of holy writ.

The Saviour said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5.

Now here are two distict means for bringing about regeneration—1st. *Water;* and 2d. the Spirit. So said the Saviour to Nicodemus. But what says President Beecher? Man may be born of the Spirit without being born of water. We may dispense, indeed, altogether with water; and he might further say, We may dispense with a part of the Saviour's views upon this subject, as that part is altogether unnecessary. Time, customs, and fashions have all combined to do away the necessity of water baptism.

In thus endeavoring to convert the meaning of *baptizo* into something denoting purify, without regard to mode, means, or object, the author has, as we humbly conceive, violated the acknowledged rules of interpretation, his own principles of investigation and the positive command of our Saviour.

In the eighth section of this essay, on page 59, we are told that John the Evangelist, in his 3d chapter and 25th verse, uses the words *katharismos* and *baptismos* synonymously.

"The facts of the case are these: John and Jesus were baptizing—one in Judea, the other in Enon," &c. And there arose a dispute between the disciples of John and some of the Jews *concerning purification,* (*zetesis peri katharismos,* according to the Greek version.)

Now the author declares that the dispute here spoken of was a dispute concerning baptism itself; and further says, that instead of the

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Greek word here used to denote purification, we may substitute the word *baptismos*.

Our interpretation of the matter is this:—The disciples of John, in connexion with the Jews, raised the questions, Are the baptisms of John and Jesus both valid? Is one only valid? If so, which one? which one—which *baptismos* is for *katharismos?* or, in plain English, which baptism is for *remission of sins?* Which baptism will effect one purification?

To settle the matter they come to John and said, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him."

"John in reply, v. 27–31, disclaims all honor except that bestowed by God;" and the dispute was settled in favor of Christ.

After asserting that these words are used as synonymes, the author remarks that "this view alone fully explains the existing expectation that the Messiah would baptize. That the Messiah should immerse is no where foretold; but that he should *purify* is often and fully predicted."

Very true; but was it foretold *how, by what means* he should purify, or *by what agent?*

Did any prophet declare, as President Beecher would have us believe, that he should purify by *means* of "the truth and emotions of God, wholly and solely by the *agency* of the Holy Spirit? No: never was there such a prediction; never was there such an occurrence. Quite different from this, indeed—we find Jesus actually baptizing by *means of water;* we find him cleansing the impure by means of water; we find him making the solemn declaration that a man must be *born of water* as well as of the Spirit in order to enter into the kingdom of God.

The next support to his peculiar view of this subject is drawn from 1 Cor. xii. 13., where "the Holy Spirit is directly said to baptize;" and says our author, "in this case all external acts are of course excluded, and purify is the only appropriate sense." This has nothing whatever to do with the ceremony of baptism. We are now fully prepared to make the assertion that President Beecher denies in toto the necessity of attending to the rite of baptism. In truth he would abolish the *rite*, the *physical ceremony*, relying upon the Holy Spirit to do all the work. We have only to ask the candid Christian, Can you desert your Master and follow after a man? Can you dispense with a positive command? Will you rebel against your Saviour? Will you say to the sinner, Believe, repent, confess—obey the injunction of the Redeemer, and be baptized in water that you may receive the remission of sins!

The next argument is this:—"*Baptizo* and *katharizo* are so similarly used in connexion with the forgiveness of sins, as decidedly to favor the idea that they are in a religious use synonymous."

He then takes up the dogma of the influence of the Holy Spirit in the conviction and conversion of a sinner, and upon this makes several remarks which are altogether foreign to the subject of the ceremony under consideration.

In the same section, (12,) p. 65, he remarks that "to a Jew the most natural word to connect with the forgiveness of sins was *katharismos*, or some synonymous word, and that if any word can be found to sus-

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tain the same relation as *katharismos* to the same idea, forgiveness of sins, we have reason to think that it is used in the same sense. *Baptizo.* he contends, and its derivatives, do sustain the same relation; and for proof adduces Mark i. 4. "John preached the baptism of repentance for the forgiveness of sins;" and Luke iii. 3; also Acts ii. 38. "Repent and be baptized, every one of you for the remission of sins." But have we not already shown that these words are not synonymous? Have we not shown that in the 25th verse of the 3d chapter of John, the word rendered *purification* stands in relation to baptism as effect does to cause?

If further proof be needed on this point we think it may be readily given.

Two words, to be synonymous, must express the same thing, or the same idea.

We have given the definition of *baptismos* and *katharismos* from the best lexicographers. We would ask the reader to compare them for himself, and see if he can make them express the same thing, or the same idea, with perfect clearness and precision, as applied to the ceremony of baptism; then the word *katharismos* must refer to the effect of this ceremony. It certainly does in the instance alluded to. I have an argument in support of the view that penitent believers alone are the subjects of baptism.

One word here, *en passant*, touching infant sprinkling—a simple query. If these words sustain the relation to each other for which we have contended, where must stand the *ceremony of pseudo-baptism* performed upon infants? Let candor, conscience, and truth give the answer.

This closes the first number of President Beecher's series.

[TO BE CONTINUED.]

THE BEING AND ATTRIBUTES OF GOD—*No. II.*

SHALL mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he puts no trust in his servants; and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth? Job iv. 17, 18, 19. I would seek unto God, and unto God would I commit my cause: who *doeth great things and unsearchable; marvellous things without number.* Who giveth rain upon the earth, and water upon the fields: to set up on high those that be low, that those who mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprize. He taketh the wise in their own craftiness; and the council of the froward is carried headlong. Job v. 8, 9, 10, 11, 12, 13. Doth God pervert judgment? or doth the Almighty pervert justice? Job viii. 3. I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. *He is wise in heart, and mighty in strength:* who hath hardened himself against him, and hath prospered? Who removeth mountains, and they know not; who overturneth them in his anger;

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who shaketh the earth out of her place, and the pillars thereof tremble; who commandeth the sun, and he riseth not, and sealeth up the stars; who alone spreadeth out the heavens, and treadeth upon the waves of the sea; who maketh Arcturus, Orion, and Pleiades, and the chambers of the South; *who doth great things past finding out; yea*, and *wonders without number* Lo! he goeth by me, and I see him not; he passeth on, also, but I perceive him not. Behold, he taketh away, and who can hinder him? Who will say unto him, What doest thou? Job ix. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? Job xi. 7, 8, 9, 10. *With him* (God) *is wisdom and strength, he hath counsel and understanding.* Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up; also, he sendeth them out, and they overturn the earth. *With him is strength and wisdom;* the deceived and the deceiver are his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. Job xii. 13, 14, 15, 16, 17, 18, 19, 20, 21. Shall not his *excellency* make you afraid, and his dread fall upon you? Job xiii. 11. Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand formed the crooked serpent. Lo! these are parts of his ways: but how little a portion is heard of him; but the thunder of his power who can understand? Job xxvi. 6, 7, 8, 9, 10, 11, 12, 13, 14. Behold, *God is mighty; and depiseth not any;* he is mighty in strength and wisdom. Job xxxvi. 5. Behold, God is great, and we know him not; neither can the number of his years be searched out. ver. 26. Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. Job xxxvii. 2, 3, 4, 5. With God is terrible majesty. Touching the Almighty, we cannot find him out: *he is excellent in power*, and in judgment, and in plenty of justice; he will not afflict. ver. 22. Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself with majesty and excellency, and array thyself with

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glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together, and bind their faces in secret. Then will I *confess* unto thee that thine own right hand can save thee. Job xl. 9, 10, 11, 12, 13, 14. AN EVANGELIST.

A. CAMPBELL TO ELDER A. BROADDUS—*No. III.*

BROTHER BROADDUS:

My dear Sir—THE postscript to your letter, republished in my last number, also demands a remark or two, superadded to those which I have most respectfully and benevolently submitted to your calm and conscientious consideration.

You admit that we both agree also in the main foundation of the Christian's hope—THE ATONEMENT. On this subject, indeed, I rejoice that we are so fully agreed. This is the *sub-basis* of the remedial system, the corner stone of the Christian superstructure, the grand central idea of the everlasting covenant, the focal point of all revelation, the Alpha and the Omega of our religion. To Him that loved us, and *washed us from our sins in his own blood*, be glory and honor, blessing and praise, dominion and majesty, forever and ever! Amen! and Amen!

You regret, however, our fraternization with Father Stone, and certain others of at least doubtful standing on this great subject, and tender to us some sage and benevolent counsel on the all-important predicament in which you see us standing. For this favor we are, as a matter of course, much obliged to you: for should it have been tendered rather as a reproof than an advice; rather as an expression of our delinquency in practice, and in vindication of some part of your position to us; or even as a retaliation for our frequent calls to our Baptist brethren to come out of Babylon: I say, from whatever motive, it deserves our gravest consideration.

Well, then, be it observed, that on the broad foundation of Christian union, according to Paul, we must fraternize with all who practically own one Lord, one faith, one baptism, one body, one Spirit, one hope, one God and Father of all. With all such we must maintain unity of spirit in the bonds of peace. So we are divinely commanded. A question may arise, however, on one of these seven points, viz.—on the *one faith;* or the *one Lord.* On these subjects there has been an interminable, international, sectarian speculative war, in which all parties have incorporated the language of Ashdod with that of Canaan.

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Calvinist and Arminian, Arian, Trinitarian, Socinian and Sabellian, all have gone out of the way more or less. On the principles of Christian liberty and unity only could I fraternize with any one of them all: for if my communion with any one of them is to be regarded as a declaration of my acquiescence with that party in all its allegations and disquisitions upon the one Lord and the one faith, I would never break the loaf with it while the world stands.

The only question, then, is, how far a vicious philosophy may be endured in those who practically admit but one Lord and but one sacrifice for sin; who will strongly affirm that without Christ's blood there is no remission, and yet in their speculations apparently deny both its importance and practical utility. Here is the precise case:—A. communes with those who in his view are right in the theory, but in their works practically disown the unbounded authority of the Lord. B. communes with those who practise the Christian morality, regardless of their tenets at all. But C. demands such an acknowledgment of both as is not repulsive to any declaration, precept, or promise in the Book, without requiring a stipulated phrase, an invariable form, a sort of patented shibboleth pass-word; and in the meantime goes into a candid, free, and full discussion of all leading questions of importance, with reference to a more clear and full agreement. Now which of the three most conform to the principle and practice enjoined in the Good Book?

Many of all parties have come into the reformation for which we toil. The most of them, like old casks, still smell of the first wine which they contained. But a marked and rapid progress to one great concord in all the apostolic doctrine has evidently distinguished our progress. We call Bible things by Bible names; and were you to hear "Father Stone," and many others of different parties, now pleading this great cause, you could not, perhaps, in a whole year detect a single squinting to the old partizan idol.

I know, indeed, that in the recent discussions of the Christian *name*, a thing, by the way, *not originating in its own merits;* and also in the correspondence between this very exemplary and excellent veteran leader of public opinion and myself, some little sectarianism came out upon the skin, indicating old affinities and associations. You and I both agree that in Corinth Paul regarded him that said "*I am for Christ*, (a Christian,) as great a sectary as he that said "I am for Paul." So I still find it. The greatest sectaries and dogmatists I know contend for the *Christian* name exclusively.

I admit, therefore, that the skin over these old scars is more tender than the general surface, and will not bear to be rubbed quite so hard.

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Still in process of time a race of Israelites will grow out of these—a new amalgam, that are not now learning these dogmata, and will be men and women of a purer speech.

You Virginia Baptists are, as you well know, a heterogeneous mass—a Gillite, Fullerite, Arminian, Calvinistic, Whitfieldite compound, not chemically combined, but mixed as the gases of our atmosphere. Still you are approximating towards a *sextum quid*—a new species of Regular Baptists.

For myself, I acknowledge that my sectarian partialities, as well as my more mature convictions, are all on the side of the general views of the Protestant reformers in those questions which involve the *person*, *office*, and *work* of the Messiah.

Modern partyism has not improved the views of the first Saxon, German, English, and French reformers. They were men of solid learning for the age—of much mental independence—bold, zealous, and untiring as well as unflinching in their defence of the great doctrine of atonement, with all the leading correlate principles. Many of their technicalities I cordially abjure as rude, barbarous, and unscriptural; still I find the marrow and fatness in the bone, and can endure the roughness of its appearance. I can never doubt that "*Jesus died for our sins*" according to the prophecies, and that by one offering of himself he has obtained an eternal redemption for us. This is the most fixed principle in the gospel.

I do not, indeed, make common cause with those who allow no more atoning efficacy to the blood of the Son of God than to that of Peter or Paul. Others may put that construction upon their views, but those with whom I would commune repudiate that style with all their heart, and do not so contemplate the atoning sacrifice.

If our Lord gave the supper to the Twelve on the night in which he was betrayed, and communed with them in all their vulgar misconceptions of himself, his mission, and kingdom, well may we commune with all those in our communities who acknowledge those seven items of which Paul speaks to the Ephesians, although in many points they may err both in theory and practice. I thank my Lord that I feel myself so authorized and so enabled; and I trust, my dear sir, that you will yet see the day when you will as cheerfully extend the right hand of fellowship to me, and to all them who love our Lord Jesus Christ sincerely, as I could to many Baptist Christians and other sectaries that now falsely accuse our good behaviour in Christ.

Sincerely and truly yours in Christ Jesus,

A. CAMPBELL.

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CONVERTING INFLUENCE.

BETHPAGE, April 20th.

L—— to E——.

IT would be but a poor return, my dear E, for your descriptions of Mexican scenery, to give you an account of the quiet vales, and sloping hills of this part of Virginia. Yet I have no doubt you would admit that the beneficent Creator has vouchsafed even to us peculiar gifts, could you from this eminence survey with me a landscape, which, however familiar, can never lose its charms. At a distance of perhaps 30 miles, a chain of high and irregular hills, covered with groves of trees, and robed in those soft empurpled tints by which "distance lends enchantment to the view," form, by their wavy outline, faintly sketched, as it were, upon the sky, the circumference of an immense circle, whose sweep the eye may follow for more than 80 miles.—Within this field of vision, scenery of a varied character presents itself. Upon the right, a succession of hills seem gradually to blend with each other as they become more and more remote; presenting, upon their steep ascents, the rich foliage of the oak or the maple; and, upon their summits, extensive ranges of undulating table-land, divided into cultivated farms. The farm-houses, embosomed in blooming orchards, the deep green woods, the clumps of locust upon neighboring summits, the brighter green of the wheat-fields, and the graceful rounded form of lofty eminences dotted over with flocks of sheep, give to this part of the picture the attributes of the *beautiful*. Contentment, security, and peace seem here to reign; fertility of soil insures plenty, and salubrity of climate, health. In viewing this scene, I am reminded of the divine promise to his ancient people—"I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." What cause of unbounded gratitude we also have, that in the midst of these natural blessings, we have not been left in ignorance of the source from whence they flow; that we too are privileged to know that "God hath made us, and not we ourselves"—that we too are "the people of his pasture and the sheep of his hand"!

Upon the left a prospect presents itself of a more wild and *romantic* character. It is here that a thousand fountains, which rising upon the hills, and falling in glittering spray from rock to rock, and flowing thence through deep and shady glens to commingle their waters in the valley, have formed at length a large and rapid stream, whose winding

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course is distinctly traced by steep and rocky cliffs, projecting alternately from either side, until at a distance of eight miles they are lost in the highlands which border the Ohio river. Here and there upon the sides of these ridges, dark green pines grow upon naked rocks down to the water's edge, while their summits are covered with their native forests, and few signs of human inhabitation appear, except that one may perceive at an immense distance, like a stain upon the sky, in the verge of the horizon, the smoke of a town upon the river, or hear occasionally, borne upon the sultry breeze, the regular breathing of the engines of steam-boats passing up and down.

But it is when we advance to the brow of the hill in front that we enjoy a view the most *picturesque* and interesting. A green and fertile valley, about one mile in width and two in length, spreads itself out, like a beautiful painting upon canvass. Lofty hills enclose it apparently on every side, yet it is evident that they must retire and open a passage both at the upper and the lower end for the stream which is seen to flow through its whole extent in a serpentine course, distinctly marked by the leafy elms and marbled sycamores which line its banks and lean towards its waters. At the upper end of the valley may be perceived partially concealed by a projecting ridge, the white out-houses and enclosures of the retired and pleasant abode known as Bethany. A little lower down upon an eminence immediately adjacent to the stream, a house of worship may be noticed, almost hidden in a clump of oaks. A few small but neat tenements, with their enclosures, are scattered here and there, and add to the cheerfulness of the scene. A little lower down, however, and upon a considerable eminence near the centre of the valley, we are presented with the more imposing dimensions of *Bethany College*. Two large brick buildings, three stories from the basement, are already completed. One of these, by its neat cupola, you would recognize as the College Proper; the other is the Steward's Inn—already thronged with inmates. The brick-kilns, however, and other preparations which you might observe upon the premises, indicate the speedy extension of the buildings, a circumstance which has doubtless for a time postponed any efforts to give to the grounds that culture, improvement, and ornament of which they are so highly susceptible. Here, far from the pride, extravagance, and dissipation of cities, may youth be nurtured and instructed. As no neighboring fens can infect the purity of the atmosphere around, or poison the springs of life; so no corrupting example can here impair the strength of moral principle, or overcome the power of habitual virtue. Amid these rural and peaceful scenes, the giddy and tumultuous vanities of life may find no place; but studious youths may store

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their minds with useful knowledge, spending the intermediate hours in social converse, or with some loved companion seated upon a grassy bank musing upon former scenes, or future joys, may be trained to usefulness and honor, in the midst of influences every way calculated to facilitate this object, while they leave unrepressed the genial feelings, and warm affections which in the spring-time of life, are fountains of delight, gushing forth from unselfish hearts—

"Gay hope is theirs by fancy fed,
Less pleasing when possess'd;
The tear forgot as soon as shed,
The sunshine of the breast."

Boast then no more, my dear E, of volcanic mountains whose intestine fires and flaming tops penetrate into the very regions of perpetual snow, and whose fearful explosions burst forth even beneath the ocean, elevating the solid land above its former level, and in the awful convulsions of the earthquake burying thousands in the ruins of their dwellings: nor glory in the charming scenery and genial climate of a region where vice and misery, ignorance and bigotry, tyranny and oppression every where prevail; and where revolutions in government vie in frequency and in desolating power, with earthquakes and tornadoes. Ah! never would I exchange the peaceful and beautiful scenery of this happy land, blessed with such civil and religious privileges, even for the "perpetual spring," the "never-fading flowers," the "dikes of porphyritic rocks," or all the romantic beauties of the plateau of Anahuac.

Having thus, I hope, fairly balanced my account with you, as far as these matters are concerned; I wish now to confer freely with you in regard to the important subject of converting influence, to which you have called my attention. Indulge me, however, in the first place, in a few general observations.

It appears to me that this subject of spiritual influence and converting power has never yet been fully and fairly treated by our religious disputants. And I confess I am as little pleased with the manner as the matter of their communications upon the subject. There has been too much confidence and dogmatism; too much moral philosophy, opinionism, and speculation in its discussion.

The whole subject of mental operations and spiritual agency is confessedly abstruse and mysterious. How, indeed, could it be otherwise? The eye cannot see itself—can the mind then understand itself? Can the spirit of man, cloistered within the narrow precincts marked out by a gross, inert, and uncongenial materiality, have so free intercourse with kindred natures—those hosts of celestial beings in that

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unseen world, which is itself in harmony with spiritual existence, as to become really acquainted with the modes of action and communication, the laws, the capacities, the habitudes of that mysterious energy, that vivifying influence, that divine effluence or creation which we term spirit? Alas! he can see now but a feeble glimmering of the light of that world, compared with its full effulgence—though even this faint gleam may be brightness indeed contrasted with the darkness of that dwelling which is no less the prison, than it is the abode of man. And the cause of his imperfect knowledge may be found in this very constitution of his nature—so that if there be things by him seen and known, it is because they are material and temporal: if there be things unseen and unknown, it is because they are spiritual and eternal.

Is it not strange that man should be most dogmatic in regard to that of which he knows the least? Yet he is disposed for the most part to treat in a magisterial and positive manner the subject of his spiritual relations—the deep things of religion, a science which, above all others, ought to be approached and studied with reverential humility. It is here in fact that we have more masters than disciples. But it is not so in other sciences. Even in those which are adapted to his perceptive powers, and examined by the sure methods of observation, experiment, and induction, the conclusions of the learner are cautious, modest, and unassuming. How much more so should they not be in regard to things invisible, intangible—things that are higher than the heavens!

I would not, however, be understood to intimate that Religion is an uncertain or doubtful matter. Nothing can be more certain than the facts on which it rests, and nothing more just or obvious than the doctrinal and practical deductions drawn from these by the inspired writers. But while it thus adapts itself, as to those points which immediately concern salvation, to the humblest understanding, it transcends the powers of the highest human intellect in its ultimate tendencies and results. Thus the mountain which shelters indeed the lowly cottage at its foot, lifts itself aloft amidst the clouds of heaven until it becomes lost to view. Its general outline may be traced by the distant beholder; but when he approaches and attempts to ascend, he is confused by its magnitude; he endeavors often in vain to find his way amidst its deep recesses, or to expose to view the unknown depths in which its richest treasures are concealed. How often in unexplored realms of nature—how much oftener in religion, do men from confidence in themselves push their inquiries and researches too far, and become lost themselves, and fatal guides to others, in their eagerness to signalize themselves by new discoveries!

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All sectarianism is dogmatism, bigotry—religionism, the pride of opinion, the insolence of self-esteem, and stubbornness of ignorance Think you such principles would look well in those who profess to be engaged in a warfare against it! And yet how often are men insensibly influenced by the same feelings which they reprobate in others! Forbearance, toleration, humility, candor; firmness in truth, openness to conviction, and freedom of opinion in things unknown, should be the grand features of a reformation from partyism, an evil which owes its very life and being to a positive and overbearing spirit. But religious is as great a novelty in the world, as is political freedom. The attempt to organize a free religious community is as much an experiment, as the attempt to form a free political government, and it is exposed equally to the same vibrations and dangerous extremes which arise equally in both cases from ignorance or ambition—from pride, selfishness, or passion.

Men are not content to preach the gospel—to scatter abroad the good seed of the kingdom and leave the result to God, but must needs quarrel with each other about the manner in which the seed is made to grow! It would have been happy for the world if there had never been a single controversy upon "converting power;" and if all, believing as they do, that it is proper to proclaim the gospel to sinners, had co-operated thus in the accomplishment of the divine purposes, rather than wasted their time and energies in contending with each other. As well might the farmer have suspended or neglected the sowing of his fields, to occupy himself in vain contention with his neighbor about a theory of vegetation.

When, however, theories are introduced and believed and acted upon—when they are made to govern and control all action, and to interfere with human happiness and the general diffusion of the gospel, it becomes a duty to expose them. But we should not attempt to introduce other theories in their place. If one have received a bullet in the flesh, it is necessary indeed that the forceps should follow it to whatever depth it may have penetrated: but the surgeon would but ill consult the welfare of his patient, if, after extracting it, he should leave the *forceps* in its stead.

And now, as my sheet is almost full, permit me say, my dear E, that while I approve of many things in your remarks to your friend R, there are some which do not meet my approbation. It is not correct, in my view, to say that all who do not obey the gospel, give thereby evidence that they do not believe it. In the course of our Saviour's ministry, many, we are told, "*believed on him*," but "would not acknowledge him"—some "for fear of the Jews," and others because

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"they loved the praise of men more than the praise of God." There is abundant evidence to prove that multitudes believe the gospel without obeying it. This I might, if I had now space, present, though indeed the above scripture declaration and case in point are sufficient to prove the proposition. Your premises, then, here being incorrect, I conceive you have entirely failed to account for the difficulty which you have attempted to explain—to wit, How it is that if faith depends wholly upon the word, but few of a large congregation, the major part of which profess to believe it, will obey it when it is fully presented to them?

For my part, I would maintain this position, that *in no case is conversion effected by the word alone;* or rather, I would enter upon this inquiry, *Is it not necessary that a power or influence* DISTINCT FROM *the word should always accompany in order to conversion and salvation?*— Upon this I will offer you some thoughts when I can find a little leisure.

Yours truly, L.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXVII.

LUKE III.

Olympas. In the conclusion of chapter ii. we learn that Jesus went down with his parents from Jerusalem to Nazareth, and was *subject* to them. What precept of the Jews' law required this, Susan?

Susan. The fifth says, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Olympas. He honored this precept, and was *subject* to them. How long was he subject to them, William?

William. During *thirty years:* for such is the age assigned to him when he commenced his own work.

Olympas. Then he worked for his earthly parents and honored them till he was thirty, and to his heavenly Father he exclusively devoted the remainder of his life. True, he glorified God in honoring his parents; but a portion of that time he labored for the family, as the phrase "being subject" intimates; and, therefore, the fair presumption is that he wrought at the carpenter's trade. The Jews required their children to assist them, if need required, till they were thirty, and sometimes longer. Besides, they all taught their sons a useful trade, whatever their future prospects might be. All the presumptions are in favor of the idea that our Saviour actually submitted to work with

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his hands for the support of the family till he was of the appointed age of majority, or freedom from the parental yoke. What think you, Eliza, is intimated by the saying, "His mother kept all these sayings in her heart"?

Eliza. Such as the saying which he uttered when he was twelve years old, alluded to last evening—"Know you not that I should be about my Father's business," or "at my Father's house." Your remark on his being subject to his parents, would commend the propriety of reading "Father's *house*" rather than "Father's *business*."

Olympas. You mean, then, that the phrase "kept all these sayings" imports all such mysterious and unusual things said by him, or concerning him by others; and what, then, means her "keeping them in her heart," William?

William. Memory, I suppose; for in looking over the scriptures I see "heart" often means memory and understanding: and so our teacher in the Academy commands us to "get our lessons by heart"—meaning to memorize them.

Olympas. "To memorize" is scarcely good English. Within my memory this phrase has been gaining a new currency. It is growing into use like the words *resurrect* and *resurrected*, which are gross innovations upon our good old English language. "To memorize" is to record *in writing;* or, according to Shakspeare, who is of high authority with one class of lexicographers, it means "to cause others to remember." But this new acceptation of the word is, upon the whole, an act of violence upon the legitimate province of the ancient *memorize*, as much as the outlandish "*resurrected*" is upon the dominions of the verb to *resuscitate*. I would, indeed, have you to observe that "to keep a thing in the heart" in Jewish idiom, is *to remember it*, and *to ponder upon it*. Jesus, we are informed by Luke, "increased in wisdom and in stature, and in favor with God and man." What think you of this expression, Thomas?

Thomas. It would indicate that Jesus was a child like other children—at first imperfect in wisdom and stature; and that as he increased in both, so he also grew in public favor—in favor both with God and man, because of his early and vigorous virtues and excellencies. "The child grew and waxed strong in spirit, filled with wisdom, and a divine gracefulness was upon him," would seem to convey the same idea.

Olympas. We shall now hear you read, William, the third chapter of Luke, so far as the 18th verse, with a special reference to the chronology of the Messiah's birth and times.

[William reads.]

Olympas. What date is fixed in this passage, Thomas?

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Thomas. The commencement of John the Baptist's ministry. The word of the Lord came to John in the 15th year of Tiberias Cesar.

Olympas How many Cesars in all, reigned over Rome, William?

William. They are said to have been twelve, and arranged in some histories as follows:—Julius Cesar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellus, Vespasian, Titus, Domitian.

Olympas. But does the true line of descent continue to Domitian?

William. I think it terminated in Nero, the sixth of that blood.—Other six assumed the title of Augustus, or Cesar, of different families. In the New Testament I think you told us that Tiberias, Claudius, and Nero are simply addressed or spoken of under the general name of Cesar.

Olympas. "I appeal unto Cesar," says Paul; that was to Nero, then Emperor of Rome. "Render under Cesar the things that are Cesar's," says the Messiah speaking of Tiberius. When, Eliza, was the first of the twelve Cesars born?

Eliza. The tenth day of the fifth month, called *Quintilis* by the Romans; that is with us the tenth day of July, one hundred years before the Christian era.

Olympas. Did not the fifth month receive the name of July, and the sixth month receive the name of August from the two first of this Julian family?

William. So the Roman historians say; but after these two they resumed the Latin names for the *seventh*, *eighth*, *ninth*, and *tenth* months, called *September*, *October*, *November*, *December*.

Olympas. The Roman year began with March, so called from *Mars* the god of battles, because in this month the Romans generally commenced their military campaigns. The Jewish ecclesiastical year began in the latter half of that month called ABIB, which occupied about the last half of March and the first half of April, so far as their *lunations* permitted. But to return to the Cesars: How long did Julius reign as Emperor?

Thomas. Born July 10th, Ante-Christo 100 years, and being assassinated in the Senate House, died in the 56th year of his age, at the ides of March, being the 15th day of that month. He, Crassus, and Pompey his son-in-law, formed the first *triumvirate*, and by degrees, after the death of these two illustrious men, he ascended to the title of *Pontifex Maximus*, and *Imperator*, having been appointed Consul for five years, Dictator for one year, and Tribune for life; and again Dictator for ten years, Censor for life, with his statue placed in the Capitol; but he only enjoyed the sovereignty expressed by Emperor a few months. His nephew, the son of his sister Julia, called CAIUS

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Octavius Cesar Augustus, succeeded him, being appointed in Julius' *Will* his heir, and declared to be his adopted son. He was finally seated on the imperial throne, and lived to the advanced age of 76.—He died August 19, A. D. 14, having under various titles, commanded the destinies of Rome for almost 50 years. Tiberius succeeded him. In the fifteenth year of his reign John the Baptist commenced his ministry, as Luke informs us. These three Cesars, Julius, Augustus, and Tiberius, were monsters of iniquity; and though of high intellectual character, wanted all the attributes and elements of moral dignity and real worth. He died March 16, A. D. 37, aged 78 years, having reigned 23 years.

Olympas. Susan, can you tell us who was governor of Judea and the Syrian provinces of those days?

Susan. Pontius Pilate governed Judea, Herod ruled over Galilee, Philip was tetrarch of Itrurea and Trachonitis, and Lysanias was tetrarch of Abilene.

Olympas. William, explain these officers and the countries over which they presided.

William. Pilate was *procurator* of Judea, a sort of president governor, appointed by the Roman Emperor. Herod Antipas and his brother Philip, together with Lysanias, were tetrarchs, or governors of the fourth part of an old estate or territory once under one governor.—Thus Galilee, Itruria, Trachonites, and Abilene were four provinces, three of them provinces of Syria, willed by Herod the Great to his sons Herod Antipas and Philip. His Will was confirmed by Augustus, and the estates were continued to the family.

Olympas. Who, James, were high priests in those days?

James. Annas and Caiaphas.

Olympas. Could there be, Thomas, two high priests at once, according to the law of the priesthood?

Thomas. Annas being father-in-law of Caiphas, was principal high priest, and Caiphas was a sort of deputy or assistant high priest.—That they officiated in turns is supposed by some; but I think you taught us that although the law of Moses recognized but one high priest for life, after the subjugation of Judea by the Romans it appears that they appointed high priests as they could. According to Josephus Annanias or Anas had been high priest eleven years, but had been deposed by the Roman governor before the time here mentioned by Luke; and we are expressly informed that Caiphas was high priest the year in which our Lord was crucified. The Jews, in all probability disregarding the deposition of Annas by a Pagan governor, still regarded him as a legitimate high priest according to their law, but

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were content that either of them should officiate under that jurisdiction.

Olympas. Luke intended to challenge the scrutiny of the whole world as to the events he narrates. He gives them persons, places, and dates in profusion. Here is Tiberius Cesar in the 15th year of his reign over the Roman world, and here are four governors of Roman provinces, and two high priests connected with the nation of the Messiah and the theatre of the great drama of Christianity in its grand introduction into the world. And such is the preamble to the introduction of John the Baptist's mission and dispensation as the harbinger of the Messiah.

What new and strange doctrine did John preach, Reuben? Give us a full statement of his doctrine, place of ministration, manner of life, &c.

Reuben. John came as the harbinger of the Messiah, and in that capacity proclaimed a deep and thorough reformation of both principle and practice. He proclaimed a baptism of repentance for the remission of sins. It was not mere mental regret, or sorrow for the past; but, superadded to that, and emanating from it, he enforced a reformation in all persons and in all things. Soldiers, publicans, and all the people came to him, asking what they should do. He commanded a genuine and universal reformation, which was signified by a peculiar immersion in the Jordan.

Olympas. For what were John's prosslytes immersed?

Reuben Matthew says that they were immersed into reformation, or that they might reform, professing reformation, and with a special reference to the remission of sins. Hence the confession of sins made in baptism was indicative of a forsaking of them and a remission of them. The points in John's preaching were repentance, remission, and the immediate appearance of the Messiah—the new era and its accompaniments of judgment and mercy. All that sincerely repented were baptized and turned to the Lord escaped the impending vengeance then threatened as just to be poured out upon the ungrateful nation.

Olympas. Did he not also exalt the person and character of the Messiah, and develope some attributes of the coming reign?

Reuben. He spoke of the superiority of the Messiah in very bold and decisive terms, and of the searching and discriminating character of his dispensation, and also of a baptism of the Holy Spirit and of fire, to one of which all that heard him should be subjected.

Olympas. Can you give an instance of a similar phrase in the evangelical history?

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Reuben. The Apostles were "a sweet savor of Christ to the saved and to the lost;" but not in the same sense all that heard Jesus were to be baptized, but not in the same manner—one class in the Holy Spirit, another in fire: for so the context, as you allege, would intimate. The Spirit of God is frequently in its influences and effects compared to *water*, but never to *fire*, so far as I recollect. All that hearkened to Jesus were participants of the baptism of the Holy Spirit, and those who did not obey were subjected to the fire of divine indignation. Jesus gathered the wheat of the people into his garner, but he burned up the chaff in a fire unquenchable. The verdant trees he made fruitful, but the dry and withered he converted into fuel.

Olympas. What means the phrase "wrath to come," as used by the harbinger, William?

William. The vengeance promised to the wicked Jews in Malachi, last chapter, and afterwards explained by our Saviour. I presume reference is had to the final destruction of the nation of Israel. This was the impending judgment from which baptism alone could save them.

Susan. But if John baptized to save men from impending vengeance, why was Jesus baptized?

William. To honor every institution of God: for so he expressed himself when John at first declined the honor of baptizing him.

Olympas. Have we any intimation that John spake on any other topics than those enumerated by the Evangelists?

Thomas. Yes: Luke adds, "And many other things in his exhortation preached he unto the people." And hence it came to pass that he reproved Herod the tetrarch of Galilee for having taken the wife of his half brother Philip while he yet lived. This caused his imprisonment, and finally cost him his head. In consummation of the crimes of Herod, he added this above all, that "he shut up John in prison."—And in this unfortunate predicament we are sorry to leave him for the present.

You will study the genealogy of Jesus, as given by Luke, for the next lesson. A. C.

COMPLAINTS FROM WITHOUT.

BETHANY COLLEGE, 24th April, 1842.

Brother Editor—ONE of your previous correspondents, brother Mitchell of Canada, has, in a private communication, proposed a few Queries, requesting as a favor, that you answer them through the Harbinger. They are the following:—

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1st. Is it proper to hear a complaint against a brother from one out of the church? And if so,

2d. What evidence from that source would be sufficient to convict a brother? Would you put them upon oath?

3d. What is the meaning of our Saviour in Luke vi. 27, 35, and more particularly from 30th to middle of 35th, with regard to borrowing and lending? What does he mean in the last two words of the 34th verse?

With much Christian esteem,

D. O.

REMARKS ON THE ABOVE QUERIES, &c.

By W. W. E.

Though far removed from the field of my first efforts in the dissemination of the apostolic gospel, it is with no small degree of pleasure that I recognize the name of my tried friend and brother—Mitchell. Having, during the past year—as a public writer—laid aside my pen, it is, to me, quite a task to resume it. Under present circumstances peculiarly so. Never should I have presumed to occupy the chair of an editor, much less that of a teacher through the press, could I have circulated through the British provinces the Harbinger. The law-makers in her Majesty's province of New Brunswick have imposed on American periodicals in pamphlet form an enormous duty. In consequence of which it became impossible to spread before that community those high and ennobling principles, so clearly demonstrated on the pages of the Harbinger. Encouraged by my brethren and friends, I therefore commenced a monthly work, entitled "*The Christian.*" My object was to republish from the Christian Baptist, the Harbinger, and other works advocating and defending the same cause, such articles as I deemed best calculated to call off the minds of my fellow-citizens from the inventions of men, and induce them to place them on the word of God.

My knowledge of many communities, with which we were surrounded—their peculiar views and prejudices—inexperienced though we were—induced me to write occasionally on subjects which more than others engrossed the attention of our readers. Thus ere we were aware of it, the greater part of the Christian was written by myself. Queries from various hands—our brother Mitchell among the number—(who, by the way, was quite famous for asking questions,) with some local opposition, induced me to seize my pen as a defender of the faith once delivered to the saints. The demands of the community kept us engaged until hard times in money matters and the delinquency of several hundred subscribers, involved us so largely in debt to our publisher, that, very reluctantly, we were compelled to discontinue our publication. Since then I have turned my attention to other means in order to help forward the good cause of our Redeemer.

Situated as I now am, I can neither see nor feel the necessity of making much use of my pen. From the western hills of Virginia a voice of truth has sounded out. The unveiled beauties of God's holy word have shone forth from this place, unincumbered with the dogmas and absurdities of the dark ages, and stripped of the tinsel and orna-

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ment so prevalent among fashionable Christians of more modern times. From Mexico to Nova Scotia many have rejoiced in the light, and praise God for the instrument through which it has been diffused abroad. Britain, too, has felt its power, and many of her sons and daughters have joined with their American brethren in holy exultations. The mind, too, under God, which has been instrumental in accomplishing so much good has lost none of its powers. Strong, vigorous, and active as ever, its possessor is yet on the walls of Zion. For nearly *twenty years* not a month has passed without intelligence and instruction going out from Bethany; yet even now we have not only a hope, but the prospect of as many more years of active usefulness from the same tongue and pen!

Knowing this, I cannot, but with great difficulty, take my pen to write an article for the Harbinger. Its pages have, for so many years, been stored with productions of men standing high in the estimation of all who could appreciate talent and moral worth—not only as men of vast funds of scriptural knowledge, but of high intellectual and religious endowments, to which were superadded an unfaltering and unwaverlng love, reverence, and respect for the Divine Word. With all this before me, I have my fears that should I accede to the wishes of my beloved Canadian friends and others, the pages of the Harbinger would not be occupied with productions of such usefulness and interest as those which have so long characterized it as the messenger of truth and righteousness.

I have by this time introduced myself to the readers of the Harbinger; and now I shall endeavor to answer the queries spread before me, leaving it with the editor to dispose of them as shall be, in his opinion, best for the good cause.

The subjects called up for our consideration involve others of very great moment. Nothing is more necessary among us at the present time than correct views of church organization and Christian discipline.

Practically we are more defective here than on any other point. I say *practically;* for I trust that so far as theory is concerned, we are all convinced of the indispensable necessity of maintaining that order and decorum in the congregation of the Lord which is so peculiarly requisite not only to our advancement in Christian knowledge and holiness, but also to the spread of truth and the conversion of our fellow-citizens. But, O! how lamentably defective the organization and discipline of many churches—assemblies, too, with the sacred high-sounding title, *Congregations of the Lord!*

Every church ought to have its Overseers, Bishops, or Elders. They should be in possession of the qualifications prescribed by the great Apostle Paul, (1 Tim. Titus i.) These overseers ought to have the full voice and sanction of the whole body with whom they stand connected. They should have the government of the whole house. With such men to rule, the members individually ought to remember that the voice of God proclaims in plain obvious language, "*Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account.*"

Let it be presumed that a church is properly constituted with its bishops and deacons. An alien prefers a charge against one of its

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members. Our Querist asks, "Shall he be heard?" Unhesitatingly I answer, *He should.*

We offer the following remarks as our reasons for such a conclusion:—

1. The disciples are commanded to let their "light shine"—to be as a "city set on a hill"—to live so that the world can have no evil thing to say of them; and to "walk in wisdom toward those who are without," &c.

How can this measure of the Christian character be filled up by those who are unwilling that their character, conduct, and principles should pass through any ordeal—or be brought before any tribunal where justice presides and truth is sought? Every disciple, filled with the spirit of his Master, in humble boldness like him should be ready to exclaim, "Who is he that convinceth me of sin?" Rather than to shun, he ought to be desirous of meeting his accusers or calumniators face to face, that his innocence and love of truth and equity may be more apparent. "He that loveth the truth cometh to the light that his deeds may be made manifest that they are wrought in God."—Really, I cannot conceive of a character more unlike a follower of the Lord Jesus, than one *unwilling* to hear and examine any charge preferred by a man of the world.

The world generally study men more than books. Our enemies and opposers, in many instances, draw their conclusions relative to the truth or falsity of what we teach more from our conduct than our arguments! How shall we influence the world, then, if, in its opinion, we cloak the iniquities of those with whom we associate?! Had we in every church of this reformation men of the talents and intelligence of the Apostles, their labors would fail to bring sinners into the kingdom of God while they are of the opinion that we are unwilling to investigate the conduct of our members and bring the offenders to justice.

2. Having, therefore, decided to investigate the charges, how shall we receive them, and what is necessary in order to conviction? These questions, I should think, ought to be left to the decision of the eldership; for I presume that I am fully understood as advocating the necessity of a competent presbytery for the government of the church in every congregation! The bishops, therefore, should examine carefully into every charge preferred against a disciple without being requested so to do by the aggrieved! But to the case before us: The overseers should cause the member against whom the charge is preferred and the accused to appear, with all their witnesses, in their presence. The elders will then hear the charge and the defence; and doing nothing by partiality, they will decide the whole case according to the Christian's Statute Book—the Oracles of God. Whether any should be sworn or not, and the civil officer be called in for that purpose, is a question on which no person could so well decide as the elders of the particular church where the difficulty should occur. They should endeavor to elicit the truth by all the means in their power.—If they could not believe the witnesses brought before them, unless on oath or affirmation, they ought certainly to place them under these sanctions.

3. "What is the meaning of our Saviour, Luke vi. 27–35?"

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We will hear the text with a few passing remarks interspersed.—"But I say unto you that hear, love your enemies, do good to them who hate you; bless them that curse you, and pray for them who despitefully use you. And unto him who smiteth you on the one cheek [rather than strike him in return, after the manner of men acting under the dominion of their passions] offer also the other; and him that taketh away thy cloak [legally, you being in debt to him, although the law would not compel you to give more] forbid not to take thy coat also. Give to every man that asketh thee, [he being in want;] and of him that taketh away thy goods demand them not again: [if the world have demands on you, however unjust in your estimation, and take away your property, you will do better to let your property go than to engage in perplexing lawsuits, and thus lose your influence as one of my disciples: my heavenly Father will make up to you ten thousand fold all you lose by a conscientious adherence to this advice: neither take any advantage of such persons in future;] but as ye would that others should do to you, do ye also to them likewise. For if you love them [only] who love you, what thanks are you entitled to? for sinners also love those who love them. And if you do good to them [only] who do good to you, what thanks are you entitled to? for sinners also do even the same And if you lend [only] to them of whom you hope and receive, what thanks are you entitled to? for sinners also lend to sinners to receive as much again. [The expectation of a like favor at another time should never be the governing motive when you lend. If solicited the use of any thing, the question with you should not be, Would he lend to me under those circumstances? The conduct of others is not to be the rule of your conduct; but] love ye your enemies and do good, and lend nothing despairing—[nor fearing that others will not conduct in a similar manner toward you]—and your reward shall be great, and you shall be the children of the Highest; for he is kind [even] to the ungrateful and malignant."—"Be ye, therefore, imitators of God, as dear children."

In connexion with the above read Deut. xv. on lending; and also the latter part of Matth. v.

After having done so, I shall anticipate a similar conclusion relative to these gracious words of our once humbled, but now glorified Redeemer. It must be confessed, however, that here we have principles that come in contact with the natural inclinations of the human heart; but this is no reason why they ought not to be subjected to the same rules of interpretation as other portions of the Divine Word. In fact, these words are only a manifestation of that spirit possessed by the Redeemer without measure.

O! may we study more closely his character! It is worthy of all admiration. May the mind that dwelt in him be possessed by us! And may we never forget amid all the changes, perplexities, temptations, and trials of this inconstant world, that important decision—'If any man have not the spirit of Christ, he is none of his!"

W. W. EATON.

BETHANY COLLEGE,
April 27th, 1842.

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EARTHQUAKES AND THEIR TERRIBLE EFFECTS.

In looking over Murray's Encyclopedia of Geography, we were very forcibly struck with the graphic description of these destructive phenomena. We shall therefore state a few of the facts as there given; but must refer the reader to the work itself for a full account of these dreadful scourges of the human race.

Earthquakes may be said to be universal; there is no country entirely exempted, and not a week passes without some part of the earth's surface being more or less agitated; while a few districts sometimes experience a continual series of concussions. Confined to no particular season of the year or state of the atmosphere, they occur at noon as well as at midnight, and without a moment's warning precipitate thousands into eternity in a few seconds. The shocks at first appear like perpendicular heavings—then as horizontal undulations or oscillations; the effects of these are terrible; but the most dreadful of all are the rotary motions; during which large masses of rocks and houses are whirled about—sturdy palm trees are twisted around one another like willows—the must substantial buildings are instantly shattered to piecest and the inhabitants buried beneath their ruins.—The duration of a single shock rarely exceeds half a minute; but in most cases more shocks follow at short intervals. After the first and second, the others are less destructive, though they frequently continue for months with shorter intermission. During one of these awful scenes, the violent agitations of the sea shows the extent, as well as the power of these tremendous agencies. The submarine land seems to be thrown out of its bed by the struggling and bursting of the pent gases; and the waters, as if affrighted, rush to the shores and overflow their bounds even on distant continents. In 1755, a wave sixty feet high overflowed a part of the city of Cadiz; and during the earthquake at Lima one of eighty-four feet rolled into the harbor of Callao. Ships at sea and at anchor are shaken so that they seem to be falling asunder—their masts spring—the guns break loose from their fastenings, and spring from the deck several inches. Sometimes the earth is torn asunder for miles, and chasms hundreds of feet in width and depth are formed in an instant; at others, the ground heaves like a boiling sea, and several hundred of these rents may be seen at a time opening and closing in rapid succession. The largest mountains tremble as if they were about to be torn from their foundation; their summits open—the sides heave and rend—and huge masses are thrown from them into the subjacent valleys; rivers are dammed up, lakes formed, and the general features so much changed that places can scarcely be recognized.

The earthquake in Calabria threw down nearly all the houses in two hundred towns and villages in the short space of two minutes.—One hundred thousand of the inhabitants perished; and in some instances it was difficult to find even distant relations to succeed to the property of some families. During the reign of Justinian each year was marked by the repetition of earthquakes of such extent that the shocks were communicated to the whole surface of the globe, or at least the Roman Empire, and of such duration that Constantinople was shaken above forty days. Two hundred and fifty thousand persons are said to have perished in the earthquake at Antioch. The

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earthquake of 1822, in one horrible night, destroyed every city, village, and cottage in the pachalic of Aleppo within ten or twelve seconds, and buried a vast number under the ruins.

If the earthquakes of Syria have often prostrated Antioch, Balbec, and Acre, those of South America have overthrown Lima, Cumana, and Caraccas; and for magnitude, number, and duration, the latter are not inferior to the former. We shall give an extract from the description of the one which destroyed Caraccas in 1812, and refer our readers to the work for the rest. On the 26th of March it was overthrown by one of the most dreadful earthquakes recorded in either hemisphere.—After 4 o'clock in the evening two successive shocks were felt, during which the ground was in continual undulation, heaving like a fluid in a state of ebullition. The danger was then thought to be over, when a subterranean noise was heard, like the rolling of a loud thunder; it was followed by two shocks, one perpendicular and one undulatory, so tremendous that in a few seconds the whole city was in ruins. Several of the loftiest churches fell, burying 3000 or 4000 of the inhabitants, and they were so completely destroyed, that none of the fragments were more than five or six feet above the ground.

The Caverne el Quartel vanished almost entirely; and a regiment of soldiers stationed there disappeared along with it; only a few individuals escaped. The sky was clear; there was no forewarning, and the duration of the shocks which produced this awful ruin was thought to be less than a moment. In 1835 Chili received three hundred shocks in twelve days, averaging a shock an hour, which completely prostrated many of her towns.—*Boston Daily Advertiser & Patriot.*

A MIRACLE.

When the Reformation was spreading in Lithuania, Prince Radzivii was so affected that he went in person to visit the Pope, and pay him all possible honors. His Holiness, on this occasion, presented him with a box of precious relics. Having returned home, the report of this invaluable possession was spread; and, at length, some Monks entreated permission to try the effects of these relics on a demoniac who had hitherto resisted every kind of exorcism. They were brought into the church with solemn pomp, deposited on the altar, and an innumerable crowd attended. After the usual conjurations, which were unsuccessful, they applied the relics. The demoniac instantly became well. The people called out, *A miracle!* and the Prince, lifting up his hands and eyes to heaven, felt his faith confirmed. In this transport of pious joy, he observed a young gentleman, who was keeper of this rich treasure of relics, to smile, and appear by his motions to ridicule the miracle. The Prince, with violent indignation, took our young keeper of the relics to task; who, on promise of pardon, gave the following secret intelligence concerning them:—He assured him that in travelling from Rome he had lost the box of relics; and that, not daring to mention it, he had procured a similar one which he had filled with the small bones of dogs and cats, and other trifles, similar to what was lost. He hoped he might be forgiven for smiling, when he found that such a collection of rubbish was idolized with such pomp, and had even the virtue of expelling demons. It was by the assistance of this box that the Prince discovered the gross imposition of the Monks and demoniacs, and he afterwards became a zealous Lutheran. *English paper.*

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CHRISTIAN PSALMODY—*No. I.*

Amongst the numerous and varied endowments bestowed on man, the faculty of communicating and receiving pleasure from music holds a very high and distinguished rank. The harmonies and melodies of Nature are amongst its most subtle, all pervading, and soul-subduing enchantments. Vain, however, were their existence had man no powers of discerning, and no capacity for enjoying them. But the great Father of all perfections and benevolent adaptations has created nothing in vain. Hence the effects of music are felt in all the departments of animated nature.

Its influence in civilizing and humanizing man, in softening and subduing the fiercer passions of his nature, have been celebrated by poets, recorded by historians, descanted on by philosophers, and acknowledged by all. Orpheus, the disciple of Musæus, in the poetic flights of a vivid imagination, is described as having mainly contributed to the success of the heroes of the golden fleece, and as having constrained rocks and forests with their inhabitants to do homage to the chords of the lyre, touched by his enchanting hand.

Its influence, indeed, is not confined to the human family alone. The fowls of heaven, the beasts of the field, both wild and domesticated, and even the fish of the sea have done obeisance to its charms. In heaven, too, there are concerts of praise, songs of adoration, golden harps, and hallowed hands that touch their melodious strings with celestial sweetness and angelic sensibility.

Demons, too, have had to testify to its sovereignty in assuaging the swellings of those passions, those tempests of the soul which they have, in the bitterness of their malevolence, stirred up in the human breast. The unfortunate and wicked Saul, in his most dark and dismal moments, in the fiercest paroxysms of moping melancholy, superinduced by malign agencies, was reconciled to himself and to the world, restored to reason and quietude, by the soothing melodies of the harp of David. The javelins of wrath and vengeance fell from his irascible hands soon as the enchanting strings of the lyre acknowledged the divine skill of the sweet psalmist of Israel.

But the flame of war has been kindled, and mighty legions have been spirited up to the most daring courage on the gory field of rival nations, by the awful grandeur of the war-song, the clangor of martial trumpets, and all the thundering powers of military bands. It is, indeed, affirmed that the most astounding revolution of modern times was occasioned by a song well adapted to popular feeling and to a memorable crisis in French history. It is also reported that the first

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performance of the hallelujah chorus in Handel's Messiah caused a vast assembly, as if animated with one soul, to rise simultaneously from their seats, and to stand as if enraptured in an unearthly ecstacy.

But its most delightful charms are its soothing influences on the sons and daughters of affliction. It sweetly calms the troubled spirit, it cheers the desponding and the disconsolate, it emboldens the weak and faltering Christian, and relieves from the burthen of untold sorrows the fainting heart. "Awake and sing, ye that dwell in the dust," is Heaven's gracious specific to the humble poor overwhelmed with earth's travails and griefs. From every captivity the ransomed of the Lord return with songs of praise, shouting their hosannas to their Divine Redeemer. Songs unknown on earth, and even new in heaven, were sung by myriad choirs around the throne when the Lamb of God consented to unseal the book of earth's mysterious fortunes so far as involved in the destinies of the church. On "harps strung and tuned for endless years" they sung a song of triumph in anticipation of the glorious issue of the mighty agony of six thousand years. If in heaven their joys are enhanced by sacred music, need we not its aids on earth!

But why should I expatiate on the power of music, or argue its importance in the church of God? The beloved participants of the high and holy calling for whom I write, for whose sake this series of essays is begun, so far as known to me, universally concur in its utility and importance. They all agree in the conclusion that this noble faculty was bestowed on man for religious and moral uses—to extend his influence over his companions, as well as to augment his own enjoyment of the works and ways of God. No one dissents from me on the importance and the necessity of its cultivation and practical use in the worship of God. You, my Christian brethren, are fully persuaded that a power of such mighty influence for good or evil ought to be consecrated to the Lord. If in the mythologies of Paganism it was celebrated as subduing the tiger passions of our nature, and as softening into piety and humanity the obduracy of the human heart—if among the Jews it gave life and fascination to their worship, proclaimed liberty to the captive, and the year of release to the oppressed, should it not also in the Christian temple animate the pure emotions of Christian piety and rouse into ecstacy the holy affections of the devoted heart? And might it not also propitiate the ears of sinners to the gospel message of peace, at the first promulgation of which the heavens themselves echoed in mortal ears the melodies of angels, and taught man to repeat the sacred hosanna and to prolong his hallelujahs to the Lord? To all this every Christian responds

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Amen! With us at present, then, the great question is, *How shall this part of Christian worship be most profitably and acceptably performed?*

The subject of the song and the music of the soug are the two main points of inquiry on the part of those who are concerned in the right performance and in the full enjoyment of this divine ordinance. We are divinely commanded to teach and admonish one another in psalms, hymns, and spiritual songs—to sing with grateful hearts, thus making melody in the ears of the Lord of hosts. The subject matter of the Christian psalter, psalm or hymn-book, is therefore of the first importance; as, next to the Bible, no book in the world has such influence on the heart. No volume, indeed, ought to be studied with more care, and composed with more special regard to the sacred style, than this book of Christian worship. The world is full of hymn-books, psalm-books, sacred melodies, psalters, &c. &c.; but where is the volume free from servile imitation of the corrupt speech of a captivated Christianity, or pure from the speculative theory of a sectarian profession!

Trinitarianism, Arianism, Unitarianism, Calvinism, Arminianism, Fullerism, speculative, didactic, pragmatic, and scholastic theology are converted into metre or rhyme, and sung under the name and style of Christian psalmody. Books containing these various poems are estimated according to their size and number of their pages, and are appreciated for their bulk and cheapness. The Lutherans have been commended because they have had in use some 28,000 hymns; and those books are most esteemed by many which have from 500 to 2000 hymns. When God inspired the poets of the Jews and entrusted them with the psalm-making endowments during six centuries, they only gave to the church 150 pieces, and half of these are very brief. But Christian privileges are enlarged, and we ought to sing by the thousand! Still it is a fact, so far as my observation goes, and to it I have been attentive for many years, and will now repeat it with much emphasis, that *all Christian families and churches of my acquaintance have generally settled down in the use of some twenty or thirty songs, although their books may have contained as many hundreds.* The philosophy of this fact we shall attempt to develope in our next.

A. C.

THE COMING OF THE LORD.—*No. XV.*

I HAD fully expected before this date to have gone into the examination of the views already laid before our readers on the coming of the Lord. Circumstances, however, have hitherto prevented the accomplishment of this intention; amongst which none of the most

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inconsiderable is the variety of new views which are continually pressing upon our attention. Our uniform course, as is well known to all our constant readers, has been to afford them both sides, or all sides of all disputed questions, desirous that they should form their own conclusions with a full view of the evidence for or against every debateable proposition. The subject of this series of essays is one of increasing interest to all the community. More minds are employed and more pens are in use at this time on this all-absorbing theme, than at any other time in the memory of the present generation.

I have through the kindness of the Editor of the "Signs of the Times," been furnished with the whole series of tracts and essays, or the entire prophetic library of the Millennial School, consisting of some dozen separate treatises from different authors deeply imbued with the idea of the almost immediate personal appearance of the Messiah. It becomes my duty as far as convenient to examine these. I regret, however, that "the Signs of the Times" has not as yet laid before its readers any of our remarks in opposition to the theories propounded by that school. This is no very good sign of a time of free and impartial discussion. I confess I should be gratified to see a little more of that impartiality and respect for the best interests of the inquisitive which I imagine the dignity and importance of the great questions at issue demand.

I have just received the following summary of conclusions, deduced from the scriptures and from other sources of information on the whole premises, from a brother in the West, who has been a close and constant student of the Bible for many years, and especially of the prophetic portions of it. We should like to have from him a full expose of the process of reasoning and document by which he arrives at these conclusions. In the mean time, as we can find little room in this number for a regular essay on the subject, we shall lay these eight conclusions before our readers for the consideration and examination of such of them as are especially interested in such investigations:—

"*Dear brother Campbell*—I have been looking lately at the 8th chapter of Daniel, and will give you in brief my conclusions:—

First.—The *little horn* is the Roman Pagan Power.

Second.—The *daily sacrifice* has but one meaning in the scriptures, and that is the morning and evening offerings.

Third.—The *place* of his sanctuary is Jerusalem.

Fourth.—'*His sanctuary*,' is a phrase which, although used figuratively, in some instances, was uniformly understood to refer to the Temple in all other instances, means the Temple in this place.

Fifth.—I prefer the reading of the Se enty—viz. 'twenty-four hundred days'—because the Lord and his Apostles always quoted from the Septuagint.

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Sixth.—The taking away of the daily sacrifice took place when 'the place of his sanctuary' was cast down to the ground by Titus Vespasian, about A. D. 70.

Seventh —The calculation of the period of twenty-four hundred days, or years, is to be commenced at the time when Daniel saw the vision; say five hundred and fifty-three years before the advent of Messiah, and will consequently end about the year 1847.

Eighth.—The 'cleansing of the sanctuary' means the return of the Jews and the rebuilding of Jerusalem.

I think that I could give reasons for all these conclusions, but will defer doing so until another time." A. C.

DID JUDAS EAT THE LORD'S SUPPER.

Did Judas partake of the bread and wine which the Lord Jesus dispensed to his disciples on the night he was betrayed, and which he directed they should continue to attend to in remembrance of his death, &c.?

The Christian world do not seem to question it; and not a few give it as a reason why none should be excluded that feast, as Judas partook of it.

Let us look at the facts set forth, not by one, but by the four narrators of that event.

And first, we do not find the sacrifice of the Passover, or eating the Paschal lamb, any where called a supper.

We should also bear in mind that the killing of the paschal lamb at evening of the 14th day, was a type of the killing of the Lord Jesus as the Lamb of God; and in accordance therewith, so was he put to death at evening on the 14th day; and after the lamb it was to be eaten roasted with bitter herbs, standing in their households, and no resemblance to a sop in a dish, into which bread was dipped, as was the case when the Lord gave Judas the cup. It is to be observed also, that in the morning the Jews would not go into the judgment hall lest they should be defiled, and so could not eat the passover that day at evening.

Wherefore our Lord and his disciples could not keep that Passover, nor did they eat of it, as he was slain at the time of the killing of the lamb; but the Lord the night previous substituted the bread and wine, which from thenceforth was partaken of by his disciples in remembrance of his death. Such substitution was also on the 14th day, which began after sunset of the 13th according to the Jewish reckoning of time.

On the preparation day, the 13th, there was a supper or feast preparative to the killing and eating the lamb on the 14th day, composed of a sauce of bitter herbs; another of sweet, as dates, figs, raisins, and other ingredients, calculated in eating of it, to remind the Jews of the sufferings of their fathers in Egypt. This was mixed up to the consistence of mustard, and intended to be a memorial of the clay in which their fathers labored making brick. At this supper they sat, and into this mixture the Lord dipt the bread which he gave to Judas.

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The eating of the Passover was to be done standing, there was no sop, it was roast and eaten as the Lord commanded Moses.

After the cup Judas went out; and then follows those sublime, cheering, transporting words, contained only in John's narrative, as in the 13th, 14th, 15th, 16th and 17th chapters.

In the account we have of the partaking of the bread and wine, which was substituted in place of the lamb to be killed, the order of time, as in many other instances, is not regarded. as in Luke, for instance, xxi. 20. "Likewise the cup after supper, though in the 17th verse it is stated he took the cup and gave thanks. In Matth. xxvi. the sitting down with the twelve was to eat the preparation feast or supper; then was the washing of feet and giving the cup. Never, never could the language addressed by the Saviour to his disciples after Judas went out, be applicable to Judas; nor would the words, "Do this in remembrance of me," be applied to Judas while viewing the bread and wine as a substitution of a new feast in remembrance of his death, together with the address and prayer in John. There is an agreement and consistency which could not subsist had Judas been there, as is contended for by those who are in favor of correct communion, as it is justly called.

I have endeavored to condense my views and considerations; but enough is set forth for your taking up the subject, which, if it has been handled before, I never met or heard of it. B.

From the Baptist Record.

PUSEYISM.

The following exhibition of the doctrine of the Oxford Tracts, is from an English correspondent of the National Intelligencer, under date of January 1, 1842. These doctrines have been to some extent embraced by many of the clergy of the Church of England, and by some of the Episcopacy in this country. They contain many of the worst features of Popery, and are utterly subversive of the doctrine of the cross. Some who have fully adopted them have gone into the Romish Church, and it would be well for the purity of Protestantism if all who favor them would return to her embrace, and give up the name, as they have the substance, of Christianity. We rejoice that a check has been given to the progress of this heresy in this country, and that Episcopalians as well as others, unhesitatingly denounce the system as antichristian. R.

"One of the most important movements which ever took place in the established church of England is now in operation. I allude to the rapid spread of what is called *Puseyism* among the members of the church. The proselytes to these opinions are among the most talented, and in some cases the most influential, of the hitherto undoubted orthodox sons of Episcopacy. The leaders in this new schism are Dr. Pusey, Hebrew Professor in the University of Oxford, and Canon of Christ Church; Mr. Newman, Fellow of Oriel College, and Vicar of St. Mary's, in Oxford; and Mr. Keble, the late Professor of Poetry in that University—all men of great talent, and of no ordinary stamp of mind. These men, and many others who have espoused

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the cause, are actively engaged in printing and distributing what they term the *Oxford Tracts*. These are already about ninety in number, and advocate the following doctrines:—That tradition (meaning thereby something unwritten handed down from apostolic times) is no less from God than the Bible, and that scripture and tradition together are the joint rule of faith;—that the sacraments, not preaching, are the only means of grace;—that all baptized infants are justified and regenerated;—that faith does not precede justification, but justification precedes faith, and that baptism creates faith;—that if a man sin more than once after baptism, there is no forgiveness, though he repent;—that the Lord's supper may be administered to dying insensible persons, and even to infants;—that ministers in the apostolic succession have the gift of making bread and wine the body and blood of Christ;—that they have the keys of heaven and hell entrusted to them;—that the church of Rome is a true church; but that all the Presbyterian churches, such as the established church of Scotland, the Dissenting churches in England, and the Reformed churches on the continent, are no churches; consequently, their ministers are no ministers, and their sacraments no sacraments; that they are not in covenant with God; and that Christ has not promised to be with them, but with those only who are in the apostolic succession—*the Episcopalians;*—that it is contrary to the teaching of the scriptures to bring forward the atonement explicitly and prominently on all occasions;—that the church of England no where restrains her children from praying for their departed friends;—that the mass is a sacrifice for the quick and the dead; and that the great and good men, whom the Protestant world have hitherto dignified with the title of Reformers, and hailed as benefactors to their race, are *but Reformers, so called.* The Oxford Tracts also maintain that the "Bishops are Apostles to us; Christ's figure and likeness, as certainly as if we saw upon each of their heads a cloven tongue, like as of fire." The Dissenters are called a mob, and assailed with the most opprobrious and vulgar language. Such are some of the delusions put forth by these men, and they meet with the partial support of a great many who cannot go the entire length, but adopt them in part, both in belief and practice, each according to his measure of credulity."

EFFICACY OF INFANT BAPTISM.

THE Churchman, a paper published in New York by the Protestant Episcopal Church, contains the following information on the subject of infant baptism:—

"We hold the doctrine of baptismal regeneration. The baptized infant is, with us, *a member of Christ*, a child of God, and an inheritor of the kingdom of heaven; and this he is made by a *sacrament;* a mysterious and inscrutable means of conveying God's grace, the *regenerating* influence of the Holy Spirit; and this is no figure, no metaphor embodied in action, no type, no bare symbol, no sign signifying that which may be or may not, no Jewish sacrament, as Timothy Dwight would have it; but a saving ordinance, a reality tenfold more real than any phenomenon that is presented to us either in time or yet in space."

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In a recent number of the Lutheran Observer, immediately after the above paragraph, the editor makes the following remarks, which "*appear to us to be highly judicious:*"—

"Infants made inheritors of the kingdom of heaven by *sacrament!* the *regenerating* influence of the Holy Spirit, conveyed to them by the sprinkling of a little water on their faces! What scripture, what reason is there for any thing like this? Verily, he must be a bold man, to say the least, who presumes to set forth such doctrine in the 19th century!"

We forbear making any observations on the above at present, as we have spoken pretty largely on the subject, in this and the previous number of the Herald. Much might be said, and profitably too; but we think there is a fair prospect that the old rubbish will soon be thrown off. Follow the light. *Lutheran Herald.*

News from the Churches.

Mollington, Chester, England, March 25, 1842

Most dear Sir—About a month ago I was gratified by the receipt of your favor of 9th January last, and wished to comply with your request—by answering it immediately; but I have had to regret that business at once important and urgent has until now prevented. * * *

We are thankful to be able to say the light of truth is certainly spreading in Old England, and the obedience of faith becoming more and more understood and acknowledged. The hindrances most apparent are our want of accurate and able proclaimers, and a somewhat arrogant spirit in some of our—*not strongest*—members. * * * This year we have reason to think we shall count up a considerable increase. Tidings are almost weekly reaching us of little congregations springing up, and of intelligent persons from the sects giving themselves to the Lord in places where, Abraham-like, we supposed the Lord was not. Our highly esteemed Evangelist G. C. Reid, of Dundee, is working hard. At this time he is in Glasgow. He is we believe sowing the good seed in a workmanlike manner. We expect him here in about six weeks. His success is hot immediate; but germination and vegetation seem going on, and we feel a pretty confident expectation that *some* harvest will be secured by and by.

We are sorry to learn from your letter to Mr. Wallis, which has appeared in the Messenger, that we may not, as yet, look for a visit from you. We are aware that a visit from you is no small matter, and would therefore not lightly speak of, or wish it. We are, however, daily becoming more prepared for one. There is a stir in religious affairs among all ranks here, such as has not been known for ages. In the established church Puseyism is gaining ground so rapidly that it is fully expected to attain the ascendancy before long. Methodism has latterly been much agitated. The Roman Catholics are anxiously anticipating a change in favor of their claims to the good things of the church of England; and these, with other causes, produce the almost general effects of inquiry, discussion, &c. I do not know that any great results have as yet been produced; but assuredly acquaintance with the scriptures (obscured indeed by the all but universal leaven of mystic influence for conversion) distinguishes the present age, here, above all the past, as far as my knowledge extends. We are therefore of opinion that the great cause will soon only require an impetus to render it extensively successful.

In our own little community we are gradually, though slowly increasing. Mr. Evan Jenkins, who for several years was principal person in the church at Wrexham, is now established in business in Chester, and is a great help to us. We now have elders and deacons, and find the benefit of oversight and service. But we also have to lament a want of growth towards Christian perfection, and some indifference towards the attainment of the exalted rank of "obedient children." Upon the whole, however, we have much reason to be satisfied and thankful.

In our little circle, after a good deal of discussion and consideration, we have much diffidence as to the application of most of those quotations that are made in support of Millennarianism, the second coming, &c. We are content to await the fulfilment of prophecy before affixing a specific meaning to prophetic words, conceiving that an improper application or meaning is likely to be as injurious to us as to the Thessalonians—(2 Thess ii. 2.)—fully, however, agreeing with you that "to watch' and "be ready" is always safe and right.

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We have lately had an American revivalist of the name of Wooliscroft, holding meetings for the Wesleyan Methodists in Chester. If his extravagancies are to be regarded as a specimen of American revivalism, it may do for home use, but not for exportation. Many even of the thinking Methodists disapproved of his proceedings. It is, I have reason to believe, quite correct that the *test* of conversion was, being able to say *alleluia;* and that not a few in and around Chester were enrolled as converts, simply because when asked if they could "say alleluia," they replied in the affirmative and *said* it! It is reported that Mr. Wooliscroft boasted of having challenged you to discussion, and that you did not dare to enter the lists with him! I rather think this veritable boast was occasioned by our names being mentioned as your friends, and from the circumstance of one of their oldest local preachers with his household having been lately immersed by myself. We have just heard that two local preachers were a week or two ago baptized at Stockport in this county, and another a short time before at Lancashire. * * *

Yours in the hope of meeting here, and hereafter.

JOHN DAVIES.

Georgetown, Kentucky, April 27, 1842.

I have just returned from a visit to Jeffersonville, opposite the city of Louisville. I was accompanied by R. C. Rice, our Evangelist. We were received by the brethren in the most cordial Christian manner, and we spent eight days with them in the most delightful manner, laboring in the word of the Lord day and night. The congregation was in good order, and marched up to the table in the best spirit. By a combined effort the result was most glorious. Fifty additions were made Of these one was a Presbyterian, four were Baptists, and from ten to twenty were Methodists. The latter party kept up an opposition meeting during the time we were there; but it was of no avail—the people would hear. The pillars of the sects are tottering in that city.

I rejoiced to read your remarks on temperance. May the Lord bless you!

J. T. JOHNSON

N. B. I came home by Grassy Spring, in Woodford county, one of the most liberal churches in the state. We had a pleasant meeting of a few days We received two additions—one of them was a Baptist. J. T J.

Bridgeport, Kentucky, April 14, 1842.

Having arrived home after a tour of ten months, through Indiana, Illinois, and Missouri, I found my parents in good health, anxiously waiting my return. My labors were principally confined to Illinois; and I am happy to say that we found many of the congregations in a healthy condition, while their neighbors and children were ready to obey the gospel. The sects anticipated us in many of their towns where we lectured, with protracted *sectarian-union* meetings; but, thanks to the Lord, the truth triumphed in many places; and we had the pleasure of seeing above 600 persons submit to the reign of Prince Messiah

After a debate of four days with Dr. B. C. Wood, of the Methodist Episcopal Church on this proposition, "*sprinkling or pouring is Christian baptism*," we immersed one of the Moderators of the debate and nineteen of our opponent members.

Brother L. S. Patton was my faithful fellow laborer. He is a promising young man, and we hope he will do much good in the cause of our Master.

W. M BROWN.

I have heard from various sources of the very great success of brother Brown in the proclamation of the word. I trust his labors will continue to be a blessing to many.—Take care of the converts! Remember the Lord's words to Peter—Feed my lambs!—Feed my lamb! A. C.

Georgetown, Kentucky, April 8, 1842.

The last fourteen days I have been laboring in the good cause at Shelbyville, 7 days; Mount Eden, 3 days; and near Newton in this county, 3 days. Brother W. Morton was with me at the two first named places. We gained five additions at Shelbyville, and roused up the whole community at Mount Eden, where the Baptists had kindly opened their meeting house to us. The people were greatly delighted, as we were informed.—They need but a little more reflection to bow to the truth.

On Monday I returned home, (40 miles.) and united with brother Gano in the meeting six miles east of this place, where the Methodists had generously opened their meeting-house to us.

We continued till Thursday evening, and gained nine additions during the meeting—We were treated kindly to the last by the Methodist friends; and some of them gave the hand of friendship as a token of their approbation of the principles of union for which we plead. J. T. JOHNSON.

Green Village, Columbiana county, March 31, 1842.

We have just closed a four days' meeting in Green, which resulted in the conversion of forty five persons to the good cause of the Lord—43 by immersion and 2 from the Methodists that had been immersed, and one backslider reclaimed. Bless the Lord for his goodness! Brethren Wesley Lanphear and C E Vanvoorhes were our laborers present in the word and doctrine. The meeting closed under favorable circumstances, nine having made the good confession the last night of the meeting.

LEWIS TEMPLIN.

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Jeffersonville, Indiana, April 3, 1842.

I have just returned from the Republic of Texas, having been absent nearly four months. I went to that Republic in company with a considerable number of emigrants, who left Louisville, Ky., on the 9th day of December last, with intention to locate and settle themselves in the vicinity of the Cross Timbers. This section of country has of late excited considerable interest in these parts. It is represented as being a beautiful, fertile, well watered country, possessing resources equal to any other region in the same latitude. The emigrants above named, instead of settling in the Cross Timbers, are forming a settlement on the head waters of the Trinity. This river is navigable for boats of a small size to the point where the settlement will be made, and will furnish an outlet for that region of country.

Whilst in that Republic I found, at M'Kinney's Landing, on Red River, about four hundred miles above the raft a few scattered disciples, who had come to that country from other parts, with their letters; but as there was no congregation in that part of the country to which they could attach themselves, and as they were few in number, they were not associated together as a church. I embraced an opportunity, however, to call the people of that neighborhood together, and to proclaim to them the gospel.

They generally manifested a disposition to hear, and many of them appeared to be deeply interested in the subject matter of the Christian religion as exhibited in the New Testament. They had never before heard the gospel so exhibited, as, on this occasion, it was presented to them. They had been accustomed to hear, and that occasionally, a Methodist circuit rider, whose discourses were characterized by all that mystic superstition peculiar to that class of speakers. The contrast was, of course, striking and well calculated to excite attention and inquiry. I remained with the brethren about a week, preached seven times, *immersed nine converts* to the faith, gathered the scattered sheep, and constituted a church of sixteen members, with a fair prospect of several more — Brother M'Kinney, an old disciple from the state of Kentucky, who has resided in that country more than twenty years, noted for his integrity, hospitality, and good works as a Christian, is the natural Elder to preside over this little flock. A son of his, who is distinguished for a goodly zeal in the cause of truth, will assist his father in the oversight of the disciples. The old gentleman has a considerable number of blacks, who are all, I believe, members of the Methodist church, and love their master as they would a father. This is an important point on Red River, and a noted landing. It is desired by the disciples there, that whenever any of our preaching brethren from any part of the United States, may be in that country, they will not fail to call at brother M'Kinney's, M'Kinney's Landing, Bowie county, Texas, and preach the gospel there. They will be gladly received and most kindly treated. I think that during my short visit there I saw as much practical living Christianity as I have at any time or in any place seen under like circumstances. The people in this part of Texas are *not renegades* They are as honorable, intelligent, hospitable, and well disposed, so far as I saw and am able to judge, as any people that I have ever seen in a newly settled country; and I believe the gospel, properly represented, would be crowned with as great success in that Republic as any where else. And, in the generals, it is my opinion the professors of Christianity are its worst enemies. They are, many of them, so entirely conformed to this world in their customs, habits, and manners, that they do not administer any thing to the promotion of true piety And then there is such a lack of simplicity, honesty, and Christian love among the members of churches, that the world cannot discover in the church those virtues of our Lord which ought to be visible in Christians, individually and collectively, that others might be induced thereby to glorify our heavenly Father. There are strife, envy, and every evil work, which are sensual and demoniacal, and are really obstacles in the way of sinners. On the part of many there appears to exist a disposition to put down and destroy, rather than to save—to magnify foibles into faults, and faults into crimes, instead of covering with the mantle of charity the multitude of sins, and thus saving the weak Christians.

G. GATES

Near Cwingsville, Bath county, Kentucky, March 30, 1842.

We are a small body of disciples, meeting at State Union to worship God according to the New Testament, and amongst the first of the Baptist churches that declared in favor of the New Testament alone in this country. Being poor, we have had but little preaching for some time back, although our brother Asa Masof, who was raised here within a mile of us, and he now lives some eight miles off; he has preached but little for three or four years past; having a large family of ten children to raise and educate, he is poor and has to work hard, and has bad health But he made us a visit at a private house (brother James Peral's) on the first Lord's day in February, where three made the good confession. He has been over and preached four times since, and immersed seventeen persons. We have been surprized that this worthy brother's name should never have found its way into the Harbinger, as he has done more for the cause here than any other person; for he was pleading for the Bible alone as far back as 1824, and has met with more opposition than any other preacher. He has immersed upwards of 1,000 persons in the bounds of 30 miles square, since that period. And he can well say as Paul said, 'These hands have ministered to my necessities, and those that were with me I have comforted' He has labored almost entirely among the poor, who were not able to compensate him for his labors; but he will be rewarded at the resurrection of the just. He was immersed here in 1822, and became a member of this church first, and was ordained by us whilst we bore the appella-

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tion of Baptists. He is a very modest man, and a great advocate for true and undefiled religion before God the Father, and a greater pleader for union and love among Christians upon the Bible alone.

There has been an increase to the disciples in this country through the labors of this brother and others, of from 80 to 100, within the last 12 months.

JOHN HENSLEY, *Elder.*
JAMES PIERAT, *Deacon.*

Brunswick, April 16, 1842.

Brother J. H. Jones held a five days meeting in our congregation in Norton, commencing last Saturday, when 22 made the good confession, and were baptized in the name of our King. Thank the Lord for the power of the gospel!

A. B. GREEN.

☞ From the *Christian Messenger*, England, we are glad to learn the onward march of the cause of the primitive gospel and its institution in the united kingdoms. My purposed letters for that periodical have been involuntarily deferred. I will endeavor to furnish some of them soon. A. C.

GENERAL MEETING.

Smith Grove, Warren county, Kentucky, March 11, 1842.

The brethren of this vicinity having determined to have a meeting of all the churches of the Green River country, commencing on Thursday before the first Lord's day in August next, at their meeting-house—Pleasant Hill, situated between Bowling Green and the Dripping Spring, three miles west of the latter place—have appointed us to inform you of the appointment, and to request you to publish it in the Harbinger. The brethren generally are invited to attend, and preaching brethren particularly.

JONATHAN T. CARPENTER,
MOSES SHOBE.

PUBLICATIONS.

Peck's Traveller's Dictionary for Illinois, with a Map exhibiting the sections, (New York, 1840, with his New Guide for Emigrants, (Boston, 18 6,) with his new Gazetteer for Illinois, (Philadelphia, 1837.) have been thankfully received from their author as a token of his regard. Not only to strangers and pilgrims are these useful and instructive works, but even to those who have made the tour of the United States, and even to the residents of the great West, and the prairie state of Illinois destined to be a sort of Egyptian Delta to feed the millions more than its own inhabitants. A. C.

☞ Peck's No. III. on Spiritual Influence and sundry other things, has been observed in a late Baptist Banner. But has any one seen my reply to his former communication published in that paper? I have not. If it have been published by Elder Peck, I wish himself or some of his brother Editors to forward me a copy of it. I hope better things of them than that they would voluntarily exclude my replies while they print the essays to which they refer.

☞ Essays on Church Organization, No. IV. has been deferred because of its great length and the essay on Psalmody, and a communication from brother Eaton on a portion of the subject of Order. A. C.

BETHANY COLLEGE.

It is due to the patrons and friends of this Institution, and the great cause of science and civilization to which it is devoted, occasionally to notice its affairs. It is at this time a very pleasing task to allude to the present condition of this seminary. Having, at our very commencement, had to encounter a series of unfavorable circumstances, partly arising from the defects of existing systems of education, domestic and scholastic—partly from the ordinary difficulties always attendant on a commencement, especially when almost a hundred youths, of every variety of temper and training, generally unknown to each other and to their Professors, and all at once convened in one

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house—partly from the want of some conveniencies in point of buildings and other preparations designed but not accomplished at the moment of our beginning; and more especially from the many obstacles in the way of introducing a new and strict moral discipline—we were for a time struggling against oppressive odds in our essays at good moral order and general decorum, with but little apparent success. But the good leaven has been slowly, although for a time almost imperceptibly, transfusing itself throughout the great mass, and for some months past a growing and decided improvement is manifest to all in every department of the Institution; insomuch that we have seldom or ever witnessed so many diligent, orderly, and attentive students in proportion tc the whole aggregate, in any literary institution. Our intermediate examination of all the classes in April, as respected proficiency in the different departments of study, presented a very respectable progress in most of them, and in some of them rather an unexpected intimacy and familiarity with the more recondite principles and elements both of language and of science.

But, better than all, a good moral influence seems to be now in the ascendant, and a general determination on the part of the students to maintain a high standard of moral excellence and decorum in all the details of social intercourse. This becomes more and more easy as the number of professors of religion in this institution is still on the increase, and now more than half our number are members of the Christian church. If there be any one point in the science of morals more than any other universally accredited and enforced, it is, that the fear and reverence of God, sometimes called piety, constitute the only sure and infallible foundation of morality and good manners.—Solomon himself says that the fear of the Lord is the beginning of knowledge, and to depart from evil is true science.

A. C.

From the Genius of Christianity.

KIND WORDS.

Never was a pleasanter moral couched in sweeter language, than the following gem, from the mind of seme sensitive heart:—

A little word in kindness spoken,
A motion or a tear,
Has often heal'd the heart that's broken,
And made a friend sincere.

A word—a look has crush'd to earth
Full many a budding flower;
Which, had a smile but own'd its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak:
The face you wear, the thoughts you bring,
A heart may heal or break.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *JUNE*, 1842. No. VI.

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. V.

A FEW more facts on the subject of apostolic precedents, deduced from the book of their acts and deeds, indicative of their views of the unity and co-operative character of the church, may be gleaned from other tours of Paul beside that of him and Barnabas. We shall, therefore, examine the details of the tour of Paul and Silas.

Through Syria and Cilicia they took their journey, commended to the favor of the Lord by the Antiochan brethren; and as they went they employed themselves in confirming the churches. It was not episcopal confirmation, by imposition of hands; but the communication of more light on the faith and hope of Christ. The decision of the Apostles, Elders, and Church in Jerusalem on the great questions concerning Gentile rights and immunities, prepared the way for much mental enlargement on the genius and character of Christ's gospel. Its aspect to Jew and Gentile, so full of grace and equality, so benign and so impartial, was a fruitful topic for many a lesson and many an exhortation.

At Derbe and Lystra Timothy appears upon the stage. He stands before Paul well reported of by the brethren of two churches.—The churches in Lystra and Derbe both gave their commendation of him to Paul, indicative of their conjoint interest in this young man. Paul would take him from them both, in order to educate him for a larger field. His horizon greatly transcended theirs; and as he was half Jew and half Greek, (a noble extraction,) Paul would make him a whole Jew, so far as the outward circumcision would go, that he might have the freedom of the Jewish church and Jewish nation, whithersoever he might wend his way in Paul's peregrinations.—Passing through the cities they handed to the brethren the ordinances of the Apostles and Elders at Jerusalem. The sacred style is, "They

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delivered them *the decrees* for to keep, that were *ordained by the Apostles and Elders* which were at Jerusalem." The consequence was, "the churches were established in the faith and increased in number daily."

Being forbidden to preach the gospel in Proconsular Asia, which then, in contradistinction from Asia Minor, contained only Ionia, Æloia, and Lydia, and also forbidden to visit Mysia, they went on to Troas. Called thence to Macedonia, they visited Philippi; converted the household of Lydia, and the Jailor with his family; and thence advancing through Amphipolis and Apollonia, they visited Thessalonica, Berea, and Athens in succession. Thence Paul, in advance of his company, went on to Corinth, and there preached the word with all power till Silas and Timothy came to him from Macedonia For eighteen months Paul labored in Corinth without much interruption, and he yet continued some months longer. Finally, taking leave of the brethren, he departed into Syria and went on to Ephesus. Tarrying not long, he returned to Jerusalem, promising to revisit the Ephesians if the Lord permitted. Landing at Cesarea, in Palestine, he went up to Jerusalem, saluted the church, and hasted to Antioch, in Syria, and there he spent some time. So ended his second grand tour.

On his way from Corinth Paul was accompanied by Priscilla and Aquila, whom he left at Ephesus to assist in the great work. Here, when the eloquent Apollos, from the Alexandrian school, visited Ephesus, preaching only what he had learned in Egypt, he was corrected and better qualified for the work of the Christian ministry by the teachings of these two unassuming disciples. The brethren wrote, exhorting the disciples to receive him when he went into Achaia, and safely arriving there, he helped them much who had already believed; and also convinced and converted many more.

Paul, Silas, Timothy, Aquila, Apollos, &c. are the principal cooperants that appear in the second tour. From their conjoint movements and labors certain facts strike our attention. The commendations given to Timothy by the brethren of Lystra and Iconium, were judged necessary to his favorable reception with Paul. And that he might travel with Paul acceptably, he accommodated his education and training to the times and people amongst whom he had to labor. So ought churches still to commend persons worthy of the ministry to those who may make them more useful and circumcise them of their ignorance, prejudice, and vulgar notions. There is matter for a very edifying sermon in the words of Paul to Timothy in his letter to him—"That you may be a workman that *needs not to be ashamed*, rightly dividing the word of truth."

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There are, then, two great defects among us moderns in sending out public functionaries. In the first place, they are not always recommended to the work by the brethren in Lystra and Iconium, or even by a plurality of competent vouchers, to say nothing of whole communities. And, in the next place, their qualifications are not such as to elevate them above *shame*—provided only, they are persons of much sensibility.

It is of much advantage to a person to be sent, and to be sent out by a community respectable for intelligence and moral excellence.—To be called neither by God nor man to the work of a Christian minister, but by one's own impulse, is rather a humiliating reflection.—And some such persons I have seen. They acknowledged they were not providentially nor supernaturally called on the part of Heaven, and that the church had rather accepted of their services than solicited them. The honor of a Christian minister, whether he be called Bishop, Elder, Evangelist, or Deacon, is one that ought of right to be conferred, not assumed. And to give a person much authority with the community, he ought to have the commendation of Lystra and Iconium, or, at least of some Apostle of high standing with the brotherhood and the world. I speak, of course, of public and general functionaries. All the ancient and primitive ministers were called. Apostles, Evangelists, Bishops, and Deacons—all were called either by the Lord in person, his people, or his providences; and so ought it ever to have continued. In the Christian organization this is essential to the influence and dignity of the public servants. A plurality of persons or congregations, as the case may be, should always concur and co-operate in such appointments as concern themselves.—But after a person has been invested with the all-important office of a Christian Evangelist, or Elder, that he may be "a workman that needs not to be ashamed," much devotional study of the Holy Book is essential to his proper division and application of the word of truth.—The Christian organization should demand this.—Paul commanded Timothy, even after his commendation to him from Lystra and Iconium, and his own teaching and example for a considerable time, to give himself wholly to the work that his profiting might be apparent to all.

How few public preachers and teachers at this day are there that need not to be ashamed of their aptitude to discriminate and apply the holy oracles! Ought not many to blush who presume to speak by a divine call specially to them addressed, for their ignorance of all the laws of language, the force of words, the logical point in an argument, the meaning of the sacred style, and their inaptitude to expound and apply the word of truth! How many ought to blush for their

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irreverent manner of speaking in the divine presence—their rapid and most irreligious way of pronouncing the divine names and attributes—their profanation of the privilege of prayer in the most undevout style of addressing God, and of speaking to him merely for the sake of speaking to men—correcting what they deem popular errors, and eulogizing kindred spirits while addressing the awful throne of God! The times are sadly out of joint in all these respects. Public prayers are sometimes mere sermons preached to God—critiques on doctrine, satires on rival dogmas, protracted efforts at saying something commendable, random attempts to be eloquent, monotonous gibberish, or empty, loud, and vehement vociferations. For all this insolence to Heaven and for all these lamentable defects we have neither jurisdiction nor tribunal! We certainly have not, if every individual may send himself and authorize his own acts; or if a small, weak, irresponsible community may send out whom it pleases into the world.

The cause of reformation would ere now have overrun the whole community but for two causes—one is the great masses of neglected new converts, who are not taught the Christian religion in scriptural churches, and who consequently lose confidence in themselves, return to the world, or remain dry and barren branches in the mystic vine.—The other is a class of unsent, unaccomplished, uneducated advocates who plead it; amongst whom, too, have been found a number of persons of immoral character, who have assumed the profession as a cloak of covetousness—as means of imposing themselves on the unsuspecting and benevolent.

Hypocrites, or mere pretenders, whether in the common ranks or amongst the file leaders of any cause, have ever been a most grievous pestilence. Paul wept over this more than any other misfortune that impeded his career. His words are, speaking more of private than of public men, "Many walk, of whom I have formerly told you, and now again I tell you, even weeping—they are enemies of the cross of Christ, whose end is destruction, whose god is their belly, who glory in their shame, who mind earthly things."

We have bled at every pore through the lacerations of many such. And had not our cause possessed more than mortal strength—had it not been of celestial origin and divine power, it had long since been prostrate through traitors, pretenders, incompetent disciplinarians, and impotent administrators. True, indeed, we have had a numerous host of mighty men—potent in intellectual vigor, moral worth, enlarged knowledge, heroic courage, ardent zeal, and indefatigable assiduity—men who have sacrificed every interest but that of truth. Still they have had an immense load of obloquy, reproach, and mismanagement to

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carry on their shoulders, while in heaven-inspired eloquence they were pleading the cause of man's redemption from the guilt, and power, and penalty of sin. I cannot give utterance to my feelings on many such occasions. But the time is come when action must take the place of speculation, and reform *in fact* the place of reform *in theory* in our co-operative efforts to give effect and currency to the momentous truths entrusted to our hands. The profession to restore primitive Christianity in doctrine and sentiment, in faith and practice, in discipline and moral order, is of the most sacred and solemn character, as well as of the loftiest aspiration and noblest daring, and calls for consultation, co-operation, and energies not yet brought to bear upon its progress and final destiny.

But we have not yet laid open the great defects of our evangelical ministry. There are the belligerent theorists, whose special care it is in every sermon, or on all public occasions, to disinter the remains of some fallen or decayed system, exhibit its bones and putrid remains, and then to bury it again with all the honors of an ecclesiastic war; and, in contrast with it, to unfold the living charms of a wiser and better theory. Alas! what pranks are played on earth in the presence of mourning angels by those whose undertaking it is to persuade sinners to turn to God and live forever!

Another portion of our more gifted and ingenious cohorts have addicted themselves to the enviable task of public censors of the senior theologians. Boys in their *teens*, or youths who for years to come would not have been permitted to lay a shoulder of mutton on God's ancient altar, are now gravely and learnedly exposing the errors of Luther, Calvin, Wesley, the Synods of Dort, Westminster, and Trent, *cum multis aliis*, with as much self-approbation and secret relish as the most exquisite sensualist devours a favorite dish when his appetite is stimulated with the pickles of Macenas and a fast of full twelve hours. These are the wild beasts of our Ephesus, with whom it is more difficult to conflict than with those with whom Paul fought at the capital of Asia. Yet these are workman who are never ashamed, but always glory in their success in what they call preaching the gospel of peace.

Of these profanations of the evangelical office and of these flagrant aberations from good sense, good taste, and approved models, the more intelligent and pious communities are always complaining, but without perceiving that they have the power of preventing the evil. They flatter themselves that Time, the great teacher, innovator, and reformer, will of its accord correct these evils. But will it save the multitudes that are fatally injured in the meantime while the experi-

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ment is in progress! And has the Lord commissioned Time and Experiment as his reforming agents!

True, indeed, the brethren in their comments upon preachments and preachers do much to produce a correct taste or to cherish a bad one. When they commend the pertness, piquancy, wit, and smartness of a young preacher, they are offering a bonus, a sort of premium for eminence in railery, drollery, and satirical declamations. "Such a preacher gave the Presbyterians, Methodists, Baptists, or some other party a good and decent whipping," said Deacon *Pugnatius* to his friend *Hairesis*, who immediately applauded him for his talents and services. He received his reward, and continues to improve in the arts of castigation.

The brethren at Tabor applaud gravity, sincerity, and fidelity in declaring the testimony of God, and listen with approbation to such ministers only as seem to feel the solemnity and importance of their high and holy profession. Hence they have always the most pious and successful preachers to visit them, and the cause of truth is espoused by a larger ratio of the whole population than in any other town in the state.

Still the praises and the censures of auditors and spectators is a very inadequate school for educating and training an exemplary and efficient evangelical ministry. It is not the Lord's scheme of reformation. The popular praise and blame system is too vague, too precarious, and too liable to abuse. I have seen its operations in the best of hands, and although they have reaped the largest harvest of praise who have been most profuse in commending others, still I opine it has been an unfortunate remuneration, and, spiritually considered, a very unprofitable investment for themselves.

Adulatus is very popular. He praises all except a few who scorn it. He is praised in turn, and fattens on the incense of human applause.—As measured to him he metes to others; and, imparting liberally, is most liberally rewarded. With him it has become an adage, that 'they who praise most will be most praised by others;' and, true to his theory and himself, he is the most accomplished eulogist amongst us. With me, indeed, it is an adage that 'they who most love praise most freely bestow it on others.'

Many and various instances could be given of the inadequacy of all accidental checks and restraints to perfect a Christian ministry; yet all agree that the perfection of the mass very much depends on the perfection of this class of citizens in the Christian kingdom. Shall we not, then, earnestly endeavor after a more rational and scriptural organization? Is it not competent to the Christian institution to pre-

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vent such abuses, and to discountenance and prevent such displays of ignorance and folly! Other communities do measurably prevent or frown them down; though, indeed, with the exception of but one or two Protestant parties, in all there are many, very many bad models of that dignity and sanctity, that persuasive and affectionate eloquence which commends itself alike to the understanding, the conscience, and the affections of the intelligent and the devout. A. C.

REVIEW.

[CONTINUED FROM PAGE 207.]

We pass on now to his second essay, or the continuation of the first.

He remarks that "in Heb. ix. 10., a fair view of the scope and connexion of the passage requires *baptismoi* to be used as synonymous with *katharismoi*." Admit that it does. What has this to do with the subject under discussion? Nothing at all. The President has only here afforded us an example of *one* of the many "*possible meanings*" of *baptizo*, but does not touch upon the "*one meaning* in the case in question." And, good reader, he has done nothing else than to adduce such cases in the whole of his second number. Turn to Mark vii. 4, 8, and Luke xii. 38; then turn to the Apochrapha, book of Judith xii. 7, where the washings are used to convey the idea of purification. He would call the reader's attention to the following remarks, page 368:—

"This view" (meaning his view with regard to rendering *baptizo* by *purify*,) "explains not only the early prevalence of the idea of baptismal regeneration, but also of the other extreme, the entire denial of water baptism:" (the very extreme into which President Beecher has fallen himself.)

"The facts are these: There are two kinds of purification—that of the Spirit, and that of water:" (ah, indeed! We thought you said in your first number that no external act could in itself convey the idea of purification; but then you speak of the one purification, that by the Spirit, as "real and effectual; *the other only a symbol, an external rite, and yet both are called by the same name, purification or baptism.*") If the author has not involved himself in a contradiction, we are certainly so very stupid that we cannot understand the plainest phrase of the English language. He has thrown himself upon a dilemma. He may choose the horn. Either will gore him. If he will cling to his first assertion, that "no external act can, in itself, convey the idea of purification," then he makes the word of God null and void; he virtually rejects the ordinance of water baptism—even upon the simple and contracted view that baptism means purification alone. If, on the other hand, he will admit that there is a *purification* by water, a symbol of spiritual purification, he undoubtedly overthrows all the principles and argumentation which have been predicated upon the ground that *baptizo* means to purify, without reference to any particular mode, agent, means, or object.

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The writer proceeds:—"Now in the New Testament there is a class of texts in which the true and spiritual purification alone is spoken of, and a saving energy is ascribed to it; as Ephes. iv. 5; Gal. iii. 27; 1 Cor. xii. 13; Rom. vi. 34; Col. ii. 12; Ephes. v. 26; 1 Pet. iii. 21; Titus iii. 5; John iii. 5."

Let us refer, reader, to some of these texts; render the word baptize *purify*, and see what better sense we shall make. One question here, *en passant*—How is it that clergymen of various sects can have the conscience to abuse an individual and denounce him as a vile heretic for making some few alterations in the translation of the New Testament, such as the laws of language, the rules of interpretation, and good taste will allow; and yet take the same liberty themselves, without, perhaps, thinking that they are laying themselves liable to the charge of heresy? "Oh! consistency, thou art a jewel!"

But to the texts: let us examine Rom. vi. 4., and render baptize *purify*, and baptism *purification:*—

COMMON VERSION.

3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?

4. Therefore, we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.

PRESIDENT BEECHER'S VERSION.

3. Know ye not that so many of us as were *purified* into Jesus Christ, were *purified* into his death?

4. Therefore, we are buried with him by *purification* into death, &c. &c.

Turn now, if you please, my reader, to John iii. 5., where President Beecher says "the true and spiritual purification *alone* is spoken of."

"Jesus answered, Verily, verily, I say unto thee, except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God."

"Born of water"—*Gennethe ex udatos*, according to the original Greek. Now the word here used by the Saviour to express a birth *out* of water, (for the Greek preposition *ex* should be rendered *out of*,) is the same word which Nicodemus in the preceding verse used, signifying a natural birth. Now if we admit with President Beecher, that baptism means *purification*, can he not concede as much as to agree with us and with the Saviour that this purification must be confined "*to one particular mode*;" and that mode is to portray both a burial and a birth—a burial as given by Paul in Rom. vi. 3, 4, and a birth as given by the Saviour, John iii. 5.

But there is something more than purification effected in immersion; and this brings to the third number of the President's series, published one year after the first, found in the last January number of the Repository. The burden of this number is to show "that the early understanding of the church was that *baptizo*, as a religious term, did signify *to purify*." We will readily admit that this was the meaning in part. The harbinger of Christ baptized for the remission of sins; or, as the President would render it, *for purification;* and so did the disciples: but why will he confine—limit the meaning of

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the term to a "*sacrificial sense*," *purification* only: *remission of sins only?* Ah! my reader, if he would go a step further—if he would reason inductively, and not theoretically—if he would study the word of God candidly and draw his conclusions, instead of framing a theory and then bending partial facts to suit his theory, he knows that his whole fabric would fall to the ground. We are driven to the belief that President Beecher does not understand the object of baptism, or he could not assert that it means to purify by any convenient mode—according to circumstances. Such a view is contrary to the order and harmony of God's government, both in the natural and moral world. God has ordained certain fixed and immutable laws for the governance of the material universe. In these laws or ordinations we discover an *agent*, *mode*, *means*, and *object*, never variable. In the mental or moral world this same God has displayed his omniscience by laws and ordinances. In both we see certain effects springing from certain causes. If these causes be changed or perverted, the usual effects cannot follow. The planets move in their spheres by virtue of attraction and repulsion: derange these principles, and you derange the motion of the celestial orbits. In the mental world thought and judgment are effects springing from preceding causes, perception and reflection. In religion also we have a system of causes and effects. Faith, repentance, baptism or immersion, are causative of spiritual salvation, of citizenship in the kingdom of God's dear Son; and perseverance in every good word and work, an observance of the institutions of God s house, prayer, praise, communion, &c., are causative of eternal salvation.

Now in the matter of judgment, can a man judge correctly without a certain cause of reflection? And in order to come at a correct conclusion he must think exactly correct—his thoughts must run in a certain channel, or his mind will be floated off from the point to which he started. In a word, we say that in the material and mental world a certain chain of causes are productive of certain results. No other causes can produce these results, altho' in some instances means are varied in order to arrive at a common end. But the Holy Spirit has said, through Paul, that "there is *one Lord, one faith, and one baptism*"—not several Lords, several sorts of faith, and several sorts of baptism; and if we are to enjoy the pardon of past sins, the consolation of the Holy Spirit, and the hope of eternal life through obedience to the command to be baptized, and that by being buried with our Lord in the 'one baptism;' how can we reasonably expect to enjoy these blessings in any other way? How can we enjoy the glorious privilege of citizenship in our Lord's kingdom without attending to a prescribed form? As well might we expect that the earth would move round the sun without attraction and repulsion; that a stone when thrown up in the air would come down again without the attraction of gravitation; that a man could come to a conclusion without thinking; that a man could travel on foot five miles without bringing into play the organs of locomotion; or that a citizen of England could become a citizen of the United States without previously undergoing the prescribed forms and regulations,

It matters not with President Beecher, as we have before said, whether the agent performing baptism be a minister or layman, a

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Christian or a citizen of the world—whether the mode be immersion, pouring, or sprinkling—whether the means be water, blood, oil, or wine—whether the object or subject be an infant or an ideot, an impenitent or a penitent sinner.

Now can any man of common sense—can any Christian who has any regard to the holy religion of the Saviour, sanction such an utterly wicked prostitution of this most holy ordinance? It accords precisely with the permission of the "Mother of Harlots" to female accoucheurs to fill a syringe with water and throw it in towards the mother's womb, so as to sprinkle the head of a breathing fœtus, when there appeared to be little probability of its being born alive. We do not speak thus in the spirit of ridicule. Mr. Beecher is bound to admit that his view would sanction this fœtal baptism; and further, if, according to his own view, any kind of baptism is designed to purify, to blot out sin, where the necessity of baptizing or purifying infants who have no sin?

The concluding number of this series, at least the close of the argument, has just appeared in the July number of the Repository, in which the author considers at pretty good length the interpretation of Romans vi. 3, 4., and Col. ii. 12.

He begins by asserting that any individual may be purified or baptized in the way that he prefers, and considers that this license will tend to bring about a harmony of Christian sentiment—a Christian union. We think the absurdity of this idea is too apparent to need comment. The rites and ceremonies, both under the Jewish and Christian dispensations, are of a very specific nature; and we think it requires but little knowledge of the history of either, to know that they were to be attended to in every particular—according to the letter.

Let us examine one or two prominent features of the Jewish ceremonial law. Take, for example, the several sin-offerings—that for the priest, for the people, and the rulers. We will not repeat here the items of these ceremonies. Several steps were to be taken, as the reader may find by consulting Leviticus, chap. iv. A young bullock was to be brought—one without blemish. He was to be brought before the tabernacle of the congregation—to be slain in a specified manner. The blood was to be taken and used in a specified manner—sprinkled seven times before the Lord before the veil of the sanctuary, &c. Then the fat and several of the internal organs were to be used in a specified manner—burnt upon the altar of burnt offerings, &c. &c. Now we ask, suppose the priest, in performing this ceremony, had taken the liberty to *vary the mode*, would the offering have proved acceptable to God? No, my reader. When God makes a positive and specific command, it is to be obeyed in a positive and specific manner, or the man disobeying suffers the penalty.

Again, how was it with regard to ceremonial purification under the Mosaic ritual? A prescribed course of conduct was laid down; certain days are mentioned; the clothes and the flesh were washed in running water; offerings were made, &c. &c. and the person finally pronounced clean.

Again we ask, suppose the mode of this purification had been changed by the unclean person? Suppose, instead of washing his clothes and bathing his body in running water, he had merely sprinkled both, or had it done by some other persons? Suppose, instead of

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offering two turtle doves or two young pigeons, he had brought two ravens, &c. could he have been cleansed? Assuredly not. Coming now to the Christian dispensation, let us first notice the ordinance of the Lord's supper. Christ represented his body by bread, and his blood by wine. How would it answer for us to change the symbols, and use an apple or apples and water? Would such a sacrament be pleasing to God? Let conscience answer the inquiry.

Now to the point in controversy: All will admit the reasonableness of the position that an essential feature of an ordinance is a form; that form must mean something; and if *one form* was used at the institution of that ordinance which gave a full idea of the substance represented—the event to be kept in remembrance, or the spiritual truths portrayed—how useless, shall we say how sacriligious, to change or vary, or in the least degree modify the form. President Beecher will doubtless admit that none of the Jewish rites and ceremonies could be varied or modified with impunity. He will admit, too, that to partake of any thing else at the Lord's table but bread and wine, would be a wicked violation of Christ's command. Now is it not strange that while not one of the Jewish ceremonies could be altered or amended, while the mode of symbolizing Christ's body and blood cannot be safely altered or amended, we may, with impunity, make what alterations or emendations any one may choose to the mode of performing baptism?

We come now directly to the writer's interpretation of Rom. vi. 4.* The position he maintains is, that "the baptism, burial, and resurrection, &c. are all internal (or spiritual) and the passage does not refer to the external rite at all, nor derive any of its language from it; but the language would have been just as it is if the rite had been administered by sprinkling alone, *or even if there had been no external rite.*"

We here ask the reader to go back with us and view some of the positions of the writer in order that we may comment upon the above quotation.

Admission 1. *Baptizo*, in its primitive and literal sense, means to immerse.

Admission 2. The primitive church did generally immerse.

Admission 3. *Baptizo* has come to mean purify, inasmuch as purification was a result of baptism.

Now we would ask the writer these questions:—1. Was the church at Rome organized without the ceremony of water baptism? 2. Was it the plan of the disciples to induct any person into the church without water baptism? If you say No—then, 3d Inasmuch as, according to your own admission, the primitive Christians did immerse, is it not highly probable the church at Rome had been immersed? You are bound, in all honesty and consistency to say Yes. Now how utterly futile the attempt to force such a construction of Rom. vi. 3, 4, as the one just given. Paul was speaking of a fact which had occurred. In doing so he used a derivation of the word which you admit in its early acceptation meant immerse. And how beautiful the idea of a burial in water and arising therefrom—portraying the death and resurrection of our Lord? And how deformed the idea given by the

* Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried, &c.

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writers of tradition! "As many of us as have been purified in no particular way into Christ, have been thus purified into his death." What nonsense! We defy the President himself to make good English of the sentence.

But we would ask, how does this clergyman's theory comport with the established doctrine of his own church?

Leaving out of the question infant baptism, which the President has rendered utterly useless by his own arguments and concessions, let us take the case of the adult.

The Holy Spirit, in the first place, operates on the impenitent sinner's heart, and leads him to repentance. Faith is the next step. Baptism, according to the commonly received custom, is the third step. Does the President's purification come in here? Oh! no.—Hear him on Romans vi. 3.—"*Baptisthemen* is to be interpreted, *We have been purified*, or *purged* in the legal or sacrificial sense, to denote the actual purification of the conscience from guilt by the Spirit. This is the spiritual baptism of the Holy Ghost, and the first actual influence of the system on the mind of a convicted sinner."

The New Testament says, "Believe, repent, and be *baptized*." The Presbyterian church has, as a body, said to adults, 'Repent, and believe, and be baptized with water.' This was a wild perversion of the truth. But still wilder is President Beecher, who would say, 'Baptism comes first of all. It is the baptism of the Holy Ghost; then come repentance and faith, and there is no need of water baptism.'

How does this correspond with the New Testament history of baptism? President Beecher must say that he has dispensed with an important service—one which was deemed essential in the days of the Apostles. The penitent Pentecostians were pricked to the heart at the words of Peter. What was this pricking at the heart? Why the Presbyterian, Calvinistic Baptist, and Methodist all agree in saying it was the influence of the Holy Spirit. It is precisely what President Beecher styles the baptism of the Holy Ghost—the only baptism which he recognizes. Yet, strange to tell, these same persons were baptized after they had believed and repented! What a superfluous piece of work! What a great mistake Peter must have made to have had these persons baptized in water, when they had already been baptized by the Holy Ghost. And why did Philip baptize the Eunuch in water? He had undoubtedly been baptized by the Holy Ghost according to the President. Why did Ananias baptize Paul after he had been baptized by the Holy Ghost? Why did Paul and Silas baptize the Jailor and his family after at least the Jailor himself had been baptized by the Holy Ghost? These are difficulties which must be cleared up, or President Beecher will run the risk of being denounced as a heretic by his own denomination.

His interpretation of Col. ii. 12. is of the same notion as that of Rom. vi. 3, 4., and the objections against the one will hold good against the other. They are objections which have not occurred to the writer; and no wonder, when he expressly states that he wants argument on this subject, and *not the mere authority of the word of God!!*

We have closed our review; and in conclusion can say from our heart, The Lord deliver us from such dangerous heresy! W. J. B.

Cincinnati, Ohio, July 20, 1841.

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INFLUENCE OF THE SPIRIT—*No. IV.*

To Elder A. Campbell:

Dear Sir—That "religious manœuvering" is "an art at this day of as much utility as the art of rhetoric once was among the ancients," I entirely agree with you. Of this, your readers and myself have had most ample demonstration in your articles on this controversy. As I despair of your assuming an open and candid position on the subject of your own proposing—the influence of the Spirit—I must defend the truth as held by Baptists, and expose the errors of your system—*creed*, I might with propriety call it—the best way I can.

The only ground on which you now repeat the unwarrantable allegation against the Baptists, that "*the Spirit, without the Word, regenerates the soul of the sinner*," is the doctrine maintained by Andrew Fuller, of "regeneration *before* faith." Here you misunderstand Fuller. Regeneration *before* faith, and regeneration as indispensable to true faith in Christ, are widely different. "Before" implies a space of time during which a sinner is regenerated, and yet has no faith in Christ. It involves the contradiction of a holy unbeliever. Make the tree good and the fruit will be good. Cleanse the fountain and the streams will be pure. A new heart will give new feelings and right expressions towards Christ as a Mediator and Saviour. Turn a carriage wheel and all the spokes move at the same instant of time. If the sinner be "born again," right feelings towards the Saviour are induced.

But what has the necessity of regeneration to faith to do with the "man of straw" you have been fighting—"*regeneration without the Word?*" You must be aware this is quite a different subject. The *instrumentality* of the word of truth, and consequently the preaching the gospel, and every other mode of presenting revealed truth to the mind and conscience of the sinner, in order to his regeneration and salvation, is another branch of the subject. Why do you confound them, and thus confuse the minds of your readers? It is your inference, and not Fuller's doctrine, that because the influence of the Spirit is necessary to induce sinners to "receive the truth in the love of it," therefore it is without the Word.

You have equally misapprehended the sentiments of Hopkins and Bellamy. In their day no sect or party in New England questioned the use and importance of the word of God in conversion. The question then, as now, was the necessity of the influence of the Spirit to turn the hearts of sinners from the influence of the world and the love of sin, to the love of God. The Arminian doctrine, then somewhat prevalent in the congregational churches in New England, especially in the days of Dr. Bellamy, President Edwards, and others of the New Light School, as they were called a century by gone, denied a change of heart by the Holy Spirit. The Arminian theory was, that conversion was induced by the influence of truth and moral obligation alone; what they called "moral suasion." The New Light doctrine was the influence of the Spirit superadded to the instrumentality of the gospel. This was the point of controversy in those days. There was no dispute, and consequently no call for a distinct expression of the sentiment that preaching the gospel, reading the scriptures, and other modes of

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religious instruction were necessary to saving faith. They would as soon have controverted the necessity of food to sustain life, because the necessity of inhaling air is indispensable to maintain the same vital principle.

Dr. Hopkins engrafted on the Bellamy and Edwards theory some speculations of his own, growing out of his peculiar metaphysical notions; but they have never been considered, by New England Divines, as invalidating that theory. Dr. Edwards maintained that a "spiritual perception of the *beauty and glory* of divine things entered into the nature of saving faith." This theory supposes that divine things, or the truths of the gospel, have been brought to the mind, involving, of course, the necessity of a knowledge and belief in the word of God. Hence saving faith in Christ is widely different from merely giving credit to the "facts" of the gospel. For the present I shall confine my remarks to the efficient (not the instrumental) cause that induces the sinner to believe in Christ to the saving of the soul. Yet for a proper understanding of the subject it is necessary, first, to give your readers the correct idea of faith, or believing in the Son of God. It has long been regarded by sound Baptists, that your theory of faith is lamentably defective. You speak about "belief in gospel facts," as though giving credit to the facts recorded in the gospel is substantially the faith to which is promised "everlasting life." (John iii. 16, 36.) Faith in Christ includes, of course, giving all due credit to the facts recorded in the gospel, but it includes much more than the common acceptation of that expression. Some years since you attempted to show the ease with which a sinner could believe in Jesus Christ, from the readiness with which the young Americans, who had never seen the "father of the country," believed in General Washington. To illustrate the doctrine of faith in Christ, or believing on the Son, I will employ the same.

The old English word "*believe*," as used two hundred years since, is peculiarly expressive of that state of mind which Divines denominate "saving faith." It includes, of course, giving credit to gospel testimony; but it also includes vastly more. This word (as many other old English and Scotch words are) is still in use amongst our frontier people, in its original and expressive sense. Often in political discussions and canvassing for an election, have I heard the declarations, "I believe in Henry Clay"—"I believe in General Jackson"—"I believe in Martin Van Buren"—"I believe in Mr. A.," the candidate for Congress; while the response from an antagonist would be, "Well I do not believe," &c. What ideas are here attached to, and associated in the mind with the word "*believe?*" What is the character of this kind of faith? For *faith* here is truly and legitimately expressed.

Precisely in the same sense did the Whigs of '76 *believe* in General Washington, while the Tories did *not believe* in him.

Yet the Tories, the British Parliament, the Prime Minister, Lord North, and even George Rex the Third, gave all due credit to the testimony of "facts" pertaining to George Washington. There was no dispute about the "facts." The Whigs and Tories alike admitted the same testimony as true. No one called in question the name, the birth-place, the person, the character, or the official relation of George Washington to the American army, or the Continental Congress. Yet

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the one party *believed* in General Washington, and the other party did *not believe*. The one reposed faith in his person, patriotism, and generalship; the other did not. Mr. A., of Illinois, is a candidate for Congress. Mr. B. believes in him, but his neighbor Mr. C. does not; yet neither disputes about the "facts" of his existence, his age, name, official standing, or any other fact. This use of the term "believe," I maintain, has precisely the same meaning attached to it as at the period of the translation of the Bible in the common version. But that change, common to a living language, has given a vagueness to the meaning of this word, and it is now often employed in the same sense as giving credit to testimony merely.

The word *confide*, perhaps, will express the idea of believing as clearly as any one term in our modern language. This includes two ideas, *love* and *trust*. Hence *love* to Christ is an indispensable attribute of gospel faith. The ideas of *esteem* and *trust* enter into the nature of saving faith. You may see this by the illustrations I have employed. The Whigs esteemed George Washington, and confided to his charge their dearest earthly interests. They loved and trusted in him. That is, they *believed* in him. The Tories did not esteem him, nor the republican and patriotic principles on which he acted, and did not trust their interests to his charge. They had access to the same testimony as the Whigs. The same facts were before them, the truth of which they did not question; yet they did not *believe* in him. Their minds were blinded by prejudice, self-interest, and the fascinations of royalty. They did not *perceive* the excellence and glory of republican institutions: they were blinded by unbelief.

I have taken this method to illustrate the nature and attributes of faith as understood by those of the school of Fuller. Hence he neither spoke at random, nor under the mist of a "purblind theology," when he maintained that "a *spiritual perception* of beauty and glory of divine things," or "a belief of the gospel in the heart" is indispensable to saving faith.

The question now offers itself for investigation—What *induces* the sinner, who has long known gospel facts, to believe in the Lord Jesus Christ? It is presumed no intelligent Baptist denies that the *word* preached, read, or in some way apprehended by the mind, is indispensable to a *knowledge* of gospel facts and gospel truths too. This sinners have where the gospel is preached or the scriptures known and read; and, unless confirmed infidels, their consciences yield assent to the truth; yet they do not believe in Christ, for he that believeth on the Son hath everlasting life. Hence the word itself does not turn the sinner from darkness to light—from the power of sin to the love of God.

It is a momentous question, on the right solution of which depends the right action of the gospel ministry, and the whole church in the conversion of sinners—Does the Holy Spirit perform any work here? The Holy Spirit either does, or does not, exert a mighty agency in the regeneration, conversion, and salvation of sinners. I speak not of past and finished agency in the revelation of the scriptures, in the working of miracles, and in the bestowment of special gifts in the apostolic age. My inquiry is, Do the scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age? To this ques-

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tion, in some degree impressed with its momentous import, do I respond in the AFFIRMATIVE. It is understood you take the NEGATIVE. May the same Spirit guide us into all truth!

Very respectfully, yours, &c.,

J. M. PECK.

Rock Spring, Ill., April 8, 1842.

REPLY TO MR. PECK—*No. IV.*

ELDER PECK:

My dear Sir—WITH the single exception of Mr. Skinner, the Universalist, I now remember no correspondent of mine from whom the imputation of "manœuvering" in religious discussion comes with so bad a grace as from yourself. But I still hope to find in you, or make out of you, a candid, open, and straight-forward opponent, if an opponent you must be. I shall lose no time in inculpating you, nor in exculpating myself, but immediately attend to your Essay No. IV.

You say, "The only ground on which you [I] now repeat the unwarrantable allegation against the Baptists, that the Spirit without the Word regenerates the soul of the sinner," is the doctrine maintained by Andrew Fuller of "regeneration before faith." If this be not manœuvering, is it not a mistake of the fact in the case? What is the *fact?* You have admitted that the Welsh, English, and American Baptists have, in all their editions of their Confession of Faith, taught that elect infants and adults, not hearing the word, living in Pagan lands, *are regenerated by the Spirit without the Word.* I say, the fact is, you have admitted this to be an article of the Regular Baptist Church in Europe and America. In what sense, then, do you now say that "the only ground on which I now repeat this dogma against the Baptists is Fuller's regeneration before faith"? Does your having conceded the truth of my evidence that the Regular Baptists have taught regeneration without faith in their creeds and formulas, authorize you to say that the only ground on which I repeat the dogma, is Fuller's views, &c.? Ought you not to have said in truth, that in addition to the evidence adduced from the creed, I also relied upon the writings of Mr. Fuller? Is there not a well defined and palpable difference between the words *only* and *also?* Now, sir, if you can find a softer word for this impropriety than the words *manœuvering* or *equivocating*, you will very much oblige me, as I should be sorry to have to think, much more to say, that you evidently either manœuvre or equivocate in the case.

I have, indeed, yourself being judge, fully established the fact that the old Regular Baptists held and taught regeneration without the

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word of God at all. Your former ground of defence was, that they "*limited* the doctrine" to two classes of subjects. That we shall consider in its proper place. But allow me here to ask why you call this "*an unwarrantable allegation against the Baptists*"? Against the Baptists!! I am glad in one sense to hear you say "*against* the Baptists"—meaning, no doubt, that such a dogma in your improved style would be *against* the Baptists. Strange revolution, that an opinion in which the old Baptists of England and America, till some thirty years ago, gloried, should by one of their own sons, in the year 1842, be regarded as a reproach upon the denomination! I will, indeed, help you to wipe away the reproach from your party; provided only, you now fully renounce it. It will give me pleasure to publish your cordial renunciation in the length and breadth of this land.

But you call it "an unwarrantable allegation against the Baptists." How, my good sir, can this be? You have admitted it true in two very numerous classes of subjects.

One third of the human race die in infancy or in very early childhood, and more than half the race die Pagans. If, then, the elect amongst these two classes of subjects be equal to the elect in the remaining adult portion of the race; that is, if in 166 millions of adults who hear the gospel, the proportion of elect be the same as in 833 millions, the portion that do not hear, infant and adult; then, indeed, Mr. Peck's limitation of the dogma is an extension of it to five-sixths of the whole human race. The doctrine of regeneration without faith is, then, a doctrine which involves, if possible, some five-sixths of human kind. An admirable limitation, truly! In the above illustration I have estimated the race at a thousand millions, but the ratios will be the same should we take it at eight hundred millions, the more probable aggregate.

Having now considered the impropriety of the phrase, "the only ground on which I now repeat the unwarrantable allegation," I shall proceed to "this *only*," rather *additional* ground, on which I allege the Baptists have happily changed their views. In my last letter I attempted to call your attention to sundry sayings of Mr. Fuller, which very explicitly express that he is truly orthodox on the point of the confession; but you very adroitly tell me I "misunderstand Fuller." Well, will you please to explain him? You say that "regeneration *before* faith, and regeneration as indispensable to true faith in Christ, are widely different." *Before* implies a space of time! And does not the relation of cause and effect involve the same idea? Is not a cause always antecedent, and its effect consequent? And what mean ante-

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cedent and consequent but before and after? But you hint a new idea, in which you seem to falter when seeking to communicate it. You give an illustration rather than a definition. Your words are, "Turn a carriage wheel, and all the spokes move at the same instant of time." Faith and regeneration with you, and as you understand Andrew Fuller, are simultaneous events, as the movement of all the spokes of a chariot wheel are simultaneous with the movement of the wheel. But do you not impose upon yourself by making two things of one! or do you call the rim or the felloes the wheel, and speak of the spokes as something else! If you do not, your illustration only says that when a carriage wheel turns it turns! And thus you prove that I misunderstand Andrew Fuller, because when a carriage wheel turns it turns! Yes, sir. But are faith and regeneration one thing, or two! If two, your illustration and your logic are equally at fault.

"Faith purifies the heart," says Paul; but say Fuller and Peck, 'The heart purifies faith.' Fuller regenerates the heart first, and then faith follows in some cases—in others, never. In elect infants and Pagan adults dying there is a new heart without faith before or after: in other cases there is faith after; but in all cases it is regeneration not simultaneous, but antecedent.

You, indeed, say that your creed admits of faith, and speak of "the *instrumentality* of the word" in order to regeneration. Here there is no debate between us. But you immediately astonish me by asking, "What has the necessity of regeneration to faith to do with regeneration without the Word?" They are, with me, two modes of expressing the same idea. Regeneration without the word and without faith, are the same idea in two garbs: for that the Word can be used instrumentally, without faith in it, to accomplish any moral or spiritual change, will require a new science of optics and a new assortment of intellectual eyes before I can perceive it. I wish you would make an effort to explain the passages quoted from Mr. Fuller in my last letter. Messrs. Fuller and Hall, if you are correct in identifying them, teach a regeneration with and without the Word. But as I have not yet examined Mr. Hall, I will defer any allusion to his views. Mr. Fuller makes the instrumentality of the Word a mere accident in the case of regeneration: it is not essential to it. Else there are two kinds of regeneration—one for infants and one for adults—one for Christendom and one for Pagandom. So I understand your theory.

I believe with Paul, that the Spirit of God purifies the heart by faith; and with Peter, that the Word is the incorruptible seed of regeneration; and that our Saviour uttered the true philosophy when he prayed, "Sanctify them through thy truth: thy Word is the truth." I

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also concur with John, that "he that believeth that Jesus is the Christ is begotten by God." The truth is the instrument, the means, and the Spirit of God is the cause or agent of regeneration. Such are my views and teachings on this great subject. And, my dear sir, if you always make the Word the instrument of regeneration, you may always expect me to concur with you in saying that it is but the instrument, and not the first cause of a great spiritual change.

Your attempt to draw me off into a discussion of Faith cannot succeed. It is Regeneration, not Faith, which is the present subject of investigation. Your strictures and criticisms upon Hopkins, Bellamy, Edwards, and my illustration of faith by an allusion to Washington, together with your believing in Martin Van Buren, come not at all within our present precincts. I do not think you are correct in your allusions and remarks on the New England Divines, nor on the Arminian theory of regeneration. But as these disquisitions are alien to our present subject, we shall first attend to it, and to these afterwards. If Mr. Fuller taught that a belief of the gospel in the heart is itself saving faith, he and I agree. But if, as you seem to think, he made a belief of the gospel in the heart an indispensable to saving faith, I affirm my conviction that he was in the mist of a false philosophy, as much of language as of theology.

You say at the close, "Do the Scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age?" You answer in the affirmative. So do I. But I say, 'Through the truth;' and you say, 'For the most part *without* it.' So the matter stands at present!

With kind regard, I remain yours,

A. CAMPBELL.

P. S. How came it to pass that my reply to your last letter has not been published in the Banner? or has it been printed in that paper? I have looked in vain for it. A. C.

THE COMING OF THE LORD—*No. XVI.*

The hope of all true Christians is the glorious appearance of the great God and of our Saviour Jesus Christ. The whole church, anticipating his coming, not for a sin-offering, but for the redemption of his people, exclaim with one voice, "Come, Lord Jesus, come quickly!"—"We believe that when he shall appear we also shall appear with him glory—we shall be like him—we shall see him as he is."

Every century since he left the earth has expected him. The many

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allusions to this most glorious of all events found in the apostolic writings, have kept this hope alive in every age; and from the figurative and literal descriptions of it in time, place, and circumstance, many misapprehensions and mistakes have been diffused through society, occasionally to the mortification of the more enlightened of the community of the faith, and sometimes to the general discredit of the profession.

There is still a prevailing idea that the inculcation and persuasion of his immediate return would greatly tend to the conversion of sinners and to the sanctification of the faithful. To me, I confess, there has never appeared much reason for this conclusion, nor much in the history of humanity to warrant such an expectation. All admit that the ultimate coming of the Lord in any given time cannot be made more certain than the death of any individual in a given time; nay, that no reasonings on prophecy can make it so certain to any man at the age of thirty that the Lord will appear in person within forty years, as that he will go to the Lord in that period of time. In one word, my death is always much more probable in any fixed period, than that the Lord will come during my life. Now whether I go to the Lord or the Lord comes to me within *forty-three* or *forty-seven*, is certainly equal, so far as my personal salvation is concerned; and the former event being more probable or certain than the latter, will, of course, be a better argument in favor of personal holiness or Christian perfection, than any motives which could be deduced from the second advent.

I confess, then, that I have never felt the force of reason in any argument drawn from the second advent as near at hand, come from what source it might. Indeed I am much more certain that our individual death is sometimes called the coming of the Lord, than I am of the truth or reasonableness of any of the Millennarian theories now being preached all over the land. I hear them all with candor, as I have impartially submitted them to my readers. Still my candor must not be construed into acquiescence with any of them. Men of ardent and volatile temper are generally dogmatical, and those who change most frequently, are, of all men, the most apt to speak in terms the most confident of their own inferences and speculations. And yet it is mysterious that those who have so often proved themselves in error, should not learn to be cautious in their affirmations and reasonings. They often act as though the detection of former errors gives them more assurance that their present views are so much the more infallible and trust-worthy, inasmuch as they are now satisfied that their former views were wrong. Their logic seems to move in the form of *dilemmas*, or inevitable alternatives. Either this or that must

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be true. The former or the latter is inevitable. Well, then, as they imagine they have proved the former to be false, they are confident the latter must be true. But it sometimes appears to them that it is a *trilemma*, rather than a dilemma—that there are three sides to the question, rather than two. Having found themselves in error in two of the three, they are now more certain than ever they are now right. These men of dilemmas and trilemmas are a large and respectable class, and are generally gifted with the attributes of proselytism. Hence, like the winds and tempests of heaven, they often purify the air by the thunder and lightning of their eloquence while in their first love of a new theory. They soon exhaust their powers; and when their spirits flag they seek relief by some new idea.

"My Lord delays his coming," says an unfaithful servant in a parable, and straightway assaults his fellows for the promotion of his own interest or honor. This text and parable are now held out *in terrorem* over the heads of those who dissent from the propagators of some of those now current theories of the immediate return. They write and talk as though that text was written for the special benefit of the year 1842—as though it had no practical utility in the age when it was first promulged. It is regarded as a sign of an unfaithful servant should any one just now say that the Messiah in his second advent need not be expected for some years.

True, indeed, there are some advantages to be derived from the settlement of the question concerning the Messiah's return—advantages to all parties—to the Millennarians and to the Millennists.—Were we assured, or were it more probable than the contrary opinion, that he would return immediately, we should neither build, nor plant, nor make any provisions beyond the time anticipated. We would do as Noah did when warned of God of things not seen as yet. If we would not build an ark, we would lay aside all business and every pursuit prospective of a time beyond the period of the contemplated return. If we would not, Thessalonian like, forbear working altogether, we would extend our efforts only commensurate with the supposed interval. On the other hand, should we conclude that generations are yet to intervene, and nations yet enveloped in the gloom of Paganism to be converted to Christ, before he appear to raise the dead and wind up the drama of human doings on the old theatre, we should institute an inquiry into the ways and means by which to extend Truth's dominions and the Gospel's conquests over its innumerable rivals in the human heart. The practical tendencies of the true systems of prophetic interpretation are as dissimilar as the views of the respective parties now in the field. On this account, then, we suppose it impor-

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tant, if practicable, to come to some certainty as to the time when the pulse of Nature will make a full and perfect pause, obedient to the sovereign mandate of her Almighty Lord.

But there is another practical aspect which this subject bears to the work of conversion worthy of a remark or two. I never thought that the certainty of death, or the uncertainty of life, ranked either in the first or in the second class of arguments and motives inductive to repentance or conversion. My chief argument in evidence is, that our Lord and his Apostles did not give it prominence in their public addresses. It rarely occurs in the gospels, and still more rarely in the Acts of the Apostles. It is of more use to Christians than to sinners, and is therefore found most frequently in the Epistles.

Penitence superinduced by affliction, and repentance originating on a death-bed, have long since been of doubtful reputation. The goodness of God is the specific argument that leads to true repentance.—Panic fears and impulses are not the eloquence of Christ's gospel. The terrors of the Lord are no doubt a necessary portion of the arguments that complete Heaven's grand appeal to the whole nature of man. Of all the arguments addressed to the fears and hopes of man, none is so soul-subduing and transforming as those deduced from his philanthropy as displayed in the gift of his dearly beloved and only begotten Son. This is the Alpha and the Omega of the eloquence of Prophets and Apostles.

I should fear that converts made to Christ from the preaching of his immediate return, in case of a disappointment would generally relapse again. They would rest more on probabilities and peradventures than on the sure word of divine testimony. If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead. Noah preached without salutary effect the immediate coming of the Lord for one century, and yet made not one true convert. How many may have been variously convicted, alarmed, and half persuaded, we are not told. One thing is certain: none were found worthy of a passage in the Ark from the Old World to the New. I much doubt, then, the expediency of making use of any theory, interpretation, or calculation, the burthen of a discourse on the gospel as an incentive to acquiescence with the overtures of divine mercy. We gain nothing from the Millennarians in persuading men to obey the gospel. On the contrary, it appears we have more to fear than to hope from any effort to induce men to come to the Lord, deduced from prophetic calculations. The gospel is the same document of divine wisdom and power now that it was when Christ had just left the earth, and it will have no fresh power from the apprehension of his immediate return.

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Carnal and worldly-minded Christians, who have partially given themselves to minding the things of the flesh rather than those of the Spirit, might be startled at the thought; and to them the probability of such an event near at hand might not be without some effect; though even to them the certainty of death within ten years is always greater than the certainty of the Lord's coming in that time.

The practical importance of the doctrine of the immediate return is much greater in another direction than in those attitudes in which it is so warmly represented. It affects more the action of the Christian world in reference to the Pagan, than it does the Christian community at home with a reference to itself. True, indeed, that portion of the civilized Pagan world found in Christian lands is as much within the circumference of its influence as that which lies wholly beyond its precincts. But so far as it affects our action at home or abroad in the great work of evangelizing—so far as it affects our prospective endeavors in laying a foundation for future usefulness in any scheme of benevolence reaching into the future, so far the discussion is not without important bearings on the whole subject of Christian energies.

The coming of the Lord is not *the* hope of Christians; but it is a hope so intimately connected with the hope of eternal life at his appearing and his kingdom, that the Apostle exhorts to a looking for "that *blessed hope*, the glorious appearing of the great God and our Saviour Jesus Christ," as one of the best means of holding fast our begun confidence unshaken to the end. They always kept it before the minds of the brotherhood as near at hand. It is in truth very near to us all; so near that no interval of time will be perceived by those who have gone out of time from the moment of their departure from earth. No suns rise or set to the dead in Christ. There is no distance nor time beyond our planet to human spirits severed from their mortal tenements. Hence the many allusions to the almost immediate return of the Lord found in the apostolic writings. Our brother Editors of the Christian Publisher, in their May number, speaking of the Miller theory, very appositely say—

"The Apostles who lived about eighteen hundred years ago, spoke of the coming of the Lord as they would have done if they had expected to see him appear to that generation: 'Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven.' 'For our conversation is in heaven, whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself.' And yet the Apostles knew that the day of the Lord was not at hand. Peter knew that he must put off his tabernacle before he should be clothed with immortality. But there was nevertheless great propriety in speaking

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thus; for as death found them, so would Christ. The man who is prepared to die is prepared to meet the Bridegroom, and the coming of the Lord should fill every Christian with joy and delight instead of sorrow and alarm. Who would not desire to behold Him whom his soul loveth?—The fairest among ten thousand, and altogether lovely—his Saviour, Deliverer, and Redeemer—his life, his light, his glory—his elder brother—the glorious personage whose image he is to bear, and in whose blessed presence he is to dwell forever? The crown is only for those that love the appearing of the Lord. Professors of Christianity should try themselves here. Do they desire to see the Lord come? Can they say in all sincerity, Come, Lord Jesus, come quickly? It is to be feared that many who call themselves Christians would be distressed and alarmed if they were convinced that the Lord would appear next year. Such persons should be alarmed, and should reform and consecrate themselves to the Lord.

"It seems to be the opinion of the learned and pious expositors of prophecy generally, that some important event, some revolutions among the nations of the earth, some awful judgments upon corrupt and wicked Christendom, may be expected in a very short time.—And to those who watch the signs of the times it appears very probable that God is about to shake terribly the earth.

"It becomes all the servants of God to be awake and alive to the interests of Zion, and call upon a wicked and rebellious world to repent and turn to God. Those who are zealously engaged in the service of God, should feel confidence in Him, who has ever been the refuge of his people in all ages. 'The Lord of hosts is with us. The God of Jacob is our refuge; therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' "

Another extract from brethren Coleman and Goss expresses a view of Millennarian efforts on which I have frequently thought, during the last year, of writing an essay or two:—

"We should have more confidence in brother Miller's expositions of prophecy if he preached the gospel in its ancient purity Why do we read, in the accounts of the meetings held by himself and his coadjutors, of persons coming to anxious benches to be prayed over? Why do we not hear of those, who believe, being baptized for the remission of their sins? The gospel which was preached by the Apostles, 'beginning at Jerusalem,' is the only gospel that should ever be preached to lost man. We invite the attention of our zealous friends to this matter."

The Samaritans had no Prophets. The Roman Catholics and the Greek Catholics cannot possibly understand the prophecies. The established churches of the Protestant faith are not likely to comprehend the subject well. I have therefore little confidence that any one will be found a true interpreter of prophecy who has not had perception enough to know where the gospel began, where the mother church was located, what were the grand items proclaimed by Peter on the

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Pentecostian morn—in fine, I have little confidence in any man's good Christian sense and spiritual discernment who does not understand the genius of Christ's spiritual kingdom, the nature and design of its ordinances, and the full import of the good confession witnessed by Jesus Christ in the presence of Pontius Pilate. Nor can I ever believe that the Lord will ever raise up a Prophet from any sect in Christendom that disparages the ordinances of Christ's religion.

Our brethren on the Western Reserve have been troubled with two Smiths. The Boston Smith opened the way for the New York Smith. The one wrote on the literal return of the Jews and a literal reign of a thousand years. From that egg Mormonism was hatched by Rigdon and Smith of Mormon memory. And now from extrinsic influence some are converts to a new theory which they have almost identified with the very hope of the gospel. But of these matters we have much to say, and hard to be uttered. A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXVIII.

THE GENEALOGY OF THE MESSIAH.

Luke and Matthew's account of the genealogy being read, the conversation commenced on Matthew's account of the descent of the Messiah.

Olympas. Through whom, William, does Matthew trace our Lord's connexion with David and Abraham?

William. Through Joseph, his mother's husband.

Thomas. But as our Lord had no lineal connexion with Joseph, why should the relationship between Joseph and David be traced with so much accuracy?

Olympas. There is both a legal and a natural relation and right where thrones and governments are in question. Matthew, therefore, chooses that which primarily affected the Messiah as heir of the throne of David in virtue of his by law established father.

Thomas. I have found difficulties in making out the forty-two generations.

Olympas. Let us hear your difficulties.

Thomas. I have none in the first fourteen: they are Abraham, Isaac, Jacob, Judah, Pharez, Hezrom, Ram, Aminadab, Naashon, Salmon, Boaz, Obed, Jesse, David. These I can make out variously, but very satisfactorily from the first and second chapters of the first book of

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Chronicles There is some difficulty in the second 14. They are as follows: Solomon, Rehoboam, Abia, Asa, Jehoshaphat, Joram, (Ahaziah, Joash, Amaziah,) Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Ammon, Josiah, Jehoiakim. But here are *seventeen* persons, beginning with Solomon and ending with Jehoiakim, or the King of the Captivity. This line I collect from 2d Chron. ix. 10–15.

William. It has two defects—first, there are seventeen generations; and, in the second place, you want one mentioned by Matthew—viz. Uzziah.

Thomas. As to Uzziah I find no difficulty. In the 14th chapter of 2d Kings, and other scriptures, I find that Azarias and Uzziah are two names for the same king. But I cannot so easily dispose of the three supernumeraries. I confess myself unequal to the task of a satisfactory solution.

Olympas. Many commentators fail here. Some admit the fact of seventeen generations as to persons, but contend that the generations mean ages—i. e. in counting so many years for a generation. But that is forced and unnatural. The most satisfactory exposition is, that three of these kings, marked in the parenthesis, were by the mother's side of the house of Ahab, which house in all its branches was denounced by a curse, 1 Kings xxi. 21, 22, and again repeated 2d Kings ix. 9–11. While, then, there were seventeen generations in fact, three being erased from the roll of Messiah's ancestry, as Dan is from the twelve tribes in the Apochalypse, and five descents from Meraioth, (Ezra vii., 1 Chron. vi.) there are fourteen in the register accredited by all the Jews. Now as none of the opponents of the pretensions of Jesus ever raised an objection against the lineage given either in Matthew or Luke, evident it is that this arrangement had been accredited by the nation.

Charles Thompson, in his way, solves this difficulty by asserting that the elder branch of Joram's family having become extinct at the death of Amaziah, the line of succession passed from Joram to Azarias, *alias* Ozias—making the regular generations fourteen. The reason of this is not, however, quite so apparent. There is no difficulty in the third fourteen as given by Matthew.

Reuben. But why divide these generations from David into fourteen each?

Olympas. There is reason for this besides aiding the memory. The ancestors of our Lord in the first fourteen were not kings, but judges, prophets, and subordinate rulers; under the second fourteen they were all princes of a royal line; under the last fourteen they were degraded and served under the Asmonean priests and inferior officers of the Roman Empire.

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Thomas. I find a difficulty in the last fourteen. Josiah was not the father of Jechonias, as stated Matth. i. 11., but the grand-father.—Again, Jechonias had no brethren mentioned in the Bible. Josias, mofeover, died twenty years before the Captivity, and consequently his brethren could not have been begotten about that time, as reported.

Olympas. Well, I am glad you have called this up. *Son* is frequently equivalent to *descendant;* and, therefore, includes grand-sons. But this fact is not necessary here. There is a reading of this verse in Griesbach of much authority, which removes all these difficulties at once—"*Josias begat Jehoiakim, or Joakim, and Joakim begat Jechonias.*" Jehoiakim is sometimes called Eliakim and Joakim. His brethren were Johanan, Zedekiah and Shallum, 1 Chron. iii. 15. These were the sons of Josiah. The fourteen of the last series were, Jechonias, Salathiel, Zerubbabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eliezer, Matthan, Jacob, Joseph, and Jesus.

On the whole narrative of Matthew it may be observed that—the rolls of lineage being carefully kept in all the tribes, as is evident from the case of Zacharias and Elizabeth, Paul, Anna the saint, and various others whose families or tribes are mentioned; and also being public property, and much depending on the strict conformity of the genealogy of Jesus with the family register, and no one appearing against the details of the Evangelists as far back as all history reaches, we have every reason to be satisfied with its accuracy and strict agreement with the registers of that day.—Which branch of the family of Jesus is traced in Luke's genealogy, Reuben?

Reuben. His mother Mary. She, his natural and blood ancestor, is traced to David through a more numerous ancestry, though not a longer line in point of time. Nay, Luke gives us seventy three names from Adam to Jesus, making the Messiah the seventy-fifth of human kind.

Olympas. How does he make out this list?

Reuben. In the first place he goes up to the son of Jesse by another family register. He traces Mary up to David, in the line of Nathan the full brother of Solomon by Bathsheba. His whole line is from Adam to Abraham, 20; from Abraham to David, 13; from David to Zerubbabel, 22; and from Zerubbabel, where the regal line of Solomon ends, to Mary the daughter of Eli, he gives 19 generations—in all 74 to Mary the mother of Jesus. Jesus is, then, the seventy-fifth in a direct line from God through Adam the first terrestrial son of God; provided only, that in transferring the issue of second marriages by those who took the wives of deceased brothers, according to the law of Moses, transcribers have not sometimes confounded the legal with

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the natural progenitors, and have made the chain some three or four links longer than the actual number of true and proper ancestors. To say that this has never happened, would be rather a marvellous affair; and yet there is no clear and authentic evidence that it has.

How curious and interesting the contemplation of the ancestry of our Lord! Of earth's ancestorial lines his is the only one faithfully preserved through the long series of four thousand years, and whose particular character in all its prominent elements may still be ascertained. Amongst his progenitors are found some of almost every cast, condition, and character of human kind. Before the flood there are Seth, Enoch, and Noah, the most renowned of all the antediluvians; Methusaleh, the oldest of mankind; and Lamech, the Frophet.——After the flood Shem takes the precedence of all mankind, the high priest of the New World, the oracle of twelve postdiluvian generations, with whom he conversed face to face, as well as with Methuselah, Lamech, and Noah, before the flood. Then we have Abraham, Isaac, Jacob, the most illustrious three princes of our race; their renowned descendants Boaz, Jesse, David, Solomon, Asa, Jehoshaphat, Hezekiah, Josiah, Zerubbabel, are amongst earth's noblest princes. But amongst his ancestors were all the mixtures of our race, in all senses of the word. Phares, of incestuous birth; Ruth, of Moabitish blood; Solomon, from the adulterous Bathsheba; Rehoboboam, from Naamah, of Ammonitish extraction; and by the wives of Israelitish kings, some of whose offspring intermarried with the kings of Judah, he partook of almost all the varieties of race and nation in in the Asiatic world. We also find some of the worst of mankind as well as of the best in his family. There is Rehoboam, Abijah, Amaziah, Manasseh, and the monstrous Athaliah, who, but for a singular providence, would by one fell effort have annihilated the whole seed royal of David, but for the apparently accidental interference of a king's daughter and a priest's wife. Tell me who was this, William?

William. I suppose you allude to Joash, then an infant seized by the daughter of Jehoram, called Jehoshabeth, and the solitary remnant of David's progeny in that line, and by her hid for six years in the house of the Lord.

Olympas. The moral of the whole matter of the genealogical tables and roll of Christ's lineage is, that he partook with the sons of men in every sense of the word. He was of noble and ignoble blood, as respected family, nation, and character; but he ennobled humanity by assuming it into such intimate union with the Divinity, and that too under all the conditions of poverty, imbecility, and degradation, to which it had been most justly subjected because of its apostacy from God.

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A few questions on the chronology of the world relative to the age of the Messiah: How do you make it out, Reuben, down to Abraham's time?

Reuben. The birth and age of the Patriarchs from Adam to Noah, make the world 1656 years old at the flood; and the postdiluvian register places Abraham's birth in the year 2008. When he was called out of Ur of Chaldea, he was 75 years old, at which time the covenant confirmed of God concerning the Messiah was given to him. That covenant, Paul says, was just 430 years before the giving of the law; which sums of 75 and 430, or 505 added to 2008, makes the world 2513 years old at the giving of the Law. Forty years after the law they entered Canaan: that was in the year of the world 2553. They were under Judges 450 years. Saul and David reigned each 40 years; and that makes the world 3083 years old, when David died. Thence to the 7th of Artaxerxes it was 470 years; and thence to Messiah's birth, 457,— in all, 4000 years.

Olympas. I cannot question you farther on this subject at present; but we shall hear you again on this chronology.—Thomas, does the Septuagint age of the world coincide with the Jews' Bible and our common text?

Thomas. No, sir. According to the Greek version of *the Seventy* the world was 5872 years old when Jesus Christ was born, and is now 7719 years old.

William. And the Samaritan age of the world at Christ's birth was 4700, making the world now 6546 years old.

Eliza. How comes it to pass that the Septuagint differs so much from the Hebrew?

Olympas. From the creation to the flood the Septuagint gives 2962 years, and from the flood to Abraham's birth, 1072. These two discrepancies make a great difference. Indeed, the matter is not susceptible of a full and satisfactory development so far as we have yet seen. The Protestants take the Hebrew text, according to which we make the interval from the first to the second Adam 4000 years only.— Repeat, William, the six ages of the world, of which I have sometimes spoken to you.

William. 1st. From Adam to the deluge, 1556.

2d. From the deluge to Abraham's entrance into Canaan, 427 years, 2083.

3d. From Abraham's induction to the Promised Land to the Exodus, 430 years, 2513.

4th. From the Exodus to the founding of the Temple, 480 years, 2993.

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5th. From the foundation of the Temple to the Babylonish captivity, 424 years, A. M. 3416.

6th. Thence to the birth of Christ, 584 years, 4000.

Olympas. We must reserve something on chronology for another lesson. Meanwhile, as time had a beginning it must have an end; and that is infinitely more interesting to us than its commencement.

A. C.

MORAL BEARINGS OF GEOLOGY—*No. II.*

Brother Stevenson,

Having in my last number glanced at the argument from analogy touching the antiquity of Mother Earth, and given some reasons prejudicial, in my opinion, to the validity of such reasonings, especially when relied on as impinging on the credibility of Moses. I hasten to append to them a few remarks on the preamble to the details of creation as found in the first chapter of Genesis.

Moses, in a style as simple and sublime as mortal speech affords, appoaches the marvellous developments of six successive epocha of creation, in the most perfect good taste, solemnly indicating that "IN SIX DAYS GOD CREATED THE HEAVENS AND THE EARTH." Here is no effort at style. Thoughtless of beauty, it is beautiful in perfection. It is comely, apposite, and most solemnly expressive of the grand conception. Time was not before. Creation and the first moment were the twin offspring of the first fiat. Matter without motion is of the essence of eternity. Matter in motion is time. If matter existed first quiescent, motion is not necessary to its being.

But this is a general introduction. The heavens are postponed for further consideration, and the history of the earth engages the thoughts of the divine historian of Nature. And what says he of the infant Earth? "It was without form and void, and darkness was upon the face of the deep; and the Spirit of God [incubated or] moved upon the bosom of the waters." This is its antecedent state—its state previous to the work of the week. Whether this antecedent state continued for a moment, or for a million of years, we are not informed; and hence no fact can be elicited out of any thing said about it, dissuasive of its claims on human acquiescence.

How long the Earth was without form, and empty, within and without any of its present, inhabitants, we have no means of ascertaining. One thing is obvious, that it was so in the beginning, and that it was no part of the work of six days to make the Earth. Its creation is

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not found in the details of the six days. How long the Spirit of God moved upon the face of its waters, and what new seeds of life and forms of being were sown into its bosom and educed into life, Moses saith not.

Nor does Moses say what intervals separated the days of creation. For my part, I believe that the days that made the first week were days—that it is diurnal revolutions of the planet. These diurnal revolutions are not now performed in equal times, and were then doubtless performed in times much more unequal than at present. Still they were *days*, and neither weeks, months, nor centuries. There may, however, have been immense intervals between them, or there may not, for any thing found in Genesis. Nothing would have suffered if there had been a duration equal to a myriad years between them. Nothing created on the first day needed that which was created on the second, and nothing created on the second day needed that which was created the third day; and had creation stopped on any day for a million of years, nothing created before that time would have been injured in any respect known to mortals.

I ask no other guide to my thoughts on this subject than Moses and common sense. Cuvier, Buckland, Sullivan, and other geologists of real merit, have accredited Moses without me, and I can fully believe in Moses without them. And of this I am confident, no geologist, living or dead, can even stultify or falsify the records of this greatest of historians, lawgivers, and philosophers. He narrates creation's order and progress with the cast of conscious truth, and with the dignity, majesty, and unaffected loftiness of elevated intelligence, alike indifferent as to the cavils of arrogant scepticism, or the blundering impertinence of indomitable ignorance. He offers no curious speculation on the ways of Eternal Wisdom—no demonstration of the perfect adequacy of Omnipotent Energy—no justification of the arrangements and developments of Infinite Benevolence. The work spoke for itself, and the effects of the Creative Voice that echoed through the universe, indubitably taught the "Cause Uncaused, sole Root of Nature, and Fountain of Universal Being." To the eye of Moses it would not have seemed more incongruous or oblique to have said one word in proof of the inspiration that guided his details, than to the mental vision of the immortal Newton to have written a demonstration that the sun was not fashioned and located in the heavens by the skill and energy of Nimrod the prince of tyrants and first free-booter of human rights and privileges.

But a word is yet wanting as to the first appearance of that ghastly king of terrors whose awful name is Death. If geology be true, King

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Death is older than Moses by some threescore and ten myriads of years forsooth! Suppose this were a fact already obvious to every mortal eye—what then! Certain it is, that man did not die before he was made, nor for a thousand years before he sinned. That animals and plants were once immortal, or that they were doomed to die in consequence of man's follies, is carrying the doctrine of imputation a thousand ages beyond any thing of which my fancy has yet dreamed of the wild excursions of man's erratic reason. The fact that a TREE OF LIFE was necessary to man's immortality while yet he breathed the fragrant and life-inspiring breath of Eden, and sipped the sweetest nectar of divine beneficence in the rich ambrosial repasts of Paradise, is demonstration strong as any proof from holy writ, that man in his primeval health and innocence was then exempt from the laws of terrestrial decay only by a special law made and provided for his case.—Animated nature lives by death! Amongst the airy and phantastic flights of the most poetic imagination, in its aspirations after the *beau ideal* of some Eden of enchantments, I have not yet found an effort to populate the earth, or even the environs of Paradise, with innumerable races of immortal insects and animals made to generate and increase in ratios for which the most speculative mathematician has not found a habitation or a name.

The Tree of Life was Heaven's own charter of immortality to man. He never had life in himself. His being was derived and his life subjected to conditions involving decay and dissolution but for some life-restoring and youth-preserving specific. This he had in the Tree of Life. When Paul says, "And by sin death entered into the world," he does not add, 'And into the earth.' The world subjected to death by sin is the human race, and nothing else. The birds, and insects, and animalcules of our air, earth, and sea, with all the more gigantic earthborns, inherited elements of death in their very nature and composition. A tree could not fall, nor a drop of water—a rock could not roll, nor a human foot impress the soil without inflicting death on multitudes. And yet some Dr. Doubty, who has read some sheets of geology, gravely asks, as if penetrated with profound reverence for the fame of Moses and of Paul, 'How can we reconcile Moses and Paul with the fact that the fossil remains of by-gone worlds have inscribed upon their ten thousand pages the momentous truth that worlds after worlds lived and died, and were transformed into coral reefs, islands, hills and mountains, ages before sin was born or Adam made?' Were it all true, there is not a word in the Bible contradicted or falsified by the fact.

Brother Stevenson, the multitude, and some geologists too, are

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about as ignorant of the Bible as the Long Parliament and the Westminster Divines were of the uses of steam, galvanism, and the science of Cuvier, Lyell, and Buckland on the stratas of the ancient Earth.—And, generally, the man who asserts most positively and affirms most stoutly his opinions, is more likely to proselyte the weak and credulous sceptics, than he that can render a hundred good reasons for his faith and hope in God."

There is another assumption or two amongst geologists, so called, to which I may invite your attention in my next.

Sincerely and affectionately yours,

A. C.

News from the Churches.

Gosport, Indiana, March 20, 1842.

Last week I visited Cloverdale, a small village in Putnam county, Indiana, the place where we had such great success in proclaiming the old gospel last summer

The church in this place numbers about 150, and are walking in peace and love. I delivered five discourses, and added 11 to their number—seven by immersion—one from the Two Seed Baptists—one from the Tunkers—and three by letter.

Among the baptized was one old lady, 70 years of age, by the name of Nickison, who was a member of that branch of the Presbyterian community called Seceders. This dear old mother being convinced that *baby sprinkling* was a human tradition, and that the law of Christ required her to be *buried* with her Lord in baptism, came out and boldly confessed her faith in the Lord; and with strong confidence in the promise of God, she went down into the water and was *planted* in the likeness of the death of her Lord, in the presence of her children, friends, and a crowd of weeping spectators.

J. M. MATHES.

Gasconade City, Missouri, April 1, 1842.

I have just closed a two day's meeting, and have received six confessions—one from a young man trained in the Roman Catholic religion, a very intelligent youth. I am going to immerse them to day. I am evangelizing in the counties of Franklin, Warren, Montgomery, and Gasconade. This is seed-time, and I expect an ample harvest before winter under the blessing of God.

S. ROGERS.

Madison, Indiana, April 4, 1842.

Brother Hall was with us during the last week. Four were added. We are trying to get along as well as possible, and hope that our dear brethren will remember us.

L. H. JAMESON.

Irish Ripple, Pennsylvania, April 22, 1842.

It is with pleasure I am enabled to announce to you the progress of the reformation in this neighborhood. Through the labors of brother Applegate the number of Disciples here have increased in about six months from 12 or 13 to 24 or 25. The organization of a church here took place one week since, and our prospects are tolerably good.

MILO M. POLLOCK.

New Ark, Ohio, April 23, 1842.

We lately held a meeting in Licking county with the congregation on the Brushy Fork of Licking creek, at which 14 obeyed the gospel; at another, 7; and 3 elsewhere—24 in all.

WM. HAYES.

Norval, Esquising, Upper Canada, April 23, 1842.

We had a visit from Z. F. Guinn in February, and during his stay in Eramosa there were 12 put on the Lord Jesus by being baptized into his name, and one in the city of Toronto.

There were 4 added to the church in this place by baptism lately. It now numbers 42 members. We meet together every first day to keep the ordinances delivered by the Apostles.

JAMES MITCHELL.

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Augusta, Georgia, April 26, 1842.

I seize my pen in haste to inform you that we still have good news here. Last week I informed you that Mr. Hibber and his wife were immersed. On last Lord's day a Mrs. Cocke, sister of sister Thomas, was to be immersed—when, lo! Mrs. Hook presented herself. I had the pleasure of going down *into* the water with them. She has been a staunch Presbyterian of long standing, was sprinkled at the age of 14, when she joined. She made a bold confession, declaring with her own lips the faith in all points.

E. A. SMITH.

Wadsworth, Ohio, May 17, 1842.

I only have time to say the gospel is triumphing gloriously in this region. Since I wrote you last many have obeyed. In the village of Youngstown, Trumbull county, 33 were immersed. In Minerva, Stark county, 30 immersions and 10 additions from the sects—making 40. Now I am at home, and have been for five days, 11 immersions and 5 additions—16. Bless the good Lord! I have spoken from two to three times every day for a month, and stand it well. The Lord has wonderfully sustained me in my labors of love.

Since I arrived at home in March the 12th day, a little over two months, 110 have been immersed, and some 27 from other quarters.

J. H. JONES.

Franklin county, Missouri, May 12, 1842.

I have organized three churches this Spring. They contain about 100 members. They meet weekly to keep the ordinances. I have immersed 21 this Spring

S. ROGERS.

Georgetown, Kentucky, May 2`, 1842.

The second Lord's day instant I spent at Lawrenceburg, Ky., in company with R. C. Rice, our Evangelist. We had a pleasant meeting. A pain in my teeth and a swollen jaw compelled me to leave on Wednesday morning early. Up to that time we had gained 13 additions. Brother Rice remained till Saturday morning following, and gained 17 more, making 30 in all. He repaired to New Castle, where brother C. J. Smith and others were laboring. He reached home this evening, and informs me that 21 additions were the result of their labors. Brother A. Kendrick was with them a few days. He had been at Louisville, where he gained about 40 additions. Brother C. Kendrick has had a most glorious meeting near Stanford, having received upwards of 100, as I learn, within a few days past.

I repaired to Antioch after my return home, and commenced laboring hard with brother Gano. In a few days we received 16 additions. We were compelled to leave for other engagements.

I rejoice to know that we have such young Evangelists engaged in the cause as R. C. Rice, A. Kendrick, and C. Kendrick. Their labors have been greatly blessed. My prayer is, that they may be humble, and that the Lord may bless them with health and strength to advocate this good cause for many years!

J. T. JOHNSON.

Poplar Hill, Kentucky, February 24, 1842.

In the midst of our sorrows we have been made to rejoice in the submission of our second daughter, about Margaret's age, to the king of terrors. You will be happy, likewise, to learn that my sister-in-law, Mrs. B——, and several other members of our large family, have obeyed the truth. Already five of our pupils have been immersed, and two others will follow on Lord's day next. Twenty members of our family will then be professors of the faith. No excitement whatever exists amongst them, nor has the slightest effort been made to produce one; on the contrary, all is done that may prevent this. We know that nothing is more easy than to get up, what would be called "a revival," amongst a collection of young people; and that we could very readily induce a great many to "join the church;" but as we labor not for "effect," we are careful to encourage none but those who, we think, know what they do; and especially such as have friends who will not undo, after they leave here, all that has been done. An early confession of the faith is of no value, by itself. If the seed sown be not afterwards cultivated;—if all counteracting influences be not withdrawn or guarded against—better, a thousand times, is it, that *young* persons should be kept from confessing their faith, until they can act in obedience thereto, away even from parental influence. It is a sad mistake to suppose that the *"joining of the church"* is the ultimatum of the religious confession.—Whether this be at all beneficial, depends entirely upon the character of the church, as, unless we can be educated for eternity therein, we might as well be out of it. Hence it would seem absolutely essential to the cause we plead, that not the increase, but the character of the churches, should be the prime object of our public men. If the churches be first what they should be, then increase will follow as a natural and necessary effect, and then the danger of apostacy is diminished: in the same ratio as the certainty of success is increased; but the collecting together of a large number, renders it difficult in the same proportion, to regulate them properly, and the difficulty is increased by the length of time they remain in disorder. We may therefore very justly ask ourselves *whether our whole lives are not spent* IN VAIN, if we have been wholly employed in increasing churches that are not what they should be. Have we turned many, or any, to *righteousness?*

P. S. FALL.

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Wappenockee Plantation, near Penn Grove Post-Office,
Parish of Carroll, Louisiana, April 19, 1840.

We have reason to thank God our heavenly Father, that his blessings have attended our humble efforts in this land of cotton bales and worldly-mindedness, in planting the glorious standard of the Cross, and contributing a mite in spreading his truth in a region where, we may almost say, it had never been seen or felt before in that simplicity, beauty and power which attended it in the days of its uncorruptness and purity.

I informed you that our labors commenced and were confined to our own plantation, where, on every Lord's day, we assembled all our family, black and white, and spent a portion of that day in reading the scriptures, and in religious instruction and edification. During the past summer we had the inexpressible pleasure of hearing the declaration of the faith, and witnessing the immersion into the name of our blessed Lord Jesus, of some five or six. On last Lord's day we were again called upon to render thanks to God for his tender mercies to us ward. Our meetings for some time previous had been deeply interesting, and a visible alteration for the better had been observed in many of our family; and one day twenty one came forward and made the good confession, embracing all ages, from the strippling of 12 to old age. I confess, my dear brother, that the occasion filled my heart and mind with more than I can utter. The idea that my brother and self, alone as it were, in this distant country, separated many miles from any church of our fellow-disciples, in a region of country where the truth in its ancient simplicity was never before presented, had been made the instrument, under God, of planting the glorious standard of Immanuel, and of gathering a few names in the roll of immortality for the blessed Lord—that a portion of the waters of the mighty Mississippi had in this region been, for the first time, consecrated as the Jordan of baptism and emblematic burial of so many of our fellow-creatures and they too of our own household, through our labors and instructions, I confess filled my soul with more than my feeble language can express. We were the *first* to trouble the mighty water—a portion of our family were the *first*, who, in obedience to God's command, was, in the name and by the authority of our Lord Jesus Christ, immersed beneath its wave; but who shall be last eternity will only tell. Bless the Lord, O! my soul, and be not forgetful of his benefits! Along the banks of Wappanockee were assembled, for the second time, in that day, about one hundred and fifty souls, to participate in, and witness the solemn scene. May it oft be repeated! May the little church thus set up be long watered by faithful disciples of our Lord, that God may give the increase, till the knowledge of his name be sounded aloud through the length of this land, is our earnest prayer for his name's sake

We break the loaf every Lord's day, and upon that occasion, had the felicity of gathering around the table of the Lord to the number of 37.

I trust in the Lord that the little congregation that is now building up here in our own family, may extend and exert an influence far and near over our planters, and that God may so bless our humble endeavors in his cause, as will work a revolution in the government and managements of estates here, as will convince all that the religious instructions of the Bible, and Bible alone, will achieve more for all concerned than task-masters, penal codes, &c. &c. have ever been, or will ever be, able to accomplish beside. We may fail of our hopes for want of knowing how best to act; but we feel conscious that God's word, known, felt, and obeyed, will and can make better masters, better servants, and a happier society than all else beside. Do you not think that something can be done now to effect this revolution? Will you be so good as to give us your thoughts, and make such suggestions as may be useful to aid us in this effort I would be glad to hear from you on this topic. You know our southern people, manners, customs, and I may say, prejudices too, sufficiently well to give us many reflections that may be advantageous. Should we be able, under our Divine Master, to effect this, or even lay a foundation for others to build upon, our removal to this land from our beautiful Kentucky, will not have been in vain in the Lord. Our efforts in this cause cannot be subjected to the drawbacks attendant upon any effort made elsewhere. Our identification of interest, in one exciting topic, with all of our fellow citizens, must free us from the paralysing counteractions, which must and will attend any effort, however benevolent, began any where else than at home.

B. H. PAYNE.

Rio Navidad, Texas, January 5, 1842.

We stand in the same attitude to Mexico as we did in 18.6. Overtures have been made for the purpose of securing an amicable adjustment of difficulties; but as often as made they have been rejected. Therefore, until a disposition is evinced on the part of Mexico to solicit friendly relation, it is probable Texas will neither incur the expense nor risk the degradation of farther advances I am of opinion that it is incompatible with the dignity and interests of Texas to interfere with the revolutions of Mexico; neither do I believe it would be the policy of this government to invade Mexico at this time Let her alone.—Her civil commotions will exhaust her resources and diminish her means of aggression, while emigration to Texas will give us a population and resources which will enable us to resist aggression.

I would be glad to see a treaty effected with the United States, of a more definite character than that which constitutes the basis of our present relations Our contiguity with your country, and our intimate and daily intercourse with its citizens, seem to render this desirable.

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Perhaps it is owing in a great measure to our unsettled situation with Mexico, which prevents some of the more respectable citizens of the United States from emigrating to our country. Pardon me for indulging in matters which may not be very interesting to you.

In order that you may have some idea of the manners and customs of latitude 31, I will give you a few extracts from a letter which I received from brother Cox not long since:—

"At a meeting of some of the members of our church, they formally excommunicated me from their fellowship (only three of the members acting) on a charge of *Campbellism*, without explanation or proof—Mr. Murrell, of the Guadaloupe, in the chair—my friends, by request, submitting. So we stand disconnected."

He then remarks—

"To give you some idea of our plan of our future operations, I will just remark that we will continue to receive applicants to baptism on a declaration of their faith. And where our churches have not been organized on the word of God we will reorganize them on the word of God alone. We hold that faith, repentance, and *obedience* constitute the Christian character. Our desire is to restore the ancient order of things in the church as nearly as we can according to the New Testament, regardless of the opinions of men."

There are four churches resolved as above.

I do not desire to conclude without informing you that we have organized a little congregation in this place on the last Lord's day in October last, consisting of 8 persons; one since has united. As we have the same Lord, the same faith, the same hope with the first Christians, we have vowed to do as they did. We certainly owe as much to the Lord as they, and ought to love, honor, and obey him as much as they.

JOEL PONTON.

PROPOSALS,

For publishing at Paris, Tennessee, by Messrs. DUNN, GIST, *and* ADEN, *a Monthly Periodical, to be entitled* THE BIBLE ADVOCATE; *to be edited and conducted by*

DR JOHN R. HOWARD.

THE object of this periodical, as its name imports, is to plead the cause of *primitive* Christianity, as it emanated pure and uncorrupted from its Author and his inspired Apostles, and as set forth in the Bible, the only fountain of heavenly wisdom and knowledge, and to defend it against the misrepresentations, cavils, and aspersions of its enemies.

In connexion with this design it will discuss the following topics:—The Evidences of Christianity—the True Interpretation of the Language, Principles, and Sentiments of the Bible—the Design and Meaning of its Institutions—the Interpretation of Prophecy—Education, religious and intellectual—Conduct and Duties of Christians—Office Duties, and Support of Evangelists and Bishops, &c. It will also report the Progress of the Gospel and the Statistics of the Churches; and will endeavor to impress as much as possible the duty and importance of *practical* Religion.

TERMS

The Bible Advocate will be published in monthly numbers, of 16 pages each, in double column, octavo, folded, but not stitched or covered; and at the low price of *one dollar* per annum, always in advance. Those who remit *five dollars* for five copies shall receive the *sixth* copy gratis. It shall be sent *gratis* to all Evangelists who request it—and who are hereby authorized to act as agents.

It is intended that the net proceeds, after defraying all necessary and contingent expenses, shall be devoted to the support of the gospel.

The want of a religious periodical in the South, devoted to pure and uncorrupted Christianity, added to the solicitations of several southern brethren, and the many misrepresentations to which we are constantly exposed, has induced the undersigned to enter upon the present undertaking. When the cheapness of the paper is considered, and its design, and the purpose to which the proceeds are to be appropriated, they confidently believe and hope that the brethren generally, and particularly in the South, will exert themselves to sustain the undertaking. The publication of the paper will depend upon no contingency, as the undersigned are determined to commence it as soon as sufficient arrangements can be made. Remittances may therefore be forwarded for it, with the names of subscribers.

☞ *All* communications to be directed (*postage paid*) to the Committee of Publication at Paris, Tennessee.

☞ Those who may hold the Prospectuses will please forward the names of subscribers by the 15th of July, if possible.

☞ Remittances can be made through the medium of Post-Masters, who are authorized by law to do so.

J. H. DUNN,
C. H. GIST,
S. B. ADEN,
Committee of Publication.

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CHRISTIAN PSALMODY—*No. II.*

We have said that notwithstanding that love of variety and of number displayed in behalf of voluminous and expensive psalters and hymn-books, there is no individual, family, or community, that delights in singing many songs. The Scotch and Irish Presbyterians, indeed, at home and abroad, believing that their psalm-book was all inspired, found themselves in duty bound to sing it all through, if not annually, at least in as short a time, as a regular series of singings twice or thrice a-day would despatch the whole one hundred and fifty. This made this most delightful part of Christian worship, both in the family and congregation, more ceremonial and formal than edifying or refreshing. The incongruity of times, seasons, and feelings, so often appearing in such systematic wholesale singing, by the volume, became disgusting, or at least tiresome and unedifying to the community; and frequently, almost always, after one or two rounds, was abandoned for a more rational and congruous system of making the song and the occasion agree. Finally, however, the favorite songs became more and more manifest by their frequent repetition, and the community insensibly, and without any formal agreement, became addicted and devoted to a select few which happened to touch the more common sympathies and native sensibilities of the intelligent and pious heart.

This tendency of the mind is perfectly intelligible if we analyze with care the laws of human action. Amidst all the varieties of animal sustenance, and the almost incalculable aliments provided for our common wants, but a few of them are universally or even generally acceptable; and were the products of all climes daily accessible to all mankind, but a few of them would become the standing entertainment and grateful repasts of the millions of guests that daily assemble around the tables of earth's innumerable spacious dining halls. Man can live on many things on which he desires not to live; and even of the desirables but a few are of high relish and esteem. So is it of authors and their works. Few are universally pleasing; few are even generally acceptable. There are, however, some rare productions that captivate millions. Amongst the simple narratives and affecting anecdotes with which sacred and common literature abounds, there are only a few pieces that universally please. The story of Joseph and the adventures of the youthful David engage every heart; while comparatively few delight in the wars of Joshua and the anecdotes of the Judges and Kings of Israel. Bunyan's Pilgrim's Progress is read with interest by every one who understands our vernacular; while his Holy War is

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pleasing but to a few. Milton's Paradise Lost has a thousand admirers for one who can endure his Paradise Restored.

Amongst the fruits of earth the same law obtains. The apple and the peach are eaten by all mankind; while the orange, the citron, and the lemon are preferred by only a part. The milk, the honey, and the butter are favorites in every land and language; while fish, and fowl, and flesh have not the freedom of all the cities of the world. So is it it in things spiritual. There is a specific spiritual taste which is as common as the Christian faith. There is a homogeneity of feeling in all the family of God. Begotten by one Spirit, affiliated to one Father, heirs in common of one inheritance, inspired by the same hopes, and feasted on the same banquets of joy and love, their souls are charmed by the lyre of David and soothed by the harmonies of praise as they ascend from pure hearts baptized in the blood of the Lamb. I never knew a Christian whose heart responded not to the melodies of the true grace of God. There are themes connected with redemption and its Author, that "like a fountain of gardens, a well of living waters, and streams from Lebanon," are delightful to all. The chords of every Christian heart vibrate in holy sympathies with the sweet breathings of the Holy Spirit; when, like the balmy zephyrs coming from the mountains of spices, they fall with heavenly sweetness upon the circumcised ears of enlightened and consecrated worshippers.

The great points on which all sanctified spirits meet are fountains of holy delight. They are the sublime truths, the ineffable hopes, the inconceivable joys of the true gospel of the grace of God.

"Our aims are one, our comforts and our cares."

Let a song that touhces any of these themes, well composed, clothed with the charms of acceptable poetry, in a style as elevated as the conceptions of which it is the expression, be sung in corresponding strains of the grave sweet melody; and what Christian tongue could refuse to join in the blissful concert of grateful homage to our Immortal King!

But it may be said, 'Let us have all these songs in one book, and then it will be a large volume.' If so, I too say, Let us have a large volume. Where, however, shall we find a large volume of this sort! All the hymn-books known to me have in them some fustian—some of them, a great deal. Hence I sometimes take up books containing hundreds of hymns that are sung neither in the family nor the church once in five years. In our own little book there are several songs that I have never heard sung by any church or society, and yet they are in doctrine and good sense sound even in England, Scotland, and Protestant America. Still they are not sung because there are

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others better. Now if we had a hundred better than any we have, not one of those now in use would ever be sung. But this is out of the question. Many of them have seldom been equalled, and none of them excelled by any compositions in our language.

But before we inquire into the character of those songs to which we allude, let us first institute an inquiry into the proper subjects of sacred song. This is a subject on which little, very little has been written or said during the current reformation, and it is one on which something ought to be said. What, then, we shall first inquire, are the proper subjects of sacred song?

1st. Not definitions of words. Faith is thus defined by Dr. Watts, one of our best English poets—at least in the department of sacred melodies:—

Faith is the brightest evidence
In things beyond our sight,
Breaks through the clouds of flesh and sense,
And dwells in heav'nly light.

It sets time past in present view,
Brings distant prospects home,
Of things a thousand years ago,
Or thousand years to come.

By faith we know the worlds were made
By God's almighty word;
Abra'm, to unknown countries led,
By faith obey'd the Lord.

He sought a city, fair and high,
Built by the eternal hands;
And faith assures us, though we die,
That heav'nly building stands.

Regeneration is also defined by the same poet:—

Not all the outward forms on earth,
Nor rites, which God has giv'n,
Nor will of man, nor blood, nor birth,
Can raise a soul to heav'n.

The sov'reign will of God, alone
Creates us heirs of grace;
Born in the image of his Son,
A new peculiar race.

The Spirit, like some heav'nly wind,
Blows on the sons of flesh;
New models all the carnal mind,
And forms the man afresh.

Our quicken'd souls awake, and rise
From the long sleep of death;
On heav'nly things we fix our eyes,
And pra'se employs our breath.

The ode to faith, or of faith, is a pretty ode, good poetry, good sense; but it is no part of the worship of God to sing the definition of a word or a thing. Christian psalters ought not to be poetic dictionaries, nor rhyming grammars. The definition of regeneration, however true in theory, is also a mere poetic definition of the poet's view of a biblical term. No one can either praise God or refresh the soul of any one by singing it.

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Dr. Watts sings 'election as excluding boasting,' in the following words:—

But few among the carnal wise,
But few of noble race
Obtain the favor of thine eyes,
Almighty King of Grace.

He takes the men of meanest name
For sons and heirs of God;
And thus he pours abundant shame
On honorable blood.

He calls the fool, and makes him know
The myst'ries of his grace,
To bring aspiring wisdom low,
And all its pride abase.

Nature has all its glory lost,
When brought before his throne;
No flesh shall in his presence boast,
But in the Lord alone.

There are many songs of this sort, composed in whole or in part of definition, not only found in Watts, but in many other poets and hymn-makers. Can any one show, in the whole 150 inspired songs, a psalm or hymn of such a category! If not, however useful to sectaries and retailers of definitions such worship be, it has no favor in heaven, and ought to have no place in the Christian worship.

A. C.

DEBATE ON BAPTISM.

MARTINSVILLE, *Ohio*, 4th May, 1842.

Beloved brother in Christ,

As you are doubtless anxious to know the result of the debate in this place, which is now closed, I hasten to communicate to you, as briefly as practicable, some of the facts of the case, which, if it seem expedient, I would be happy you would publish in the Harbinger.

As you are already aware, from what you learned when you were present with us yesterday, Mr. M'Abee "*backed out*" from the first proposition laid down by Mr. Erwin; which was,—that "episcopacy, as it now is exhibited in the church government of modern Pedobaptist denominations, is the legitimate offspring of Popery."—The second proposition you heard debated; which was, that "infant baptism is without authority in the word of God." But for the sake of the cause of truth, I think an enlightened public should have a "bird's eye view" of the manner in which this proposition was disposed of by our would-be main luminary, Mr. J. N. M'Abee.*—The second proposition was,—that "immersion alone, in the name of the Holy Trinity, is gospel baptism." The parties met this morning according to adjournment. Mr. Erwin, having the affirmative, opened the discussion. After some quibbling about points of order, he proceeded first by reading the different passages in which the account of John the Baptist and his baptism is given. Then he proceeded to comment on the baptism of the Messiah by John. Mr. M.

* Some remarks on this discussion may be expected next week.—A. C.

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in his rejoinder, first gave the definition of *baptizo*, as given by Dr. Elliott, his favorite linguist. Then he gave us a few round assertions as usual. Such, for instance, as that there was no evidence that John immersed! Then in the case of the Jews passing through the sea, and being baptized in the cloud and in the sea. The cloud was not a pillar of fire, but a common cloud, and it sprinkled rain upon them! The debate throughout was marked with the most presumptuous insolent insinuations against Baptists who contend for primitive practises.

We had a new idea from the reverend gentleman about blasphemy. He said with unblushing impudence, that in many cases it was immodest and indecent to immerse. It is for the administrator to take a person down into a muddy, filthy, stagnant stream of water, and plunge him into it—if any thing was *blasphemy*, it certainly was!

Indeed, the whole discussion, so far as the Pedoes were concerned, was marked with an utter want of candor. Mr. Erwin was not heard to use one single opprobrious epithet; but defended the truth in a fair and candid manner. And I suppose that all candid honest-hearted people who heard them will award to him a complete victory—although his antagonist had the folly to give several expressions of "Well done great I," even before they came out of the desk.

There is one thing I would notice before I conclude, that there was considerable of indecency manifested by Mr. M. and his dear brethren; for in speaking of his newly discovered blasphemy, he had the uncommon penetration to discern that there was a strong analogy between it and the practice introduced in the early times of apostacy of baptizing persons who were naked; which caused many of his dear brethren to show their hearty approbation by a senseless "snigger!"

As an impartial judge, I think the good sense of this community will award to each of the debaters their due—which will be, that Mr. Erwin is by far the better Christian, and though not as critical in the matter of public discussion as his antagonist, has represented truth according to the best of his ability; whilst his antagonist *did* show a great want of candor, and considerable tact in the element of sophistry, in the defence of his sinking baby system.

May truth wing its way and error be confounded!

A SPECTATOR.

GENERAL MEETING.

To the Churches of Christ, in Green River, Ky.

Dear Brethren,

The Church of Disciples, 12 miles east of Bowling Green, and near the Dripping Spring, have determined to hold a meeting at their new meeting-house, beginning the Friday before the second Lord's day in August next, for the purposes of worship, co-operation in the work of evangelizing, and a free conversation upon all subjects connected with the present and future interests of the good cause south of Green River. It is earnestly desired that every congregation in the above district of country will furnish at that time, through their messengers and letter, full information upon the following questions:—

1. When and where were you congregated as a church? and with how many members?

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2. Who are your Elders and Deacons, and Evangelist, if any?

3. What, if any, efforts have been made to procure and sustain in your immediate region an efficient Evangelist?

4. What is the present congregation for good government and piety, and how many have been added to you during the past twelve months by immersion, letter, or from other denominations?—with any other information which you may deem valuable.

Beloved brethren, the importance of the meeting thus proposed, we trust will appear obvious to all, and meet your hearty approbation. As yet we have had but little acquaintance with each other, and no concert of action and effort in order to sustain the cause of the *reformation* in this fine and extensive region of our state. It is now of vital importance that such a meeting should be held, and that we begin, at least, to operate more systematically and efficiently. It is impossible to find and write separately to all the churches scattered over so large a territory. We trust, therefore, that immediate efforts will be made to furnish us with the above information through your letter and messengers. Should any of the churches be unable to send messengers, please furnish us with a statement by letter, (postage paid,) addressed to A. Shobe, Dr. W. Ford, or J. Carpenter, Dripping Spring, Edmundson county. As yet we have no correct information either as to the number of congregations, disciples, or evangelists, within the above district of country. It is hoped that as many of the Evangelists and teaching brethren as can conveniently attend the meeting will not fail to do so. We would earnestly and affectionately invite those living in the northern part of the state, and in Tennessee, to make us a visit at that time, or any other.

We rejoice to find that the brethren here and further south of us are awake to the importance of keeping efficient and prudent Evangelists employed in spreading the knowledge of the truth, and teaching and exhorting the brethren to more faithfulness.

It is thought highly important that we should have at least two such meetings as the above in the course of each year, somewhere between Glasgow and the mouth of Cumberland river.

Yours truly, GEO. W. ELLY.

Bowling Green, May 3, 1842.

TRIAL OF JAMES M'VAY.

North Middletown, Bourbon county, May 10, 1842.

From the excitement and dissatisfaction existing in relation to M'Vay, this church thought it important to attend to the above request, and accordingly appointed six of her own members, including Elders Rash, Adams, and Mason, and five members from the church at Cane Ridge, (as there would be no meeting of that church before the day appointed) making the number eleven, to meet at the time and place stated.

On the day appointed a large concourse of persons assembled, and as the committee believed M'Vay used much intrigue and management to prevent a full and fair investigation. Finally, both parties agreed to submit the matter to the committee, who then organized themselves by appointing Elder A. Adams, Moderator, and William Mason, Clerk. As two of the brethren appointed failed to attend, the committee selected two other bretren to act with them, to which selection both parties agreed.

The second paragraph in brother Smith's publication was the part most complained of. Brother Smith then pledged himself to sustain and prove

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every allegation, or take it back like a man and a Christian. The item concerning the horse with the *big head* was first taken up and fully investigated, many witnesses being examined. The next matter of complaint was, that brother Smith had said that M'Vay was guilty of wilful lying in more than half a dozen other cases. In sustaining himself in this statement brother Smith submitted numerically in writing thirteen specific charges of lying. Each specification or charge was taken up, one at a time, and fully examined, many witnesses being introduced pro and con, the whole investigation occupying two days, meeting at an early hour and sitting until late. Brother Smith then proposed to proceed to sustain and prove all the other charges which he had made against M'Vay. But M'Vay opposed any further investigation, and argued that these charges could be investigated only where they were alleged to have been committed, and that he would go into Ohio and Indiana and investigate and disprove them. Brother Smith then stated that as to the charge of his illegitimate offspring---of his fraudulently obtaining letters of recommendation---of his having been excluded from the church, and various other charges, he had then in his pocket numerous documents duly certified by whole churches, and from a number of individuals of high standing, many of them our most able and reputable preachers, to prove all and more than he had charged upon him. But as M'Vay had opposed further investigation, and the day was nearly gone, the committee withdrew and made out the following Report, which was read to the audience:—

"The committee, after a full investigation of all the charges separately, would respectfully report--That with regard to the charge concerning the horse with the *big head*, we are of the opinion that it has been sustained; yet some mitigating circumstances were submitted which make it possible that M'Vay's intention to defraud might have been mistaken. As to the charge of M'Vay's saying that the *church* at Sharpsburg had once taken up this matter of difficulty, we think, that though sustained, it was the result of a want of caution on the part of M'Vay. All the other charges we think were sustained."

[Signed by the committee whose names are hereunto annexed.]

We would further state, that, strange as it may appear, notwithstanding the committee found him guilty of lying in twelve instances, and so published to the audience, he rose in a few minutes after and made two appointments to *preach;* and immediately on going out of the meeting-house made so *rude* an attack on two of the committee, *venerable gray-headed old brethren*, that he was reproved by one of his warmest *partisans*. (The two last occurrences were witnessed by only a part of the committee.)

Most of the brethren who took up with him when he first came among us have forsaken him, yet, from his intrigue and artifice, he has still a few partisans, from one or two of whom we should not be surprized if he were to obtain certificates disreputable to this committee and brother Smith. We only add, that it is our prayer to our heavenly Father that this communication may be the means of preventing him from giving our dear brethren in any other part of the country the same distress he has given many here.

A. ADAMS,	JOHN FRAKES,
WM. J. MASON,	JOHN RASH,
ABNER HOUSTON,	JOHN MOORE,
MASON TALBOTT,	THOMAS P. BRYAN,
W. B. ROGERS,	JOHN BIVINS,
JNO. F. TALBOTT,	*Committee.*

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BISHOP P. S. FALL'S SCHOOL NEAR FRANKFORT, KENTUCKY.

A few extracts from one of brother Fall's private letters afford a glance into the internal arrangements of one of the first Female Schools in the United States.—

"But you will desire to know, somewhat particularly, our mode of procedure; and to what to attribute the obedience of any in our family. We rise, generally, so as to breakfast about sunrise, or shortly after. As Mrs F's. health has not been sufficiently robust to allow of early rising, and on her account, we meet in the school room immediately *after* breakfast. Each one has the Bible and a hymn-book. After having sung a hymn, a chapter (or two) is read, the whole school taking part in it. We began with Genesis, and have pursued a plan somewhat after the "Conversations at Carlton House." We went on slowly, and examined not only the facts, but the principles involved in them, and especially the references to the New Institution. Prayer is offered at the conclusion. In this way we have reached Gen. xvi.

"The interruptions occasioned by my sickness, and that of my family, have prevented a more rapid progress. Remarks have been made upon the whole, of such a nature as the incidents or the principles seemed to require, and questions have been asked respecting the thoughts offered, at a previous lesson.

"In addition to this morning exercise, three of the young ladies commit daily a passage each—one in the Law, one in the Psalms, the other in the New Testament. The length of each recitation varies according to the connexion, or the ability to commit. All are taught to attempt no more than can be well done; but the quantity is left to themselves. To be permitted to recite, is awarded to all whose conduct is good. If bad behaviour is ever indulged in the delinquent cannot repeat the Bible lesson. Only a few instances have occurred where this privilege was denied. In this way the Old Testament has been committed as far as 1 Chron. xvii. The Psalms have been repeated twice, and we are as far the 43d in going over that book the third time. The Proverbs have been repeated twice, Ecclesiastes once, Isaiah once, the whole New Testament once, and as far as the 13th of Acts in going through the second time. On Lord's day, each one, having begun with Matthew, commits a chapter (more or less) to memory, and recites it to me, Mrs. F, or sister Williams. On the night of each Friday and Lord's day, all who are disciples meet in the room of sister Williams. A subject is taken that relates to practical or devotional duty: and all the passages relating to that subject are sought out. It forms matter for thought and conversation, and exerts a happy influence upon all. Besides this, we have meeting here each alternate Lord's day, when regular congregational worship is attended to. Some of our neighbors attend: and we enjoy ourselves very much.

"I am happy to say that I do not think there is one pupil here, who considers any exercise required of her to be a burden; for although some of them belong to other communions, all engage heartily in these religious pursuits. We have one Baptist here, whose church prohibits communion with us, much to her grief. But she is not encouraged to violate what she considers her duty. And let me add, no one of the parents of our pupils, although some are not members of the church, has expressed himself otherwise than highly gratified at the obedience of his child or ward. I could show you some letters that would do your heart good—that have caused *us* to "thank God, and take courage." In sister W we have a great treasure; as a companion, a fellow laborer, and a co operator in all the plans for the welfare of our charge; and as a profound, faithful, and conscientious instructer, I have not known her equal.

"We are particularly careful to prevent our pupils from being subjected to *counteracting influences*. Hence we stipulate that no one shall be permitted to attend any party, public or private, the theatre, or a dancing school, *&c. &c.* during the sessions. If any parent cause a child to violate this stipulation, we send her home. Of course we do not teach them to dance here; nor do we encourage extravagance in dress, or allow of it; nor do we permit such associations as will neutralize all that we do. Religious instructions, under such circumstances, are sheer hypocrisy and humbug. I have known some parents who sent their children to Sunday school for the purpose of learning the Bible; but they dressed them in such a way as to forbid the truths of the Bible from entering their minds. Others, who were not so inconsistent in this respect, yet permitted and encouraged their children to go, during the week, into such company as mentioned not the Bible, except in scorn; and thus all the good that might have resulted, was lost, and replaced by all evil. We might as well expect a new born babe so survive the cold of the keenest winter's night, as that a young Christian can ever grow and thrive by the milk of the world, if it be dashed with the adulterations of a gay and fashionable life, or by any of its heartless, hypocritical, unprincipled, and deadly "refinements." Those who "live in pleasure, are dead while they live."

"Our religious pursuits do not interfere with our literary engagements. But on this subject, while I cannot enlarge, I have just to say, our young people are occupied during the whole day, being seldom without a book of some kind or other in their hands.

"Thus, *much* is accomplished, and in addition to regular study and recitation, lectures are given at night, upon scientific subjects, illustrated by all the varied and splendid phenomena, which a good apparatus enables us to exhibit. The class in which M—— is, bids fair to make as good scholars at least, as any that have completed their course here.

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And that you may have some idea of the manner in which their time is spent, I will sketch briefly the duties of a week. Monday morning is devoted to Natural Philosophy as a principal recitation This is followed by Arithmetic and Writing, and the committing to memory a certain number of the prefixes, roots, affixes, &c. of the language. The afternoon is taken up by the whole school in drawing. Tuesday morning, a recitation in English Grammar, which is very particularly studied, and embraces the construction and analysis of sentences. The arithmetic, writing, and prefixes follow. The afternoon is given to Geography. Wednesday morning, History, Arithmetic, Writing, &c. In the afternoon the school collects in Mrs. Fall's room, and all read to her in some useful and entertaining work. Thursday morning, French is studied, and drawing in the afternoon. Friday morning, Astronomy, Arithmetic, &c., and another reading lesson to Mrs. Fall in the afternoon. On Saturday the lesson for Monday is prepared.

"You may judge from the account thus given, that not much idle time is spent; and yet nobody seems to be in a hurry. Study is the business and the pleasure of all; and even the youngest of our children pick up, almost spontaneously, an amount of knowledge, at which I am sometimes surprized, and by means of which, one after the other, they join some class in the school and go regularly on."

POLICE REGULATIONS OF THE STUDENTS OF BETHANY COLLEGE.

ADOPTED BY THE STUDENTS THEMSELVES FOR THE MAINTENANCE OF GOOD ORDER AND GENERAL DECORUM IN THEIR ROOMS, AND DURING HOURS OF STUDY AND RECREATION WITHIN DOORS, AT THE TIME OF THEIR ENTRANCE INTO THE BUILDING CALLED THE COLLEGE PROPER.

It was proposed by the President of the Institution, with the concurrence of the other members of the Faculty, to all the Students assembled, as follows:—

"All our Institutions should be American. Our system of education, government, and police, should be homogeneous with our form of national and state government. Colleges, Academies, and Schools, as well as domestic training, ought to be adapted to the genius of that constitution and government which we have chosen for ourselves. We therefore propose to the Students of this Institution, that they take a new degree in the department of self-government, and that they form themselves into a republic, in which they shall conform to the presiding spirit all truly American Institutions. It is then suggested to them to meet, as the people do, in their primary capacity, and adopt a constitution, and divide the boarding house and precincts belonging to the Students into wards. So soon as they have resolved themselves into a sort of federal and state or direct government, they shall hold their elections, appoint their officers, enact their laws, hold their courts, and proceed to the execution of them. The jurisdiction and object of this police government shall be the maintenance of good order, courtesy, and polite demeanor in rooms, at table, and general intercourse in all matters connected with the details of social life—in the accomplishment of which Students can, themselves, do more than their teachers, who are not always present with them. The good opinion now entertained by all the Faculty of this Institution of the general good character of the Students in attendance, based upon the very great reformation already in progress, warrants them in confidently committing this matter into their hands, not only in making, but in carrying out such police regulations as will not conflict either with the laws of this commonwealth, nor with the charter and by-laws of this College, and such as the Students themselves who enact them will take pleasure in honoring by a proper and respectful subordination."

On these suggestions the Students met and adopted the following Constitution, &c.

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CONSTITUTION

Of the Students of Bethany College, for the preservation of good order among themselves.

As good order is necessary in all Literary Institutions, and especially in those constituted as this is, we, the Students, do bind ourselves to observe the following Constitution.

Article I. This College and its precincts shall be divided into wards

Article II. The Steward's Inn shall be divided into *four* wards, and other buildings into such wards as the Students shall think necessary. Each ward shall include one hall; and they shall be numbered into 1, 2, 3, 4, &c. Ward No 1. shall extend from No. 1. to No 10, including the porches. Ward No. 2. shall extend from No 11. to No. 15., including the porches. Ward No 3. shall extend from 16 to 23. Ward No. 4 shall extend from 24 to 33.

Article III. The Officers shall be a President and Secretary, and one Councilman for each Ward

Article IV. The President shall have a general supervision, shall preside at all meetings of the *Council*, and all meetings of the Students, called in reference to this government

Article V. It shall be the duty of the Secretary to keep the books, collect fines, and appropriate the money by order of the President.

Article VI. It shall be the duty of each Councilman to impose fines for all disorders committed within his jurisdiction; to notify the offenders at the time, and give notice of the same to the Secretary.

Article VII. The Council shall meet once a-month, or as often as they consider necessary.

Article VIII. The President and Council shall have the power to report to the President and Faculty any violations of College law, not committed by the Students.

Article IX. The Officers shall be elected by ballot, (except the Secretary, who shall be appointed by the President, by and with the consent and advice of the Council,) each Student over fourteen years of age having one vote, and the majority of the votes polled constituting the choice.

Article X. Any Student above fourteen years of age shall have the power to prefer any charges against any Councilman before the Council; and if they consider such charges valid they will suspend him from office and appoint a substitute in his place until the next general meeting of the Students.

Article XI The President cannot be impeached by any, except by one of the Council.

Article XII. Punishments shall consist of fines, which shall vary from twelve and a half cents to five dollars, according to the nature of the offence.

Offences shall be divided into three degrees The first degree shall consist of offences (too filthy to mention,) and shall be punished by a fine from two to five dollars

The second degree shall consist of fighting in the halls, offences committed at table, such as throwing bread, talking before or during grace, &c., and shall be punished by a fine of fifty cents to two dollars.

The third degree shall consist of unnecessary noise in rooms or halls, throwing to or from the house, or any noise liable to disturb any one desirous of studying, and shall be punished by a fine of twelve and a half cents to fifty cents

Article XIII. Any person fined by a Councilman shall have the right of appeal to the President and Council assembled, and their decision shall be final; but if he does not attend at the next meeting of that body, his case shall stand adjudged

Article XIV. If any offender will not pay his fine within two weeks after the Secretary has called upon him for the same, he shall be reported to the President of the College.

Article XV. All monies collected shall be paid to that society of which the offender is a member; and if he is a member of no literary society, (in Bethany College,) the fine shall be equally divided among such societies

Article XVI. The Officers of this government shall be responsible to the Students, and the Students only.

Article XVII At all meetings of the Officers the Secretary shall have a vote.

Article XVIII. This Constitution shall require a majority of the Students for its adoption, alteration, or nullification.

JAMES CLIFTON STONE, *President.*
HENRY F. M'KINNEY, *Secretary.*
JAMES F. FALL, *Councilman of Ward No* 1.
HENRY HAGAN, *No.* 2.
JAMES C. CAMPBELL, *No.* 3.
ROBERT B. WOODS, *No.* 4.

At the last meeting of the Board the Trustees passed the following code of laws as respects examination and gradution:—

1. Any Student who shall exhibit proficiency in any of the following schools, or portions of schools, may be declared a graduate and entitled to a diploma in such schools or portions of schools, viz—Ancient or Modern Languages and its Literature; English Language and its Literature; Pure Mathematics; Mixed Mathematics; Moral Philosophy; Natural Philosophy; Chemistry.

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2. In those schools in which, according to the regulations of the Faculty, there are different branches of study which may be attended separately, a certificate of proficiency may be given to any Student who shall, on examination, give satisfactory evidence of a competent acquaintance with any of these branches.

3 The candidates for graduation in any school in Bethany College, shall make known to the Professor of that school, within one month from the commencement, or the time of their matriculation, their intention to offer for graduation therein; and on failure so to do, shall not be permitted to become candidates but by special consent of the Faculty.

4. There shall be two special examinations of the candidates for graduation in each school in which they may offer, at such times, near the middle and end of the session as the Faculty may decide.

5. The President shall appoint, to officiate with himself as a committee, at the examinations of each school, the Professor of that school and one other Professor; and they shall decide upon the proficiency of the candidates.

6. Each candidate shall be examined singly and alone, by the Professor of the school in which he is a candidate, or by questions propounded through him.

7. No Student shall be permitted to graduate or receive a certificate of proficiency in any school or part of school in Bethany College, who shall not have been in attendance at least one session previous thereto.

8. Absence from lecture or recitation more than once-a-month during the session, shall prevent any Student from graduating, unless it be excused for good reason by the Faculty.

9 A graduation fee of three dollars shall be paid by each graduate to the Professor in whose school he may graduate; also, a fee not exceeding two dollars for each certificate of proficiency to the Professor in whose school it may be conferred. No fee shall be charged for the title of "A B." A. M.

10. It shall be the duty of the Professor, at the daily examinations of his class, to examine candidates for graduation with especial directness, and to keep an account of their state of preparation at these examinations, and lay it before the Faculty at their monthly meetings. The daily state of preparation of each candidate for graduation shall be taken into the account in deciding upon his qualifications for degrees

11. When any Student shall have graduated in all the schools of Bethany College, he shall then have conferred upon him the title of "Bachelor of Arts of Bethany College."

12. Upon such graduates as shall give satisfactory evidence, after leaving Bethany College, of a constant and unwavering perseverance in the prosecution of literature and science, and the practice of virtue and morality, the Faculty may, in addition to the title of Bachelor of Arts, confer the still higher honor of Master of Arts of Bethany College; provided, that it shall be conferred upon none who have not previously obtained the title of "A B"

13. In conferring degrees and granting certificates of proficiency, the Faculty will bear constantly in mind the necessity of making these honorary distinctions the rewards of real merit; and in no case confer them, except as testimonials not only of high literary and intellectual attainments, but also of high moral excellence and virtue.

14. Besides the examination of candidates for graduation, there shall be two other general examinations—an intermediate one, to take place about the middle, and a final one about the end of each session, at such times as the Faculty may decide.

15. All the Students, except the candidates for graduation, shall be required to attend the intermediate and final examinations; each one in those schools to which he may belong.

16. From these examinations no Student shall absent himself without leave of the Faculty, under pain of any punishment, not exceeding dismission from the College.

17. The President shall appoint to officiate with himself, as a committee, in the examination of the classes of each school,—the Professor of each school and one other Professor,—and they shall decide upon the relative merits of the Students examined.

18 The Professor of each school shall propound the questions addressed to his class, and the result of the examination shall be arranged by him, with the concurrence of the committee, in the form of a Report, for the President, as follows:—He shall establish four degrees of distinction, which shall form the basis of four classes, in one of which he shall place each Student examined, according to his proficiency—those that exhibit the first degree of proficiency, in the first class—and so on

19 At these examinations the committee may at discretion exclude from the room all Students not belonging to the class to be examined.

20. The result of these examinations, as well as those for graduation, shall be entered in the circular of each Student, so far as it may concern him, and forwarded to his parent or guardian.

21. On the last day of each session the public shall be invited to attend The Faculty, Students, Trustees, and Public shall assemble in the College Hall; and after the delivery of graduation and such other addresses as the Faculty may prescribe, the honors of the College shall be conferred in accordance with the results of the previous examination. In conferring upon candidates their respective degrees the President shall deliver to each his diploma; and in doing so, he shall pronounce aloud, in the language in which the diploma shall be written, the character of the honor so conferred.

22. As soon as convenient a concise report of this day's proceedings shall be prepared by the President, and inserted in one or two public newspapers.

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The Faculty shall meet once every week, and every Student who shall have been absent during the week previous, whether from good cause or not, shall appear without special summons to give account for such absence to the Faculty.

PROSPECTUS OF *THE EVANGELIST*, CONDUCTED BY WALTER SCOTT.

THE EVANGELIST was begun in 1832, since which time it has labored to develope the whole Christian religion in its faith and order, its spirit and character, without regard either to sect or name, save as men, who choose Christ for their master, may be called "a *sect;*" or as those who honor his name, may be designated by his name.

In the present volume, without respect to the precise time of our Lord's second appearance, it will endeavor to establish the following propositions, viz:—That as the first advent of Christ, with all things thereunto appertaining was to be preached to mankind for their *conversion;* so his second advent, with the great events of which it is pregnant, was intended, and of right ought to be preached to the disciples for their *perfection*. The conversion of the world, therefore, and the perfection of the whole church of God in morals and piety, with the obligations of all preachers, teachers, and speakers for Christ to render the true faith and true hope of the gospel triumphant in every neighborhood and in all nations, are the ends aimed at in the Evangelist.

The progress of these principles throughout the earth, with every thing in original Christianity of doctrine, discipline, worship, order, government, co-operation and finance co-relative to them, will also form a department of the paper; while philosophy, literature, history, biography, and policy will occupy the place of subjects subordinate to our main designs.

We publish this Prospectus not ignorant of the proper sphere of a religious periodical. We are aware that in almost all instances, religious men chiefly read religious periodicals, even as political men read political periodicals. While, therefore, the spirit of our Master prompts us to do good to men both in the church and in the world, and while for this purpose we preach to the one and write for the other, and so join action to contemplation, we feel assured nevertheless that we must depend mainly upon our brethren for the augmentation of the number of our subscribers. We therefore send them our Prospectus to be employed for its proper purposes Will they render us substantial aid in this matter? Will they hand this to their brethren, relatives, friends, and fellow citizens, for subscription, and so make us their debtor in deed? So be it.

CONDITIONS.

I. The Evangelist is printed on a royal sheet of 24 pages per number, and forms at the end of the year a *duodecimo* volume of 288 pages

II. The day of issuing is the first Monday in every month, beginning with January and ending with December. All numbers not received by the subscribers to be furnished by the Editor.

III. Every person obtaining five subscribers and paying for them shall have a sixth copy *gratis;* and no discontinuance will be admitted but at the option of the Editor. Such as subscribe within the year will be furnished with the back numbers.

IV. The Evangelist will be published at One Dollar in advance, per volume; and all monies paid within three months from the time of subscription will be considered in advance; but, having felt extensively the loss of long credit, $1,50 will invariably be required if payment is deferred till after three months

Letters addressed to *Walter Scott*, P M., Carthage, Hamilton county, Ohio.

ERRATA.

Brother Campbell—A slight typographical mistake occurs in my Review of President Beecher, which you will please correct.

Page 161, 5th line from bottom, for 'consistent' read *inconsistent*

Some omission also occurs here. Whether it is my mistake or your compositor's, I cannot say. I rather suspect it is my fault. I would be glad, then, if your readers would turn to this paragraph and the following one in connexion, and notice the following emendation:—

Philology, *as well as psychology*, is human authority. *Psychology* (instead of 'philology') is ever wavering, &c.

At the close of the paragraph on page 162, insert as follows:—

All these, with many others, have laid down certain principles and laws touching the mind—its moral and intellectual powers—principles; which were deemed fixed and unalterable; but the times change, and mental philosophy changes with them. So with philology, which, by common consent, is made a specific term to designate grammatical criticism—an investigation of the laws of language, &c) Its laws change. Philologists have, for instance, by unanimous consent, decided upon a specific meaning of the term *baptizo*. That meaning is *to immerse, dip, &c* But, really, it seems that it has had that meaning long enough; and now, near the middle of the 19th century, *philology* must be racked and tortured, completely metamorphosed in order that a new meaning may be attached to the word—a meaning corresponding with the fashions and prejudices of sectarianism. A. J B.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *JULY*, 1842. No. VII.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXIX.

Thomas. I HAVE been thinking much upon the age of the world since our last meeting. Having to choose amongst three I am at a loss to decide. According to the Septuagint it is now 7714 years old. According to the Samaritan it is 6512. According to the Hebre, 5816.

Reuben And I am as much perplexed with the common era as you are with the three; for, according to the common Bible, I can only make the world 3946 years old at the Christian era.

Olympas. Let us have your data.

Reuben. Abraham was born in 2008, called in 2083; thence to the law, 430; thence to the building of the temple, 480; thence to the captivity, 426; captivity, 70; thence to the Messiah, 457—in all, 3946. I find from 1 Kings vi. 1., the temple was builded in the 480th yea from the exodus from Egypt. And we are certain that the exodus was, according to our common Bible, in the year 2513. To which add 480, and we have 2993, to the 4th year of king Solomon. Now all the reigns from the 4th of Solomon to the Captivity are as follows:—Solomon, 36; Rehoboam, 17; Abiram, 3; Asa, 41; Jehoshaphat, 25; Jehoram, 5; Ahaziah, 1; his mother, 6; Joash, 40; Amaziah, 29; interregnum, 11; Azariah, 52; Jotham, 16; Ahaz, 16; Hezekiah, 29; Manasseh, 55; Ammon, 2; Josiah, 31; Jehoahaz, 3 months; Jehoiakim, 11 years—in all, 426 years and 3 months, when the Captivity commenced. This continued 70 years. Thus we are brought down to 3189. From the going forth of the decree to restore and rebuild Jerusalem to the Messiah, 457; in all, 3946.

Olympas. But this falls short of the time usually adopted as the Christian era, 54 years. We Protestants arrange the times as fol-

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lows:—The giving of the law, as agreed on all hands, was in A. M. 2513.; thence to the founding of the temple, 480 years, 1 Kings vi. 1.; thence to the end of the kings, 424 years; and thence to the Messiah, 584 years—in all, 4000 years. As a general view this is according to the Hebrew Bible and the common text, the most correct chronology. There are some difficulties, it is true, on every view of the chronology of the world that is derived from the Hebrew text; but fewer in this than in any other of which I have any knowledge.

Our Saviour, on this representation of the matter, was born at the close of the 4th day, or Millennium of the world, which more exactly corresponds with the order of the creation week. Light was created on the first day; but the sun, or radiating centre of the system, was not perfected till the fourth day. Until a more apposite season, we shall reserve what yet remains on the subject of sacred chronology as compared with other systems, and proceed to the temptation.

Eliza will read the fourth chapter of Luke.

[The chapter being read, the subject of the temptation was first propounded.]

Eliza. It was not until after the Saviour's baptism that Satan sought to turn him aside.

Olympas. Place in order all the items which you have of the Saviour's previous history, Reuben.

Reuben. He was circumcised on the eighth day. He was afterwards dedicated to the Lord in the temple as the law enjoined in reference to the first born. He is next seen at the age of twelve in the temple, sitting among the Doctors, hearing them and asking them questions. He continues subject to his parents to the age of thirty, and then proceeds to the Jordan to the Baptist John, and is immersed by him in that river in honor of God's institution. Then he is publicly declared the Son of God by the voice of his Father speaking from heaven. The Spirit next in a bodily form descends upon him and takes possession of him; and after this he is envied by Satan, who, finding him in the wilderness fasting and communing with God for full forty days, assailed him with all his power in the form of three subtle and powerful temptations.

Olympas. How beautiful and instructive this order! Birth, circumcision, dedication, instruction, submission to his parents, baptism, adoption, inspiration, and temptation. What was the first temptation, James?

James. "Command the stones to become loaves."

Olympas. Why, Susan?

Susan. Because he was hungry and needed something to eat.

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Olympas. What was the answer, William?

William. The Lord quoted a passage from Moses which says, "Man shall not live by bread alone, but by whatever God may appoint, or by every word or precept which he may pronounce," as you sometimes explain it.

Olympas. Wherein lay the force of this temptation?

Reuben. It was addressed to him in a case of extreme hunger; and to preserve life in any way is generally regarded as a duty not to be neglected.

Olympas. And where the crime or error in a compliance with it?

Thomas. It was calling upon him as *a* "Son of God" to distrust the providence of his Divine Father, and to pervert a power which it was presumed by the tempter he might possess. Are we to suppose that Satan knew he was the Son of God?

Olympas. Indeed the common version would indicate that Satan knew him to be one who already pretended to be *the* Son of God, or the Messiah. But this seems to be a presumption upon a previous knowledge which we have no right to suppose him in the possession of. There is much more against, than in favor of such a supposition. Satan knew well that distinguished persons had been called sons of God; and perhaps he may have designed to find out his pretensions under that title. To have yielded to his temptation would not only have indicated a want of confidence in God, and would have misapplied a power given him for other uses, but it would have appeared as though he either doubted his relation, or gave an unnecessary demonstration of it to gratify a vain curiosity on the part of the querist; or knowing him to be a foe, would have been encouraging his advances in relation to more serious matters, and therefore he promptly and wisely repelled it at once by a proper application of the sacred scriptures. Is there any analogy, Thomas, between this first temptation addressed to the second Adam and that offered to the first Adam in the person of his wife?

Thomas. A natural appetite and the same appetite was embraced in the temptation addressed to both. The temptation was to *eat*, and to eat something prohibited. An expression of the divine will, in the form of a positive precept, forbade the fruit to Adam the first, and the law of God forbids compliance with any suggestion not warranted by the licence of his own permission.

Reuben. I see in this also another point of excellence in the Messiah. Eve, not impelled by hunger, and prohibited by a positive and express law, did take and eat; while Jesus, impelled by hunger, and not en-

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joined by a positive law, would not eat in the mere absence of a full and explicit licence.

Olympas. That is true. Still there is something else in this matter more declarative of his divine wisdom and power. He had been declared to be "*the Son of God.*" Satan did not comprehend that title, and was doubtless in the first temptation prying into it. To have, then, only gratified this impudent curiosity, or to have shown any desire to display his power, would have been yielding one point, and Heaven's wisdom has always been never to yield the first point. But to have taken the power given him for another purpose to support himself, would have been disreputable to him that sent him, and would have argued a want of confidence in the providence and benignity of his Father that would have been highly disreputable; and therefore he disdained the temptation; and, in allusion to the people of God anciently living in the wilderness upon the manna, replied that man lived not alone or always on bread alone, but on any thing God himself was pleased to appoint.

State the second temptation, Eliza.

Eliza. Satan induced the Lord to ascend to the pinnacle of the temple, or violently seizing him, (I do not know which,) transported him from the wilderness to Jerusalem, and suddenly placed him upon it, saying to him, "Cast thyself down from that place; you cannot be hurt if you are God's Son, for he gives his angels charge concerning you."

Olympas. And what, William, was the response?

William. "Thou shalt not tempt the Lord thy God."

Eliza. Did you not say that it was better translated by the words, 'Thou shalt not put the Lord thy God to the proof.'

Olympas. Certainly. The Lord indicated this view of the matter. Thou shalt not jeopardize your life, or Thou shalt not rush into danger to prove whether the Lord will keep his word, or protect you. And is not this a seasonable admonition to James and Susan, whom I observed the other day walking upon the river, the ice being very thin; and to you, William, whom I have seen fording the river, standing upon your horse, when he was almost swimming in a strong current. All such things are presuming too far upon the divine protection, although they may not come up to the full measure of putting the veracity of the Lord to the test.

What passion in human nature, think you, Reuben, was addressed in the second temptation?

Reuben. If my recollection be correct, you once told us that vanity, or the love of applause and admiration, was the chief point in this temptation.

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Olympas. True, indeed, I have said that men are generally wont to cherish an exaggerated view of themselves; to imagine that they occupy a very large space in the eyes of heaven and earth. This is sometimes called vanity, sometimes self-conceit, presumption, &c. It is, indeed, a generic feeling, impulse, or passion in man, from which spring many, very many of his aberations and follies in life. Satan well knew its force, and by suddenly placing the Saviour in a predicament that would add force to the suggestion by rendering escape from it dangerous, doubtful, and difficult any other way, cunningly machinated his yielding and fall—not, indeed, aware as yet of all that was implied in the title "*Son of God.*"

The third and last temptation, William.

William. He showed him from a very high mountain all the kingdoms of the world in a sort of grand panorama, and offered them to him on the single condition of one act of obedience.

James. Had the Devil all the kingdoms of the world, father!

Olympas. No, my son; but he usurps them, and is still striving for them; and having possession of the hearts of almost all the princes of the earth, he claims their empires and possessions as his own.

William. I do not understand how the Devil could either see all round the world himself, or show any one more than the half of it, provided only it be a globe: for our books say that the one half of the world is always baptized in night, while the other is immersed in day.

Olympas. True, very true. Hence there are not wanting critics who say that "the kingdoms of the world" here spoken of are only the divisions of the old inheritance of the twelve tribes, partitioned as it then was, amongst governors, tetrarchs, and kings. The Abbe Mariti, in speaking of a mountain in the environs of the temptation, represents it as overlooking the Arabian mountains, Gilead, the land of the Ammonites, Moabites, and much of the land of Canaan. Still from no spot on earth could any human eye distinctly command an area of more than 120 miles in diameter. It was, then, a representation from a very high mountain of not only what might have been seen, but of a great deal more beyond all that could be seen by the physical vision. From all which our Saviour turned away with infinite disgust when he heard the price at which the lying murderer offered them to him.—What did he say to that, Susan?

Susan. "Begone Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Olympas. And what did the Devil do, James?

James. He had to obey the Lord. He left, and angels came to minister to the Saviour.

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Olympas. To what principle, Thomas, or to what passion was this addressed?

Thomas. If I could distinguish this by any name, I would call it *ambition.*

Olympas. Can you tell me any principle, passion, or appetite in man not included in these three temptations?

Thomas. There are indeed, innumerable passions, propensities, and principles of action in man. But it occurs to me that they might all be reduced to three—the animal propensities, pride, and ambition — And if these three categories include the whole, then, indeed, Satan might well retire from the unequal contest.

Olympas. You are almost, if not altogether, right. The impulses of our animal nature are sometimes called propensities, appetites, and desires. Of all these the supreme is the appetite for food in time of great or protracted want of sustenance, as in the case of our Lord, having fasted to the fortieth day before the temptation began. Where there is no fuel the fire goeth out. All the passions animal are perfectly tame and governable when the appetite for food is in full vigor. An overweening conceit of oneself, or pride, is the capital sin of all the passions; and ambition, sustained by avarice, consummates the whole train. Our Lord's triumph was indeed complete, and the victory glorious. Jesus kept the field, and Satan fled.

What was the armor worn and the weapons used in this conflict of the great Captain, Eliza.

Eliza. The sharp two-edged sword proceeded out of his mouth, usually called the Sword of the Spirit. The helmet of Salvation, the shield of Faith, the breastplate of Righteousness, the girdle of Truth, the greaves of the Gospel of Peace, and the Sword of the Spirit, completed his panoply. Thus armed our Hero stood, and Satan fled.

Olympas. And what next, James?

James. Angels came; but they came after the battle was over!

Susan. They wait upon him now almost too late.

William. Not too late; for he needed not their help.

Olympas. And what ministry did he now need?

Thomas. Bread, I suppose.

Olympas. Food was certainly wanting; and a seasonable supply was brought by those who ministered to Elijah and others in distress.— Rejoice we not, then, that our Lord resisted the arch apostate in his impudent, malicious, and murderous assault to seduce him to one of the three great sins—distrust, or unbelief, presumption, and idolatrous ambition. The would-be "*prince of this world,*" the rebel usurper, found nothing animal, intellectual, or moral in him that could be per-

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verted, seduced, or alienated from the supreme admiration, service, and love of God.

The moral of this memorable temptation, in part, at least, is,—Satan comes when we are weakest, and always assails us in the weakest point. He is to be conquered by one sword, and by one only. On the broad shield of faith we may quench his fiery darts; but when we attack him we must use the Jerusalem blade; for, like the sword that beheaded Goliah, there is none like it. "IT IS WRITTEN" constitutes the omnipotent argument—the sharpest arrow in the Christian's quiver; and by the dexterous use of this cherubic sword, we need not fear the world, the flesh, and Satan, that triumvirate of ruin which has tyrannized over mankind times and ways without number, converted Eden into a wilderness, earth into a Golgotha, and superinduced on our race the untold curses of indignant Heaven here, with the dread and dismal forebodings of a misery to come, enduring as the days of eternity. A. C.

SERMON ON DEBT.

HAD the following luminous and edifying discourse been successfully preached some ten years ago in all the breadth and length of this land of bold adventure and reckless speculation, the everlasting text of HARD TIMES and the lugubrious sermon of bankrupt myriads, whose peroration is the innumerable groanings of houseless, homeless pilgrims, with shattered constitutions, palsied energies, wounded consciences, ruined characters, and broken hearts, would not have filled our ears and our mouths with the lamentable details of every day's report of affliction and distress with which the country is filled. Still the preacher has not, in my opinion, exactly used his text as Paul intended. I have, indeed, often heard it quoted and applied as he does. Mr. Finney, for example, of the Oberlin school, so contemplates it, and has accordingly printed and published a sermon upon it. Paul spake of *paying* debts, while these good friends are thinking and writing of *contracting* debts. To imagine that the Lord should positively prohibit the contracting of debts, and yet command Christians to lend, is a singular oversight. Would the Lord make it a sin to borrow, and a virtue to lend! Is there not a precept which says, "Him that would borrow of thee turn not away"?!—The case is so evident that I will not enlarge upon it. But what does Paul say? The context will explain. "Render to all their dues," or 'Pay off all your debts'—"Owe no man any thing"—'Pay the last farthing to every human being'—'Feel no obligation to any man but that of good

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will.' Most certainly this is Paul's own contextual interpretation of the precept.

The payment of debts is, with every Christian, a point of the highest honor, as well as of eternal obligation. All the statutes, laws, and ordinances of all human tribunals under heaven, never can free a Christian man from any debt whatever which he owes to God or man. The obligation of a cup of cold water, even given, will be felt to all eternity;—much more any contracted indebtedness. Time nor distance, good fortune nor bad fortune, poverty nor distress, never can discharge the conscience nor remove the obligation to pay; and those who die in debt on earth will feel the obligation to all eternity. This is of the very essence of every human obligation. On this principle hang all the rewards and punishments of the final and eternal judgment. This explains the sensitiveness of Paul and all that class of spirits so happily alluded to in this sermon. While our Lord wrought no miracle to feed or clothe himself, he commanded a fish to search the deep dark sea of Galilee for a *stater* to pay a demand against himself and Peter; and yet it was not morally, if indeed it was even legally, due.

The subject of debts and obligations amongst Christians seems to be very imperfectly understood. One thing is, alas! too plain—that many of the Christian profession are not more cautious in contracting, nor more exemplary in discharging their debts, than other persons.—But I will not any longer detain the reader from the perusal of a discourse, which, notwithstanding the exception taken at the application of the text, is full of good sense, wholesome doctrine, and worthy not only of a mere sentimental approval; but of a cordial adoption as a rule of life in that department of duty and privilege on which the writer speaks with so much evidence and authority. A. C.

SERMON ON DEBT.

Rom xiii. 8.—"*Owe no man any thing but love to one another.*"

Dear brother Campbell,

Allow me, through the medium of the Harbinger, to make a few remarks suggested by the extracts from a sermon on the above text, which appeared in the number for last month. I have been led to look on the passage as containing an absolute prohibition, with one exception. And as this exception comes appended to the law, we are to understand that the latter embraces every thing not included in the former. We are thus left at no loss to understand this part of duty; for the rule is definite. The words and construction of the precept are plain and simple, and no criticism is necessary to the right understanding thereof. The word used here is that in Matth. vi. 12., although in the form of a substantive, and there translated *debts* or *debtors*, and in Romans iv. 4.—not reckoned of grace, but of *debt*, and

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properly so translated. "Owe no man any thing but to love one another;" or the phrase may be varied as literally thus, "Be not in debt to any one, for any thing but mutual love;" or, "Avoid all other obligations except that of love."

This apostolic precept, then, strictly prohibits to the followers of the Lord Jesus every kind of indebtedness but to love one another. It is true, as the author of the sermon remarks, that debts of wilful dishonesty, debts of avaricious speculation, debts of vanity, and debts of imprudence, are prohibited by it. But these are prohibited independently of this or any similar text; for dishonesty, avarice, vanity, and imprudence, are trausgressions of other parts of the divine law, and every act which can be so characterized is thus declared sinful, although otherwise in itself lawful. To say that such debts are forbidden by the text, is to say nothing illustrative or confirmatory of it, as they are positively forbidden on account of their character, without any reference to it. For example, it would not illustrate or enforce the precept, "Lie not one to another," to remark that this text forbids lies of wilful dishonesty, lies of avaricious speculation, lies of vanity, and lies of imprudence, when every one knows and admits that these characteristics are all prohibited whether coupled with lying or not. But it would be to the point to say that this passage forbids, clearly and explicitly, falsehood and duplicity of whatever nature and for whatever purpose. Something more must be forbidden by the command "Owe no man any thing," than debts such as these; else it contains nothing of a peculiar nature.

It is hazardous to explain away, or to add exceptions to, any simple precept of the word of God. We should understand the sacred writings as we would any others, in their simple and obvious sense; although, on the other hand, we are to be careful that the conclusions we draw from them do not clash with each other. If they do so, the fault is in us, and not in this rule; and we are by no means to discard it or to refuse to admit the conclusion though that should run counter to our previous opinions or the practices we have been accustomed to. To the prevalent practice of explaining away or mystifying the plain precepts, narratives, or doctrines of the Book of God, until they mean every thing or nothing, may be attributed a great portion of the errors or ignorance of the present day in respect to the will of God.

Therefore, according to the plain and obvious meaning of this simple passage, the voluntary contraction of any kind of debt or obligation is strictly forbidden among the people of God; and if any thing of the kind has been incurred in ignorance. or in any other way, they are enjoined by it, without delay, to discharge it by every means in their power, and to stand forth as obedient children, not owing to any man any thing but to love one another. This obligation we are to seek, to feel, and to act under. This yoke is easy, and this burthen is light.

Understanding this as the clear and unequivocal meaning of the Spirit of God in this text, instead of making it run counter to any other parts of his law, shows it to harmonize completely with its whole spirit and tenor. For,

1. The contraction of debt is virtually forbidden in Heb. xiii. 5.—"Be content with such things as ye have." It is really discontent with present possessions that leads to debt, even when the motive is

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least exceptionable. The desire to get more leads us to seek possession of part of our neighbor's property; and to obtain this we come under obligation to restore it at a future specified period. The love of ease, a disinclination to submit to patient and persevering industry in order to acquire more of this world's goods, moves us to go into debt in order to get what we desire into our possession. What is thus obtained is not ours—is not the gift of our heavenly Father—does not come under the description of "the things that ye have." Not being contented with what is really our own, we interfere with what is another's; and thus involve ourselves in responsibility and consequent distress and disappointment

2 The same prohibition is also implied in 1 Cor. vi. 23.—"Ye are bought with a price; be not ye the servants of men." In Prov. xxii. 7. the wise man says, "The borrower is servant to the lender." It is voluntarily placing ourselves in a state of servitude which the Apostle forbids. He who was called being a servant was to care not for it; but if he could be free, he was to use it rather. A state of freedom was therefore to be desired; and if acquired lawfully, was to be maintained. The man who voluntarily contracts debt puts himself, according to the wiseman, in a state of servitude; and all who have had much to do in the way of borrowing, know experimentally the bitter and degrading nature of this species of service. A freeman of the Lord Jesus cannot maintain his right inviolate to that noble appellation after having bowed his neck to this hard and debasing yoke. The believer has to come down from his high standing as a child of God when he is constrained by the necessities of his circumstances to flatter or to bow to the wealthy man of this world for the possession of a little of his property; or, having it already in his possession, to be allowed to keep it for a little longer. Often have right principle and true piety been humbled and dishonored in the person of the genuine Christian in such circumstances. It is wrong for him voluntarily to run even the smallest risk of such a humiliation.

3. Indebtedness is inconsistent with the character and spirit of pilgrims and strangers which the followers of Jesus are ever to maintain and manifest. They have given up this world as a portion—they are to set their affections on things above—to walk worthy of their heavenly calling, and to rejoice in the high honors and blessings they enjoy as heirs of God and joint heirs with Christ—a high and exalted relationship; and is it consistent for them, thus distinguished, to entangle and harass themselves with debts and claims arising out of the temporary and unsatisfactory things of this passing world? They are passing through a foreign country in possession of their enemies, and it is not wise on their part to come under such obligations as will hinder them in their progress, or give the enemy any advantage over them.

4. Debt is incompatible with obedience to the command, "Be ye also ready; let your loins be girt about and your lights burning, and ye yourselves like unto men that wait for their lord." The disciple in debt is unprepared for the immediate coming of his Lord. And should his conscience tell him so, he must acquiesce in the intimation as far it speaks of his immediate coming. But the tender minded believer, while he does assent to the truth of the intimations of the faithful monitor, often in thought replies that he will in a little time stand better

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prepared. Virtually saying that if his Lord would delay for sixty or or ninety days, or perhaps for six or eight months, he then would be ready to welcome him. Will he be so? Let the brethren who have been so situated answer. During the currency of the specified time new obligations are incurred as fast as the old ones run off, and the professed servant of Jesus remains as unprepared as ever.

5. Debt is sinful because it almost infallibly brings with it cares and anxieties which expel from the soul "the peace of God" which is provided by him to guard the feelings and affections of his people from the assaults of the enemies with which they are constantly surrounded. "Be anxious for nothing," says our benevolent heavenly Father, "but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall guard your hearts and minds through Christ Jesus." The conscientious man in debt cannot obey this kind injunction, and he cannot therefore hope to enjoy the fulfilment of the promise connected with it. Corroding care, often sleepless nights are his. He may know such a precept and such a promise are in the Book of God, but he feels that obedience on his part is altogether out of the question. The only salvo is, the command and the blessing might suit well enough that simple and unsophisticated state of society which existed in the days of the Apostles, but are inapplicable now; at least he feels them to be so to his circumstances, and these he knows to be similar to those of the most of his brethren around him. He would therefore suffer no loss though this part of the word of God was expunged; and when he reads it he reads it as though he read it not. His reasoning is precisely that of the members of corrupt communities in reference to their corrupt practices, and it is thus they vindicate their connexion with them. It is not therefore to be wondered at, when one knows their worldly circumstances, that many of the disciples of Jesus are weak and inactive in the divine life. By putting themselves in a state in which the peace of the gospel cannot be enjoyed, they have deprived themselves of their strong defence, and thus become an easy prey to every enemy. "The joy of the Lord is their strength." The believer struggling with debt knows nothing of it. But he who flees debt is at liberty to rejoice in his Lord, and can lay down his head in peace on his pillow, however humble, and take quiet sleep, having no fears for to-morrow or any day after.

6. Debt is sinful to the servant of the Lord, because he is thereby unable to conform his conduct to that rule of his Master which requires him to give to his poor brethren "as the Lord has prospered him." The man in business who buys on credit must sell on credit. This is a necessary consequence. For he must sell within a specified time, or else he cannot pay on the appointed day. He knows he must then be provided, and never feels himself free to decline the offered customer, although he may have misgivings concerning him. He has put himself in a vortex, and therefore has not the command of his own movements. It is impossible for him to tell on the first day of the week, when the claims of the poor are presented, to what extent, or if at all, the Lord has prospered him during the previous week. He cannot tell at the end of a month, or even at the end of a year, how much the Lord has been pleased to add to his property; for the business man

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whose name is extensively in circulation, can never say he has any thing really his own. He cannot therefore apply the apostolic rule to his circumstances. And does not this fact go far to show that such circumstances were not contemplated by the Spirit of God when he furnished this rule to his people as the standard by which they are to regulate their liberality to the poor of his family.

7. Debt is sinful, because in those places where imprisonment for debt is legal, it is a breach of what is implied in the declaration, "Ye are not your own." When the disciple of Jesus contracts an obligation the non-fulfilment of which exposes his person to incarceration, he pledges as security what is not his own—places in pawn one of the members of the body of Christ, and alienates so far the blood-bought property of the Son of God; and that, too, for the temporary possession of the merest trifle. The remonstrance of the Apostle, 1 Cor. vi. 19., will apply here as fitly as it does in reference to the conduct he there condemns.

8. The contraction of debt is a step a child of God ought never to take, because there is not a word of counsel or comfort to a debtor in all the word of God. Having become a debtor, he has placed himself so far beyond the guidance of his heavenly Father. The duties he has to discharge in this character he has to discharge in his own strength. Amid the perplexities with which he has surrounded himself he has to be guided by his own wisdom Amid the pains and humiliations incident to the path he has voluntarily chosen, he has to draw comfort from his own resources. On this rugged, cheerless, and dangerous path not a ray comes from the Sun of Righteousness. This is not therefore the way of holiness—the path on which the redeemed of the Lord should walk. In scripture the righteous are spoken of as lenders, never as borrowers. A state of debt is a state of degradation, for it is contained in the curse threatened by Moses to the people of Israel, if they should break the laws of their God. Deut. xxviii. 43. "The stranger that is within thee shall get above thee very high, and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him—he shall be the head and thou shalt be the tail." "Render, therefore, to all their due," does not warrant nor sanction, but hastens the discharge of all obligations.

9. The manner in which debt is generally acknowledged in this country leads the believer to transgress what is taught in the close of the fourth chapter of the epistle of James. This is done by coming under an obligation unconditionally to perform a specified act at the expiring of a specified time. And this is contrary to the law there given. "Whereas ye know not what shall be on the morrow. For what is your life? It is as a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live and do this or that. But now ye rejoice in your boastings: all such rejoicing is evil." Arrangements for the future are not absolutely forbidden, but are, according to this text, lawful when made under the provision that their accomplishment shall be consistent with the will of God; but if made irrespective of this, they are thereby declared sinful. An unconditional promise to pay at a distant future period comes under the latter description. Present time is ours—futurity belongs to God alone. When we pledge futurity without

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acknowledging Him whose alone it is, we invade the divine prerogative.

Lastly, voluntarily to get into debt is foolish as well as sinful. The law of the Lord is both wise and good in this as well as in other things. The man in debt is not the most likely one to get rich in this world. He is at the mercy of circumstances, and is often obliged to make ruinous sacrifices to keep things straight. He who has dealt much as the obligant in Notes and Bonds generally dies poor, if not bankrupt. Notwithstanding all the hard labor and mental anxiety expended during his whole life, it is seldom afforded him at its close to set his house in order and wait the approach of his Master. Rarely do any of the fruits of his industry descend to his family. They have all been gathered by the lender—for him he has spent his time and his strength. Like the animal in the wheel he has wrought hard and long, but made no progress. On the other hand, the man who shuns obligation passes through life in comparative comfort, in usefulness and respectability, and is fitted for the discharge of the duties he owes to his family, the church, and the commonwealth. He is esteemed in all the relations of life, loved and confided in as a friend, and courted in the walks of business. Who rises to the respectable and substantial classes of the community? Seldom the borrower; and if at some period of his life he does appear to have made that height, it is only for a time. The cunning and money-loving Israelite is always a lender—never a borrower.

Debt, or rather credit, which is just the incurring of debt, begets habits of extravagance and profusion, even in those who otherwise would not indulge in them; for amid abundance lightly procured the heart expands and the hand relaxes. It affords the means to a great part of the vice and dissipation now mourned over by the virtuous patriot as so prevalent in this country. It taxes the saving and industrious classes to furnish the means to the idle and profligate.

Debt is bad, and has been followed by disastrous effects. It has blasted many fair promises; cut short usefulness; put genuine principle to an unwarranted test, and caused it to fail: disturbed and scattered churches, separated friends, beggared and broken up families, broken many hearts, destroyed many lives, and now furnishes many inmates to our penitentiaries.

If there is any truth in these remarks, it will not do at all to say with the author of the sermon which suggested them, "that endorsements, suretyships, and loans fairly rank among Christian charities, and that they ought not in all cases to be shunned by those who are engaged in worldly affairs." In reference to the former we have the opinion of the wise man, given, no doubt, as an advice. "He that hateth suretyship is sure." And in reference to the latter, when given as an act of Christian charity, we have the direction of our Lord himself, who says we are to do it "hoping for nothing again." If we can do it on this footing, we may; if not, we should abstain. By "those who are engaged in worldly affairs," I suppose the author means those who are engaged in business as it is generally conducted. These, I hope it has been shown, are the very last who should plunge farther into endorsements and suretyships. As to loans, they are more ready to receive than to give. But for a man who himself is

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under obligations to others for value received to as great an amount as he can well support, to undertake more as an act of Christian charity to support his tottering brother, is to give away what is not his own—is to place the property of others in greater jeopardy than they ever contemplated; and therefore should be characterized as an act of injustice as well as inconsiderate benevolence. It is those who are not "engaged in worldly affairs," and therefore fresh and free, who should dip a little into "endorsements, suretyships, and loans as fairly ranked among Christian charities," and then they would be able to speak to their brethren from their own experience of the sweetness, if any, of such expressions of love. But for those who have never tasted, to hand over all the good arising from such Christian charities to those who have already their own share at least, does appear as rather equivocal disinterestedness.

In obeying the precept, "Owe no man any thing," the people of God do not forego any advantage. It is the counsel of a kind and wise friend, guarding them against evil. For debt, in nine cases out of ten, ultimately sends a man back instead of forward in society. So that, as I have already said, even on worldly principles, it is bad policy. If we wish to better our circumstances in life, we should seek to do so in a likely and lawful way. Industry and hearty application to our worldly business, is duty—slackness and indolence are no marks of Christian character. We are to be diligent in business, active and energetic in spirit, serving the Lord. It is not sinful to lay up in certain circumstances: for there are certain seasons in life, as there are seasons in the year, when we have to provide for the future. The young man, in prosecuting diligently his worldly calling, can lawfully contemplate the enjoyments of his own family circle; and the husband father, in the prime of life, can lawfully look forward to the time when, in the course of nature, his bodily vigor shall become impaired and he be less able to provide for the increased wants of himself and those dependant on him.

The above remarks have a special reference to pecuniary obligations, but the same independence of mind is to govern our conduct in all the relations of life. There we are to seek to discharge every obligation. Diversity is seen in the gifts which God bestows on his people, both as to kind and measure. And by this wise and benevolent arrangement an opportunity is afforded to every one of them to serve his brother in some way. In enjoying the benefits arising from the diligent and faithful exercise of these various talents on the part of our brethren, we are to be governed by the precept, "Owe no man any thing." Not that we are to refuse the benefits which we may thus have it in our power to enjoy, or not to feel the obligation by thinking that our brethren have only done what was their duty to do. But we are to receive the benefit gratefully, as a favor conferred by them, and seek to discharge the obligation by letting them in their turn enjoy the benefit resulting from the exercise and improvement of the talent our common Father may have seen meet to bestow on us. Thus the faithful discharge of duty on the part of one, will lead to the same on the part of many. The conferring of good on the part of one, will lead to the same blessed result on the part of many; and love, gratitude, and good will, will be made to swell and flow richly throughout the body. This is for the body to edify itself in love.

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This principle of feeling and discharging obligation is recognized and enforced in various parts of the word of God. Thus children are to render their parents love, gratitude, and obedience, as a return for the tender interest, care, and support rendered to them by their parents. Thus the brethren are to know those that are over them in the Lord, and to esteem them highly in love on account of their labor; and he that is taught in the word is to make common property with the teacher of the good things which he has to bestow. This is the principle on which the Apostle specially recommends Phebe to the kind attention of the brethren at Rome—"For she hath been a succorer of many and of myself also." And when reflecting on the recent and on the many proofs of the affection and high regard felt towards him by the believers in Philippi, and aware of his own inability in his then circumstances to repay their kindness, he turns his mind to the inexhaustible riches and boundless liberality of his God, and in the fulness of his heart assures them that in return his God would supply all their need according to his riches in glory by Christ Jesus. And we see the same hallowed principle influencing his mind when about to leave this world; and unable himself to discharge the obligation he felt himself under to his friend Onesiphorous for the indefatigable and seasonable kindness he had shown him in Rome, he supplicates from his Lord the richest blessings in his behalf. This heavenly and noble principle is seen in the reward bestowed on the Saviour as a recompence for his humiliation, sufferings, and death, and in the bestowment of the reward which he will give at last to all those who have shown kindness to his people, as done to himself. A desire to obey this precept is not pride, but true independence of mind—the effect of the high and holy principles and lessons of the gospel of Christ, and calculated to diffuse contentment, peace, happiness, and blessing wherever it is cherished and abounds. D. L.

New York, May, 1842.

THE COMING OF THE LORD—*No. XVII.*

In our usual manner we have laid before our readers an impartial, and, I think, a tolerably full view of the various theories and speculations upon the Second Advent, as well as some other interpretations of prophecy concerning matters about to take place in the earth ere many years shall have run their rounds. Since my last essay on the subject the *alarmist* has made his full-orbed appearance in our hemisphere, and has favored me with the two first trumpets of his series of alarms on this transcendant theme. I have only, as yet, hastily glanced over some sixty octavo pages to see if the courageous Layman had stricken out any new spark on the subject of his former speculations. As yet, indeed, if there be any thing new, I have not had the good fortune to perceive it.

Messrs. Miller, M'Corkle, and others with them, are persons, or

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rather *characters*, for whom I entertain a very special and sincere regard. They are, I believe, good, sincere, and in many points, remarkably intelligent men. They are men, too, especially my brother M'Corkle, of a vigorous mental constitution, bold and daring, because independent spirits—reckless of any obloquy which might be entailed upon their reputation from the charge of having been false prophets, even so far as misinterpretation might secure that character.

I have, indeed, an insuperable objection to their manner of setting forth their views, as much as I have to some of the views which they have set forth. They display the confidence and the assurance of a certainty in their own reasonings and conclusions, not only in the inverse ratio of the evidence adduced, but bordering upon an infallibility incompatible at least with the Protestantism of Martin Luther.

The premises on which Mr. Miller mainly rests his confident assertions concerning the events of 1843, are his interpretations of Daniel's 2300 days and his Bible chronology; at least so it appears to me. With him this is the year of the world 5999, and consequently 1843 of the Christian era is the 6000th year since the creation. Between him, then, and the chronology of Bede, Usher, Newton, and all the Protestant world, there is a discrepancy of *one hundred and fifty-seven years!* These years he makes up in part by conjecture, and in part by an induction of Old Testament events and dates, squaring them off to the answer in his prophetic arithmetic to the question, *When comes the Lord?* whose answer with him is, *In* 1843. To his Bible chronology I have several objections mostly comprehended under two heads. He makes the lives of more than 60 persons in succession to have been just so many years, neither a day more nor a day less. In all this there may be half as many years of error as there are persons that lived.—That sixty or seventy fathers and sons should have lived exactly so many years, neither a day less nor more, no man of reflection can believe; and yet this hypothesis is essential to the coming of the Lord in 1843, so far as the alleged age of the world is concerned.

In the second place, his Bible chronology is not the only Bible chronology, because there is a Samaritan, a Greek, and a Hebrew chronology, especially of the two latter, that differ from themselves as they do from one another.

The world is now according to the Samaritan,	6542	years old.
according to the Greek,	7714	
according to our common Hebrew,	5657*	
and according to a mixed Hebrew and Pagan,	5843	

* This sum is made up of such documents as Mr. Miller himself admits to be biblical down to the 4th year of king Solomon, and from that period to the coming of the Messiah I take his own data. The documents are—

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The result of my examination of the chronology of the world is the full and fixed conviction that it is lost forever, unless revealed from heaven. But when I say *lost*, I do not mean to say that it is lost by thousands or by many hundreds of years. The chasm chiefly, indeed, lies beyond the period of prophecy, before the flood, and before the birth of Abraham. By the Hebrew text those *epocha* are quite ascertainable, but I do not think that we have full and satisfactory evidence that the Hebrew is always right when it differs from the Greek from Adam to Moses. Since the days of Moses, and especially since the Jewish Prophets, the errors, if any, cannot be very material. Still even here there are difficulties that will forever restrain a man possessing a well balanced and well informed mind, from ever presuming to fix the era of Christ's coming from any thing found in the Old or New Testament. The precise and the true age of the world is certainly lost. Still so much difficulty concerning short periods of the prophetic intervals remains, that no person, not enthusiastically confident, will speak with assurance.

On Mr Miller's date of the commencement of the 2300 days I must offer a remark or two before I pass on to brother M'Corkle. Although so early as my debate with the infidel Owen, I inclined to the seventh year of Artaxerxes Longimanus as the date of the 2300 days, and have not yet seen valid reason to repudiate it, still it is but *probable* evidence, and probable evidence not of the superlative degree. That the 2300 days denote so many years, and that the *sanctuary*, (Jewish or Christian, not the earth,) was to be cleansed at the expiration of those days, or was *then to begin to be cleansed*, is full as far as I then found myself authorized to go. But the greatest difficulty lies in the demonstration that the 2300 days are to be counted from the year before Christ 457, or from the 7th year of Artaxerxes. Mr. Miller's confidence in this point does more to discredit his judgment in other matters than any other frailty in his whole performance, so far as I now remember. This is, however, the vital point, as concerns the events of 1843.

We shall, then, for a moment, look into the dates of Daniel's visions;—

His first vision, chap. vi., we are told occurred in the *first* year of

Abraham was called according to the common Hebrew, A M.	2083
Thence to the Exodus, according to all evidence,	430
Thence to the building of the Temple, 1 Kings vi. 1.	480
Thence to the birth of the Messiah according to Mr. Miller and the common chronology,	1018
	4011
To which add 1846, the proper year of Christ,	5857

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Belshazzar king of Babylon, before Christ 555. His second vision took place in the *third* year of the same prince, before Christ 553.—This last vision was to be for 2300 days, but no date is here fixed from which to calculate it. Fifteen years after this time, in the first year of Darius the Mede, Daniel had other explanations, if not a new vision, specially concerning the work and times of the Messiah. Mr. Miller says it is a part of the former vision explained, and not a new one; and on the clear demonstration of that rests his hypothesis. The demonstration given by him amounts, so far as I can see, to a clause found in verse 23d of the 9th chapter, touching an event then occurring and fifteen years distant from the vision touching the 2300 days.

Mr. Miller says the word "*vision*" here alludes to that related in the 8th chapter, occurring fifteen years before; while some affirm that it relates to the views given immediately after concerning the events of the "seventy weeks," which are dated from the aforesaid decree.—The demonstration, if such it may be called, is wholly inconclusive; and although it might be assumed with much more plausibility than he gives it, still his building on such a foundation as he has laid for this date is fatal to the soundness of his reasoning on any subject requiring historic accuracy or probable evidence.

Not presuming at this time to enter into this part of the examination, or farther to dissent from Mr. Miller, because of the alleged looseness and inconclusiveness of his demonstration, nor to give my reasons for dating the 490 and the 2300 days from the same decree, I shall glance still more briefly into the first opening of the first *Alarm* of the alarmist.

That our assent may be given *in advance* to all his views, he assures us, on the word of a Layman, and in the best judgment of one whose education never extended to the end of orthography or the first rule of Murray's syntax, that "a successful refutation of my views can never be made by Bible. Holy writ, reason, and common sense is on our side." I quote from him literally and exactly. Now this being the fourth period in his preface, ought we not to suppose that he intended to make us think with him before he has offered one reason? He has laid his pre-emption or warrant upon "holy writ, reason, and common sense," and solemnly assures us that they are on his side! Now should we ever think of dissenting from him, what a naked and forlorn appearance must we make, holy writ, reason, and common sense having decided against us, and that too before either party has offered one argument! Two other sentences from his preface fully sustain the preceding demands in advance upon our assent to whatever he may say:—

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"The conversion of the Jews to the present superannuated Christianity of the world is perfectly visionary. No doubt but they will in a few years return to their land in peace—there to have another struggle for existence against certain confederated nations, called Gog and Magog by Ezekiel, and be delivered from inevitable ruin by the long-looked for Prince—the once rejected Christ—and to say, 'Blessed is he that cometh in the name of the Lord'—are to be converted by sight and the most imposing facts known since the creation!"

"The burden of unfulfilled prophecy stands pointing at the dissolution of the present Christian dispensation—not the dissolution of nature at all: the dissolution of the world, or the great field of nature by fire, being both unreasonable and unscriptural! This is the key that unlocks the whole secret of prophecy! No other consistent system of expounding its meaning ever has, or ever can, be proposed to the faith of man!"

The matter is already decided. It is this or nothing. We shall next treat our readers to a synopsis of the times according to our adventurous Layman. He speaks as one that has some authority not derived from the ordinary sources of intelligence. His words are—

"Relative to the age of the world, we offer opinions which we consider something more than conjecture. A prevalent opinion is this: That the Millennium is to take place about the close of 6000 years from the creation, and that the ushering in of the seventh will be replete with millennial glory and blessedness—the reign of peace. This probably may be true, and the overthrow of the son of perdition at hand—the casting down of thrones and empires—the pulling down of all rule and authority at the very doors. The seven thousandth year is probably nearer at hand than many are anticipating. We consider the world, from very plausible data, to be at least seventy-five years older than the common reckoning. There is a difference between the genealogy given by Luke and that given in Genesis xi. Luke, in tracing the genealogy of Christ back to Adam, places the generation of Cainan between Salah and Arphaxad. In Genesis, where the chain of succession is given from Shem to Abraham, Cainan is left out. This we consider a mistake in copying the scriptures. An author to whom I am indebted for this hint, makes the generation of Cainan to have been sixty years. Add this to the age of the world, and we lack only about thirteen or fourteen years of having all the dates found in Daniel to correspond with the idea of ushering in the full millennial glory with the seven thousandth year—the great Sabbatic thousand. To our satisfaction we can dispose of this mite of time. When time was counted by generations and the reign of kings, the fractional parts of years were oftener lost than gained. In a few centuries this fractional parts of years would make up the years in requisition. Our object is to show that the world is about seventy-five years older than the common reckoning; sixty of these must be granted, the little balance is plausible enough to be admitted without debate. Now, if about the year 1846 or 8 the Man of Sin is to be destroyed, the thrones cast down, and all rule and all authority put down, with the treading of the wine-press, and other terrible things recorded in holy writ against a corrupt world; there remains, then, but seventy-five years to be dis-

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posed of, before time will introduce the Sabbatic thousand, or the period which Daniel pronounces "blessed."

Soft words and hard arguments is a good maxim. Modest assertions and ample demonstrations; the premises first—the conclusion afterwards; weak in assumption—strong in proof; ask no favors, and give no offences, are aphorisms in argument; and certainly on the recondite and always more or less mysterious subject of prophecy, they are peculiarly apposite. Men of strong and positive assertion are as rarely distinguished for consecutive reason and proof as enthusiasts for moderation or prudence. I regret to see any indications of the spirit of dogmatism while seeking for the true meaning of prophecy.

A. C.

ENJOYMENT OF RELIGION—*No. I.*

EXPERIENCE OF EUSEBIA.

Eusebia, the daughter of *Pistis* and *Agapee*, had, what is usually called, a very religious and moral education. Her parents were exemplary professors, and their parental affections were exquisitely delicate and refined. No opportunity was suffered to pass unimproved—no personal attention wanting to infuse into the mind of this their only surviving offspring the most correct views of religion and morality, and the most exalted sentiments of personal piety and devotion. For this purpose sermons, catechisms, formularies of belief, and the sacred scriptures were not only put into her hands, but impressed in the most solemn and interesting manner upon her early and constant attention. Under such influences, and amidst such circumstances, Eusebia could scarcely fail to be interested in this most insinuating and important of all the concerns of mortals.

Accordingly at a period of life unusually early she fell under deep convictions of the necessity and advantage of making a public profession of her faith in the Messiah, and of her determination to lead a virtuous and pious life. She joined the church of her excellent parents, which happened to be that of the Congregationalists in New England, and was received to the sacramental festival on the then approaching periodical occasion. She was punctual in all the observances of the church, regular in her attendance, devout in the closet, in the family, and in the whole circle of her acquaintance. Still she felt not fully satisfied with herself, nor with her religion; and the more she consulted sermons, preachers, and religious books, the less she enjoyed both herself and her religion. Thus things went on from

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week to week, and from month to month, without any real improvement in her feelings, or any well-grounded expectation of a change for the better. She became exceedingly dissatisfied with the forms and ceremonies of religion. They all seemed to fail in the great point of administering consolatian, and of yielding what she most of all desired—a portion of that "joy unspeakable and full of glory" of which the primitive disciples of Christ seemed all to partake. She mourned in solitude for almost two years on the barrenness of her profession in yielding those fruits of "love, joy, and peace," for which she panted as does the thirsty roe for a brook of water in the burning desert. She resolved on innumerable expedients; but under them all her heart became no better satisfied with itself. She only experienced more and more of the bitterness of disappointment, and had well nigh resolved to abandon a profession which afforded her no genuine satisfaction.

Meanwhile, Elder *Evangelicus*, celebrated for his fervent piety, experimental preaching, clear views, and great biblical knowledge, was on a missionary tour through that district of country where stood the chapel frequented by Eusebia and her parents. An appointment was made for him by the Bishop of the church; and on the day appointed, and with great expectation and much preparation of heart, Eusebia hasted to the meeting. His text was 2 Cor. xiii. 5.—"Examine yourselves whether you be in the faith; prove your own selves; know ye not your own selves how that Jesus Christ is in you except you be reprobates?" 'This is just what I have been doing,' said she to herself the moment she heard him read the text; 'but, alas! I cannot find *Christ in me.* This is just what I want—*Christ in me!* I would give the whole world could I be sure that Christ dwelt in my heart. Without that, am I not a reprobate? Ah! me!! *A reprobate!* What a thought!' Her cheeks streamed with tears and her soul fainted within her.

Meantime, the good man by his emphatic manner, his peculiar earnestness, and deep-toned piety and fervor, soon decoyed her from herself and riveted her attention upon the subject of his discourse.—He was a man of method as well as of eloquence. He proposed three points of consideration:—

1. The *faith.*
2. Being *in* the faith.
3. The *concomitants* and *consequences* of being in the faith.

These he discussed with much clearness and interest. "The faith," with him, was *the gospel truth believed;* "being *in* the faith" indicated *obeying the gospel truth*—not merely making the profession, but being

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under the influence and power of it; and the consequences were love, joy, peace, and all other Christian virtues and graces. But in making these grand developments there were many views and similitudes most striking and appropos, which greatly interested the hearts of his audience. But as it afterwards appeared, he touched those veins of thought and modes of reasoning which involved in many doubts and difficulties the disconsolate Eusebia.

Amidst his perspicuous and familiar imagery and comparisons he drew a very striking portraiture of her mind in his description of an unhappy wife, whose husband was indeed an impersonation of every personal and conjugal excellence. The source of this unfortunate lady's discontent and unhappiness was the profound sense which she entertained of the superior excellencies and peerless claims of her husband, and a fearfulness that her respect and affection for him were neither in quality nor degree what she both desired and thought they should be. And what rendered her case still more grievous and hopeless was, that the more she sought after those feelings in her heart, and looked internally for the evidences of unfeigned attachment, the less she discovered of them, and therefore the more was she alienated both from herself and her husband.

The cure of this lady from this malady of morbid feeling, already chronic and confirmed, was as philosophically rational and simple, as it was delightfully pleasing and successful. Telling the exercises of her heart one day to a friend of more than ordinary discernment and intellectual vigor, she was addressed by him in terms to the following effect:—'My dear Madam,' said he, 'you are asking the way to the gates of the morning Sun, whence he enters upon his diurnal race, while your steps are all towards the chambers of the West. Think no more upon your frames and feelings, forget yourself, and leave all your thoughts to the admiration of the manifold excellencies and unspeakable loveliness of one whose unparallelled charms are admitted by all his acquaintance, whose claims upon your confidence and affection are in no respect diminished by your mistakes of the head, or of the heart, or by all the vicissitudes and alternations of hope and despondency, of joy and sorrow, through which you have passed.—You might as well look to the earth for light, as into your heart for love, unless you have an amiable object in your vision—one who can by his own excellencies, when duly seen and appreciated, ingratiate himself into your affection and engrave his image upon your soul.—Only place yourself in a proper attitude for the contemplation of his perfections and cordial regards for you, and for an unconditional submission to his will in every thing, and all will yet be well.' She took the

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advice of her friend, and I need scarcely say to you, that a happier woman and a more devoted wife is not to be found in any of the states that constitute the wonderful nation of New England.'

Eusebia is thoroughly convicted of her errors, and resolved no more to seek the stars in the earth. She began to lift her thoughts to heaven; and as she advanced in the formation of the new habits, her health, physical and moral, began to improve, and the sequel of her story became as instructive and consolatory as the years of her former experience were replete with darkness and despondency.

A. C.

A FRAGMENT OF A CONVERSATION ON THE IMPORT OF THE TERM REDEMPTION, RANSON.

Mr. C. WHAT do you think is the meaning of the phrase which occurs Eph. i. 14.—"The redemption of the purchased possession"?

R. R. Commentators, I believe, have found no little difficulty in this passage. It is of great importance to ascertain the precise meaning of the term *redemption* in this connexion. The Apostle, in the same chapter, ver. 7., defines redemption through the blood of Christ to be "the forgiveness of sins."

Mr. C. This definition will not apply in the passage in question.

R. R. It will not. This word is undoubtedly used like other words—both in a literal and figurative sense. It occurs frequently in the laws and regulations delivered by Moses, and may doubtless be clearly understood by referring to the Old Testament.

Mr. C. This is the proper course to pursue. I am much in favor of recurring to those ordinances, events, and sayings which were so familiar to the Jews, and of which the Apostles make such frequent use that they have become, as it were, the alphabet of Christianity.—In the 25th chapter of Leviticus, then, we read as follows, ver. 1–13. * * * 23–34. * * * * * 47–55. Here the word *redeem* evidently means *to purchase back again that which had been sold or forfeited.* The land of eight persons of the Israelites were always subject to be redeemed. This could be done either by the person himself or by some of his relatives, and at any period before the year of jubilee, or release—when redemption was no longer necessary. This law of redemption among the Jews is the key to the sense in which the word is used by the Apostles. Thus Christ became our kinsman in order "to redeem us"—"to obtain eternal redemption for us." ( ) Thus we are represented as being "bought with a price," and Christ by a figure prosopopeia? of speech is called our "redemption," 1 Cor. i. 30.

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R. R. In this affair there are several things to be considered. We have first to inquire what it is that is redeemed, and this may be answered by asking another question—What is it that was lost, or forfeited? Life and bliss—perpetual existence is that which was lost by our first parents. The tree of life put it in their power to "live forever." It is therefore eternal life which is brought to us through Jesus Christ.

Mr. C. Life may be said to include every thing—the possession of the earth—the enjoyment of happiness. Every property is valued according to the tenure by which it is held. Life therefore is made to comprehend all the blessings which proceed from its possession.—He who redeems our *life* redeems *us*.

R. R. The person who redeems is Christ, who, as you observe, became our kinsman for this purpose. We have also to learn, in order to the just application of the figure, *from* whom or *from* what sinners are redeemed. This is a question which I have not seen satisfactorily disposed of. Hervey, in his Theron and Aspasio, makes an attempt to answer it by the scripture which says, "Thou hast redeemed us to God." (?? see Ex.) But this does not meet the case. The person TO whom we are redeemed, is not he FROM whom we are redeemed. This would be to redeem us from himself!

Mr. C. This was to avoid the alternative of supposing that Satan is the being from whom we have been redeemed, and to whom the price of our redemption was paid. Such an opinion has obtained with many, and is attempted to be sustained by those passages which speak of Satan as the Prince of the power of the air, (supposed by some to denote Jupiter,) as possessing all the kingdoms of the world—and ruling in the hearts of the children of disobedience. As it is Death, however, which has taken away our life, so Death is that from which we are in this figure said to be redeemed. Thus in the Prophet—'I will redeem them from death—I will ransom them from the power of the grave—O Death, I will be thy plague. O Grave, I will be thy destruction." Death was the penalty required by the *divine* law—it was a sentence pronounced by God himself. Death therefore rightfully 'reigns over all, because all have sinned.' To suppose that sinners are redeemed from Satan, or rather to suppose that the price of our redemption was paid to Satan, is to suppose that his right to reign over men was acknowledged by the Divine Being.

R. R. This is undoubtedly a scriptural and just view of the important matter. The price was paid to Death—in honor and vindication of the divine law. And the price paid was life—life for life.

Mr. C. To this answer the scripture "He gave his life a ransom for

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many"—He paid the forfeiture—"The life is in the blood"—"We have been redeemed not with corruptible things as silver and gold," says Peter, "but with the precious blood of Christ."—He hath "washed us from our sins in his own precious blood." Sin being the cause of death, is often used metonymically, or as including all its consequences. Hence redemption comes to signify "the forgiveness of sins."

R. R. In this view the figure is perfectly consistent. For various usages of this term see "day of redemption," Eph. iv. 30; "purchased possession," Eph. i. 14.; the body—"waiting for the redemption of our bodies," Rom. viii. 22.

Saturday Evening, May 6, 1837.

From the Baptist Record.

A BAPTIST NEW TRANSLATION.

We promised, in a short notice of the new version of the Bible recently, to notice it more fully at some other time. We now partially redeem that promise. The work is one *exclusively of individual enterprize*, and for its correctness *individuals* alone are responsible. We make this remark, because we perceive some Pedobaptist papers are calling it the *Baptist Bible*. The Baptists as a body have had nothing to do with its preparation. No denominational society has had any connexion with it, nor any interest in it, and it is no more proper to call it a Baptist Bible, than it would be to call the editions published by the late Mathew Carey, a Romish Bible, because he was a Romanist; or to call the common version an Episcopal Bible, because its translators were Episcopalians, and its publishers in England are of the same sect. We protest, therefore, against our contemporaries connecting the Baptist denomination with any enterprize which they have not themselves undertaken. It is not reasonable, it is not Christian; but it is bringing *false* accusations, to accomplish their own ends. Let this version be examined critically, and stand or fall by its own merits. It is an individual enterprize, and was prepared and carried into execution by a few persons who thought there was a necessity for a new version of the Bible in the English language. In order to have it as correct as possible, the proprietor has spared neither expense nor care. An individual of ample scholarship for the work was selected to go through the whole book, both Old and New Testaments. This occupied a great length of time; but it was given to it, that no undue haste might mar the excellency of the translation. His labors in the Old Testament were submitted to the revision of one of the best Hebrew scholars in the country, and subsequently to the careful examination of an eminent Pedobaptist professor, who has certified to the accuracy of the translation. The work thus translated then passed through the hands of a thorough English scholar, who revised the style of the translation. It was then put into the printer's

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hands. The New Testament as it came from the hands of the first individual was submitted to Professor Kendrick, whose Greek scholarship will not be questioned, and who has prefixed his name to this part of the work as a guarantee of its correctness. Such is its history.

Is a new version necessary? On this subject we are scarcely prepared to give an answer. That the received version is often incorrect; that it contains many indelicacies of expression, and many obsolete phrases which ought to be altered, we presume no man can doubt.—At least we have no doubt of this. Such has been the opinion of many of the ablest critics on the Bible. Campbell, M'Knight, Doddridge, and others, have made some efforts to amend, and Noah Webster expurgated some of the indelicacies and obsolete phrases from his version. As, however, the common version was universally received by those who appeal to the Bible as a rule of faith and practice, and all professed to be governed by it; and as this cordial reception of a version introduced by individual enterprise could not be expected, we have believed, that divided as the Christian world is, we had much better have relied on that which all receive as a standard. We wish to be understood; we have no objection to a new version, and to the correction of every error in phraseology or in translation which occurs in the old version. On the contrary, if it could be done harmoniously, we should rejoice in it. Our objection is, that it multiplies versions, without providing a standard by which Christians will measure their doctrines and practices. But those who differed from us had an equal right to their opinions on this subject, and they have interfered with no privilege of ours, or of any other man, in publishing their version of the Bible. The labor was theirs, the risk is theirs, and if the Bible will not bear a critical examination, that pecuniary risk is no trifle.

Is this version, then, a correct one? Is the translation accurate? We have not had time to examine all the alterations which we have met in looking over the work with some care. Those which we have examined are correct, though in every case we do not approve the variation. In the Old Testament the indelicate expressions are so changed, without at all weakening their force, that they may be read in public, or in the family, with great propriety; and in some of the alterations there is great beauty and force joined with correctness. Some of the alterations in the New Testament we are not prepared to approve.—We are aware that critical scholars give the terms used the preference over those in the old version; but as long as the original was fairly and properly rendered, we can see no need of alteration; and in one or two instances we think the force of the passages much weakened. In relation to the substitution of *immerse* for *baptize*, we have never had but one feeling. *It is unnecessary.* Baptize has but one meaning, and with the use of that word, incorporated as it is with our language, the truth has been triumphing and will triumph. That *immerse* is correct we hesitate not to affirm, and we envy not the conscience of the man who will venture to deny it. But we knew this, and we had the concessions of the best and wisest Pedobaptists who have lived that such was its import; and with this it does seem to us needless to abandon the use of a word which is so expressive, and so endeared by its long use to every Christian. In this is *our* chief objection to the new version. In the main we are pleased with it. The translators have done

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justice to the work and credit to themselves; and the proprietor and publisher have merited all praise for the style in which they have issued it from the press. We advise all who can afford it, to buy it. It will do them good, if in no other way, by leading them carefully to read and compare the new with the old version, and the truth which both contain will be thus more firmly riveted on the mind.

It is published by J. B. Lippincott, corner of Fourth and Race streets, and it is sold at prices varying from $3 to $10, according to the style of execution. The price is moderate for the quality of the work. R.

A BAPTIST NEW VERSION.

Among the good omens of an influx of light, is the attempt of the Baptists to give a true version of the Bible to the heathen abroad, and to improve the common version at home. A part of the denomination are in favor of the American people having a true version; but they all agree in giving one to the Asiatic population. It is, indeed, a species of logical benevolence which I pretend not to understand, that gives reasons numerous, clear, and strong, why American readers should *not* have, and Asiatic readers *should* have, a true Bible!

Of course I cannot but feel gratified that one of my great sins in attempting to circulate a new and true version of certain controverted points, is now becoming the great sin of a respectable portion of the Baptist community; and consequently my heterodoxy will fast pass away as the Baptists succeed in prepossessing the commnnity in favor of a new, correct, and more intelligible version of the good book. I will not now remind them of all the reproaches wherewith they reproached me some twenty years ago when I undertook this work. I hope that all the denominations will unite in this effort, let Paidobaptists say what they may. They will approve them at last.

A. C.

BIBLE SOCIETY.

I am, I believe, a member and a director for life of both the American Bible Societies, I having paid into their treasuries the sum of 200 dollars each. I do not think that they have done all that is right to me; but still I believe they are engaged in a great and good work, and I assist them both. I would, indeed, most pressingly recommend it to the pious and benevolent consideration of all our brethren to contribute freely and liberally to the Baptist American and Foreign Bible Society. Help them to send a true and intelligible Bible to all the world that needs it at home and abroad. This charter of life and

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immortality, of heaven and eternity to man, ought to be translated and sent to every Indian, Pagan, Barbarian, Turk, Jew, Atheist, and Sceptic under heaven. We have no society to do any thing for us—to receive or forward our donations. Do then, brethren, remember that our more intelligent, pious, and benevolent Baptist brethren are engaged in this good work, and let us help them forward in the Lord's cause and in that of our common humanity. Blessing others, you shall be blessed; and watering them, you shall be watered in turn.

A. C.

BETHANY COLLEGE.

We believe it due to the friends and patrons of Bethany College that the whole financial affairs of the Institution should be occasionally published for their satisfaction. Those who contribute to the erection and support of any institution have a right to be informed of the use and application of their liberality. We should have sooner made such a report; but, really, we have been somewhat ashamed to make a public display of how little has yet been done for the noble objects (as all admit) for which the liberality of the Christian brotherhood and benevolent public has been solicited. I know *the times—the* HARD *times* are a standing apology for all such failures and disappointments. Some, I presume, will not like to see their contributions published; but, in justice to ourselves, the College and the community, it becomes our duty to do so. But it ought to be stated that a number have said that their contributions were but a mere token of good will, and that they intended farther aid. Should there be any error or omission in the Report, as ordered to be printed, we will have it corrected immediately on information thereof.

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Cornelius Drake, " " "	100	50 00
Thomas Y. Johnson, " " "	25	5 00
Mrs. Reid, Maysville, Kentucky,		20 00
Mrs. Mary Philips, " "		10 00
Dr. Shackleford, " "		5 00
Thomas Daulton, " "		5 00
Martin Slaughter, Georgetown, Kentucky,	500	100 00
Margaret Slaughter, " "		50 00
William Dickinson, Elkton, Todd county, Kentucky,	70	50 00
George T. Edwards, Russelville, Logan county, Kentucky,		50 00
M. Rogers, Danville, Kentucky,		16 00
Elder John Rogers, Carlisle, Kentucky,		7 00
Samuel Stone, Richmond, Kentucky,	100	50 00
Robert Miller, " "		10 00
Jarrot Phelps, " "		5 00
Eliza Calmes, Colbyville, Clark county, Kentucky,		50 00
W. W. Webb, " " "		50 00
T. B. Parish, " " "		10 00
Miss Rebecca Williams, Frankfort, Kentucky,		50 00
Hugh Lane, Montgomery county, Kentucky,		10 00
W. C. Myrtle, Kopkinsville, Kentucky,	50	10 00
W. A. Morrison, " "	50	10 00
J Wasson, Leesburg, Kentucky,	100	20 00
Haden Edwards, Nelson county, Kentucky,	50	
Frank M'Gavock, Nashville, Tennessee,		200 00
Orville Ewing, Nashville, Tennessee,		150 00

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	Amt. sub.	Paid.
J. Woods, Nashville, Tennessee,		300 00
John Black, " "		150 00
James Walker, " "		150 00
Edwin W. Ewing, " "		150 00
Andrew Ewing, " "		150 00
W. G. Harding, " "		150 00
J. P. Sledge, " "	150	100 00
Simon Bradford " "		100 00
J. F. Williams, " "		100 00
Ellen M. Robertson, " "	100	50 00
W. J. Turbeville, " "	100	50 00
J. N. Todd, " "		50 00
John Harding, " "		50 00
W. A. Eichbaum, " "	100	25 00
Dr. C. Meriwether, Minor's Nursery, Tennessee,		50 00
T. W. Atkinson, Clarksville, Tennessee,		8 00
Charles Sumner, Akron, Summit county, Ohio,	1000	100 00
Joseph Ray, Cincinnati, Ohio,		59 00
James Challen, " "	100	50 00
John Kirk, Youngstown, Ohio,		5 00
Henry and J. Langly, Washington, Pennsylvania,		100 00
A friend,		100 00
Charles H. Bland, Monticello, Missouri,		5 00
Jacob Creath, Jun., Palmyra, Missouri,		5 00
Levi Hatchett, Illinois,		5 00
Alexander Campbell, Bethany, Virginia,	2000	1000 00
William Westerfield, Cincinnati, Ohio.	200	
Robert Dawson, New Philadelphia, Ohio,	100	
Cyrus Cropper, " "	75	
J. C. Ashton, New Albany, Indiana,	150	
William Harris, Nashville, Tennessee,	50	
B. Weller, Nashville, Tennessee,	20	
Joseph W. Clay, Nashville, Tennessee,	200	
Samuel Carpenter, Bardstown, Kentucky,	50	
John S. Willett, Bardstown, Kentucky,	25	
W. Z. Thompson, Lexington, Kentucky,	300	
Philip S. Fall, Lexington, Kentucky,	200	
John Curd, Woodford county, Kentucky,	300	
A. O. Redd, Woodford county, Kentucky,	100	
A. Price, Woodford county, Kentucky,	300	
Mary Redd, Woodford county, Kentucky,	100	
James W. Redd, Woodford county, Kentucky,	100	
Lucy H. Dupuy, Woodford county, Kentucky,	100	
William Lister, Woodford county, Kentucky,	5	
Dr. W. H. Richardson, Lexington, Kentucky,	100	
Edward Allen, Lexington, Kentucky,	50	
S. G. Jackson, Lexington, Kentucky,	75	
Henry Bell, Lexington, Kentucky,	100	
William Van Pelt, Lexington, Kentucky,	25	
B. W. Todd, Lexington, Kentucky,	30	
L. A. Sandige, May's Lick, Kentucky,	1000	

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	Amt. sub.	Paid.
Daniel Tibbs, Maysville, Kentucky,	20	
Joseph Frank, Maysville, Kentucky,	30	
Mrs. Pickett, Maysville, Kentucky,		10 00
S. W. Robertson, Maysville, Kentucky,	100	
Dr. J. White, Madison county, Kentucky,	10	
Samuel Halley, Madison county, Kentucky,	25	
Thomas Richardson, Madison county, Kentucky,	10	
Benjamin Howard, Madison county, Kentucky,	10	
Zachariah Crew, Madison county, Kentucky,	10	
James Blythe, Madison county, Kentucky,	50	
P. Bush, (deceased,) per Smallwood A. Elkins, Clark county, Kentucky,	50	
James Terrill, Mount Vernon, Kentucky,	20	
John Herndon, Scott county, Kentucky,	20	
William M'Millan, Scott county, Kentucky,	20	
B. W. Finnell, Scott county, Kentucky,	30	
Thomas S. Jeffries, Scott county, Kentucky,	10	
Paschal Kirtley, Harrison county, Kentucky,	20	
James A. M'Hatton, Harrison county, Kentucky,	20	
William Cogswell, Harrison county, Kentucky,	5	
Dr. H. Gibney, Harrison county, Kentucky,	10	
William Kirtley, Harrison county, Kentucky,	5	
John S. Nichols, Harrison county, Kentucky,	5	
Edwin Clark, Harrison county, Kentucky,	5	
B. N. Shropshire, Harrison county, Kentucky,	20	
J. P. Kearns, Paris, Kentucky,	30	
W. S. Bryan, Paris, Kentucky,	15	
Hezekiah Martin, Millersburg, Kentucky,	10	
John Collier, Millersburg, Kentucky,	12	
David Hamilton, Millersburg, Kentucky,	10	
James Tibbs, May's Lick, Kentucky,	100	
David Jamison, May's Lick, Kentucky,	15	
Richard Waugh, Brooke county, Virginia,	250	
Basil Wells, Brooke county, Virginia,	200	51 00
John Mendel, Wellsburg, Brooke county, Virginia,		150 00
Samuel Jacobs, Wellsburg, Brooke county, Virginia,	50	
Joseph Gist, Wellsburg, Brooke county, Virginia,		30 00
Rot. Buchanan, Independence, Washington co., Pa.,		10 00
Matthew M'Keever, Washington county, Pa.,	1000	
Sum total,	1768	25 7923 66

It is but two years since the first brick was moulded for the erection of Bethany College. During this time a College Proper, four stories, 83 by 45; a Steward's Inn, equal to 107 feet by 36, 4 stories—have been completed; and one wing of a Mansion House, 73 feet by 24, two stories, will be completed about the 1st of September. Besides the College Common Hall, a Room of 80 by 42 in the clear, and two Society Class Rooms, large enough for 100 Students each, there will

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be for the accommodation of Students some 75 or 80 Rooms furnished this Fall, affording ample accommodation for 150 or 160 Students in the College precincts. Two Literary Societies have been formed with the nucleus of two Libraries. An incipient College Library and considerable Chemical and Philosophical Apparatus will be in requisition next session. The whole subscriptions to this Institution amount to $17,738 25, of which $7,923 66 have been collected. The buildings erected and furnished, together with that in progress, and certain purchases of apparatus amount to about 23,000 dollars. Every donation, large and small, is recorded, and from time to time printed exhibits are to be made. It is the paramount object of this Institution to educate the youth of the community placed under its care in harmony with the genius of human nature and in accordance with the whole constitution of man, as a physical, intellectual, and moral being. Its demands on the benevolent for aid in the prosecution of its schemes of improvement, as we conceive, possess more than ordinary authority upon their liberality; and nothing but the unexampled pressure of the times could have accounted to its friends for the lack of those timely aids and facilities which an object of such magnitude and importance would seem to require. Some forty or fifty Students more than the present applicants can be accommodated next session.

A. CAMPBELL,
Treasurer of Bethany College.

News from the Churches.

Louisville, Kentucky, May 23, 1842

We have just closed the most interesting meeting we have had in Louisville since I have been here. Brother A. Kendrick was the principal speaker. Crowds attended and listened with profound silence, about twelve evenings and two Lord's days, to that excellent brother. During the meeting *forty four* apparently deeply penitent believers (with changed hearts of course) were baptized into the name of the Divine and Holy Three.—Some others were added to the church.

I not unfrequently baptize persons belonging to the Methodist church—such as wish to be baptized and still remain among the Methodists. I endeavor to show them the evils of sectarianism, and urge them to come out on the side of union; still, if I fail to influence them to leave sectarianism, I baptize them and let them remain where they are.—They serve as leaven to the lump.

After brother Kendrick left, our brother Dr. J. C Smith came to our aid. He delivered several able discourses to large and admiring audiences; but none were added. He was quite unwell. May the Lord bless the dear brethren! B. F HALL.

Montgomery county, June 9, 1842.

A protracted meeting commenced on the 3d Lord's day in May last, at Corinth meeting house, in this county, under the labors of brethren M'Cormick and Robert Rice, who were joined on the next day by William Pool, which continued ten days; and we have the pleasure of informing our friends abroad that 86 confessed the Lord and were immersed. Also, three additions from the Baptists, one from the Methodists, and one reclaimed. Before the meeting closed brother Rice had to leave to fill other appointments, and the meeting was continued and closed mainly by brother Pool. May the Lord help and prosper the cause of truth! CHARLES GLOVER.

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Brownsville, Pennsylvania, May 20, 1842.

We have had a four days' meeting, which closed on last Tuesday; the result of which was, the immersion of nine persons, all in the morning of life, probably between the ages of 18 and 25 years. This may appear a small matter to those of our brethren who are accustomed to seeing people obey the gospel by scores and by fifties, but to all who are acquainted with the difficulties and opposition that the church at Red Stone has always had to contend with, it will be matter of great satisfaction. But not unto us, but unto thy name, O Lord, be all the glory!

H. B. GOE.

Jacksonville, Illinois, June 1, 1842.

Since I wrote you last, I have returned to this place with my father's family; and on arriving we commenced lecturing on Christianity. We had the assistance of brother Ross, of Iowa, and my father; and we rejoice at seeing about 40 persons submit to the authority of our Great King. We next went to Princeton, at which place twenty more did likewise. The sects raged and misrepresented. We prayed and called upon them to unite with us on the *Bible alone*.

W. M BROWN.

Greensburg, Illinois, May 12, 1842.

Since April I have been again to Shelbyville, Indiana, where I immersed 19, and four from the Baptists and four from the Methodists. The church there at my two last visits had increased from 8 to 50 members. Brethren L. H. Jamieson and George Campbell have each been here preaching—the former, the four Lord's day in last month; and the latter, the two in this month; at which times 27 were added to the church here—17 by immersion and 3 from the Methodists. I have immersed about 50 since the first of February.

J. B. NEW.

Ravenna, Ohio, May 27, 1842.

I am on my way from Hanover, Columbiana county, to Aurora, Portage county. At the former place (Hanover) we had 35 additions—28 by immersion, and the rest from the Methodists, Baptists, and 'Bible Christians,' &c. You see the good cause is going onward gloriously. N. B. Two were immersed on my road, making in all 37 in 8 days.

J. H. JONES.

Palmyra, Missouri, May 25, 1842.

After I left St. Louis I ascended the Missouri river to Rocheport, where I landed, and proceeded to Fayette, in Howard county, to a three days' meeting in that place, where I saw and co-operated with the following public teachers—to wit: Thomas M. Allen, Joel Hayden, Wells, Gaines, White, Russell, and others. No accessions; but it was said that much good was done in disabusing the public mind of prejudice, and in edifying the brethren and in animating of them to greater diligence. From that place I proceeded homeward to Shelbyville, where we received five persons—one of them was the representative of the county. The Lord's day following, at Clinton, between this place and Paris, brethren Thomas M. Allen, Henry Thomas, John Alexander, and Martin Sidenor received 24 persons, and organized a church to worship God in sincerity and truth.—Brother Allen has just closed a meeting in this place. Seven were added to the congregations—in all the places, thirty-six persons. May the gospel run and be glorified in the salvation of the world! is the prayer of yours in the hope of that event.

J. CREATH, Jr.

Euclid, Ohio, May 13, 1842.

I suppose you have heard the victories of the gospel in this county of late. Brother Hartzel was ten days at the village of Newburg, during which time fifteen became joyful converts to Christ. Some were cases that showed the power of the gospel. Men who had been much troubled with scepticism, with their companions, bowed themselves under the yoke of the Redeemer. He organized a church of more than thirty members. The church in Ohio City prospers. The leaven of truth works mightily in that city and in Cleaveland.

AMOS SUTTON HAYDEN.

Caledonia, Illinois, May 12, 1842.

The dear name of Jesus is still, by some, acknowledged in this land; and glad hearts rejoice in his great salvation.

I have recently twice visited the village of Rome in Illinois—once in company with brother Palmer—once with brother Davenport. This village is beautifully situated on the west bank of the Illinois river, Peoria county, and one year ago was given to intemperance and gambling. A majority of the villagers have now touched the Lord's sceptre; —8 during our first visit, and 15 the second were buried with Christ by baptism. Some others were added from the Baptists. A congregation was organized, numbering about 40 members.

Brother William Davenport and myself are endeavoring to do the work of Evangelists: and though the progress of the gospel in this part of the state is slow, yet we are not at all discouraged. It is *still*, (as it ever was, since it began at Jerusalem,) the power of God unto salvation to every one that believes; and through the blessing of God, our hope, that the white banner of Heaven's peace, will wave triumphantly over this fair land, may yet be realized. The work is thine, O Lord! and thine is all the glory. *Amen!*

P. G. YOUNG.

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Eramosa, Wellington District, Canada, May 7, 1842.

The churches that I am acquainted with here are in a flourishing way. Since 1842 set in 20 valuable additions were made to the church in Eramosa, and the prospects more favorable than at any former period. The Esquising friends were refreshed and strengthened lately by an addition of 4. The brethren in the city of Toronto have built a house in which they met for the first time last Lord's pay Brother Elliot and a few others meet as a church in Hamilton, a flourishing town at the head of Lake Ontario, and there are three other churches walking in truth. To God be the praise.

JOHN BLACK.

Stanford, Kentucky, June 12, 1842.

I sit down this Lord's day morning to inform you of the success of the gospel within the last six weeks, all within ten miles of this place. This has been principally under the labors of our young and excellent brother Carroll Kendrick. He had the aid of brother John Steele and others at Houstonville, (the farthest point from this,) where 124 were gained, many of them of the highest rank and intelligence. At M'Cormick's, 5 miles, 96 in seven days. Brothers Kendrick and Steele were the only preachers. At Gilbert's Creek, 8 miles, in six days, brother Kendrick alone got 50; and at Rush Branch, 2½ miles from this, and here, at night, 156 in seven days Old brother Creath was with brothers K. and S. a few days at Rush Branch. At Logan's Creek and Maple Swamp, 10; in all, 416 in six weeks, all within ten miles of this place Besides this, brother Kendrick went to Mount Vernon, 22 miles off, within these six weeks, and gained 10 or 12, I think, in two or three days at most. This is the most glorious conquest I ever witnessed The cause of truth and union has received such an impetus that nothing on earth can ever check but our own neglect, and I pray God that we may never become less warm than we now are. The brethren are generally alive to all their duties, family prayer, &c The weekly meetings have heretofore not as generally been attended to as they should — These converts were generally from the world, though there were some from all the sects here. Two Episcopalians here, both men of high rank and intelligence, one of them a young Lawyer, who was educated for the ministry; some Methodists; Baptists, United and Separate; Presbyterians, Old and Cumberland. The people are awaking to the great cause of truth, the union of Christians, and the conversion of the world. Many of the most intelligent are among those who have lately vowed allegiance to the King Eternal. Our preaching brethren are operating to day at various points. May the Lord be with them! I have determined to spend this day at home, worshipping with the disciples. Our weekly meetings are continually kept up here and at all the churches in this region, though not as generally attended by all the brethren as they should be.

M. A. STEMMONS.

Stanford, Kentucky. June 13, 1842.

Brother Steele spoke here last night. Five more confessed—the Post Master was one.

M A. STEMMONS.

Centreville, Bourbon county, Kentucky, June 2, 1842.

I reached home last evening, much exhausted and worn down from the almost incessant labors of the last eight weeks, devoted to the cause of our blessed Master. As the public have been informed through other periodicals of the success of most of our meetings in April, I would only, to cheer and encourage the friends of the Bible, state the result of our last month's toil. I attended a meeting commencing on Friday the 29th of April, at Leesburg, in Harrison county, and lasting several days Some twelve were the fruits of that meeting. Several laborers were present. The next Friday we commenced a protracted meeting at Cane Ridge, in this county. Only two confessed the Lord. With brother J. Rogers and myself two intelligent and excellent young brethren attended there—brothers Hovey and Rogers. They are determined to devote their all to the Lord, and are in the field as proclaimers. On Friday before the 3d Lord's day I went to Antioch, in Bourbon county Brother Hovey joined me, and brother J. T. Johnson came on Monday. We induced sixteen to become obedient to the faith, our meeting closing on Wednesday. On the ensuing Friday I went over to Cooper's Run, near Paris, expecting to meet brother J Creath, Sr.; but was disappointed. Brother G. W. Williams aiding me, we continued until Monday evening. Some eight were obtained at that point. On the next Friday evening I addressed the citizens of Cynthiana, having preached on the Tuesday previous near home. I spoke on Saturday at Fork Lick, in Pendleton county; brother J. Irvin, who reached there before me, having prepared the way. He had effected a great work there last year, acting as a pioneer. On Saturday night we went to Falmouth, and continued there until Tuesday morning, when we returned to Fork Lick, and in the evening of the same day to Cynthiana, having obtained 7 volunteers at Fork Lick and two at Falmouth, making in all forty seven in the month of May. My throat, thank the Lord is again so well that I can plead his cause—indeed I never lost one Lord's day, that I remember, on this account. I rejoice to learn that Bethany College is prospering. May the Lord preserve your life, and still make you a blessing to thousands.

JOHN ALLEN GANO.

Florida, Missouri, May 11, 1842.

Within the last three months I have had the happiness to baptize 77 believers, and receive 5 from the Baptists, 3 from the Methodists, 1 from the Presbyterians, and 2 restored.

HENRY THOMAS.

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Georgetown, Kentucky, June 7, 1842.

The fourth Lord's day in May and a few days succeeding I spent in the city of Lexington and at Macedonia. The day I spent at Macedonia with the Evangelists, who had a meeting there, we gained two additions. The result of the meeting I did not learn. I returned home on Wednesday and started for the Harrodsburg State Annual Meeting on Thursday. We met many of our old friends and brethren; but few of our evangelists and teachers were there. I was astonished that they manifested so little interest in such a meeting. The small band there labored hard, and by Wednesday night had obtained 26 additions, to the great gratification and joy of the saints. We left brother Ferguson, of Ohio, to continue the meeting. Brother Rice, our young Evangelist, at the same time visited Corinth, near Mount Sterling, and in company with brother Poole, and obtained 36 additions. We returned home to attend our co operation. Brethren Gano and Elley were with us part of the time, and delivered several addresses. Through their labors we obtained 6 additions. The prospects were still fine; but other engagements called them away. I expect to start for Green River on Monday next with brother Rice. Oh! that we may be enabled to effect a great reformation in that country.

J. T. JOHNSON.

Richmond, Virginia, May 10, 1841.

Early in this year I recommenced a series of discourses on the great subjects connected with the gospel. They soon excited an interest among our citizens, and many heard to their conviction. In the meantime we enjoyed the help of brethren Coleman, Bagby, and Dangerfield. Last Lord's day was a day of rejoicing to us all. We baptized four intelligent persons at 9 o'clock, three males and one female, and they were added to the church "the same day," together with a backslider from the Christian profession, who left the Baptists some years ago and went back into sin. We received him on a hearty repentance, to the joy of his wife, who is a devoted sister. After the worship we addressed the largest audience we have had since you were with us; after which three others came to confess the Lord. Last night we preached again, when two separated themselves, one of whom was my own daughter, in her 16th year. May the Lord be praised! To-night we preach again, and I trust the work is but just commenced. Alas! prejudice is deeply rooted here in many minds. Many are so poisoned that if the Lord were to appear among us in person they would not receive him! "Can any thing good come out of Nazareth" was a question which indicated the thickness of the film that covered the eyes of the people against our Lord and Master. We have thus lately baptized fourteen, ten males and four females, received one by letter from the Baptists, reclaimed one backslider, and added some eight or ten by letter—besides those who came forward last night. May the Lord add many more of them that are saved!

P. S. Since the above was written we have received three more by baptism, and another backslider has determined to come back to his first love. Next Lord's day we are to speak on "the cleansing of the sanctuary." Farewell.

JAMES HENSHALL.

Lexington, Kentucky, June 16, 1842.

I have just returned home, after five days absence from my old neighborhood or residence, (the Republican Meeting House neighborhood, six miles from Lexington, Fayette county.) Truly I can say I never witnessed such a meeting in all my life. To see the old grey-headed father, whose head had been whitened by the frost of near seventy winters, and the old mother come into the kingdom of our blessed Lord, with their children from the age of 12 years to the age of 4 , to the number of seventy-four in five days; to see the joy and the thousands of tears that were shed upon that occasion by the penitent believers and the brethren in seeing their children and their neighbors obeying the Lord, it was enough to soften the flintiest heart and make them cry out unto the Lord what they should do to be saved. Well and truly was it said that the gospel was the power of God unto their salvation on that occasion. Brother John A Gano was the principal speaker. Brethren Pinkerton and Hatch were there a part of the time. Brother Thomas Smith who has long had the charge of that congregation, exerted a powerful influence at the meeting. The meeting is still progressing and I would not be at all surprized if more than a hundred were to be buried with Christ in baptism,and then, as they will do, plant themselves upon the Bible, and the Bible alone, which is the only ground where all the religious world can rally for the purpose of living in peace, and love, and union in this world, and after the resurrection to be escorted home to the everlasting kingdom, where no other name will be put upon them by our heavenly Father than the name of sons and daughters of the Lord Almighty. Praised be his name for such a union!

Brother Smith informed me at this meeting that four hundred, lacking two, had confessed the Lord or had united with the brethren in his part of the state, Lincoln or Garrard county, in about two or three weeks labor. I think this took palce just before he left for the Republican meeting.

JOHN CURD.

Flemingsburg, Kentucky, June 21, 1842.

The good cause is on the march rapidly in Kentucky. The truth is mighty and will prevail! I held a meeting of some 9 or 10 days at Corinth, Montgomery county, assisted by our beloved young brother R. C. Rice; the first four days of which resulted in the addition of 90 persons to the church of Christ. It was a glorious time. I would give the particulars, but the brethren will write you.

WM. F. POOL.

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OBITUARY.

By advices received here from brother J. Creath, of Missouri, we have just learned that Elder JEREMIAH VARDEMAN died on Saturday, the 28th May, after a short illness of two days. This distinguished Baptist, whose reputation is familiar through all Kentucky and Missouri, was eminently instrumental in giving to the cause of reformation in Kentucky a mighty impulse at its commencement. From 1823 to 1828 he did more to spread its grand distinguishing principles throughout the Baptist community than any other man in the State. To myself his personal attachments were very strong. He travelled with me extensively, and was at great pains to obtain for the Christian Baptist, as well as for the Debate on Baptism with M'Calla, a very extensive circulation.

Comparatively few of our brethren in that noble commonwealth know how much they are indebted to J. Vardeman and Elder Jacob Creath for their emancipation from the traditions of the fathers, and for the wide diffusion of the great principles of reformation in the West. No two individuals amongst the Baptist, nor any other clergy of that day, had so much authority with all the people of the West, as these two great and distinguished men, and none lent that power more readily than they. And had it not been for the indiscreetness of some of the junior staff of reformation leaders, Jeremiah Vardeman never would have temporized nor conferred with flesh and blood in the case But the rashness and indiscretions of some chafed and vexed this mighty spirit and he turned against them. But he had gone too far to have any power with the people, and but little with the Baptist ministry, and was constrained to migrate to Missouri Still preaching many of the views he professed to oppose, he did little for any party after his location in that State.

To mys lf he always evinced a very strong attachment, and answered my last letter to him with many tears and assurances of affection, notwithstanding all that had happened I believe that he continued to oppose the reformation in his last days, but under quite other aspects and attributes than the real ones He had his frailties and errors like other men; but trusting in the sacrifice and grace of that Saviour whom he preached, I hope that he will find mercy from the Lord in that day, and that we shall yet meet in a land of perfect light and perfect love, where we shall see as we are seen, and know as we are known. May the Lord bless his excellent wife, and make his offspring a blessing to many!

A. C.

BALTIMORE, June 15th 1842.

Brother Campbell—At the special request of the brethren here, I sit down to announce to you the death of our aged and esteemed brother CARMAN. He calmly yielded up his spirit this morning at about 6 o'clock, after a painful and lingering illness, in which the dropsy seemed to be the primary disease, though he had manifestly a complication of diseases as well as the infirmities of old age, for he had numbered three score and sixteen years. His long and unspotted life has been marked by the severest domestic afflictions, which he has sustained with the most exemplary Christian fortitude.

His whole course has been marked by the most scrupulous conscientiousness, and the most unbending integrity; and if we cannot, in our sense of the term, apply to him the first expression of the psalm, nor can in the strictest sense apply the latter—"Mark the perfect man, and behold the *upright;* for the end of that man is peace." But to you who are familiar with his whole history and character, I need say no more. With him the Christian hope was no empty sound, but a blissful reality He made himself constantly familiar with the closing scenes of life; for *death*, the *grave*, the *resurrection*, the *life* were with him household words. Thus he lived, and thus he died. "Blessed are the dead that die in the Lord!" Yours in hope,

M. S CLA[illegible]

William Carman was amongst the first men in the East who stood up for the Bible alone as the rule and measure of Christian faith and manners. Through good report and had report for many years he chose rather to suffer affliction and mortification with a few disciples who would keep the Saviour's ordinances, rather than have a place amongst the most popular sectaries in the land. A long and intimate acquaintance with this excellent brother only seemed to heighten my admiration of his firm and unyielding attachment to truth and goodness, and ardent devotion to the Saviour's person, cause, and people. He filled the measure of his days with honor, and now reposes in the hope of the resurrection of the just.

Died, in the town of Florida, Missouri, on the 26th of March, sister SARAH F BRYANT, daughter of James Gray and consort of James Bryant The above sister had lived many years a Christian, and had the happiness to die a Christian, as she said on her dying bed. She has left behind her a name long to be remembered by the poor and penniless. It was her request that should her disease terminate in death, it should be noticed in the Harbinger, as she had many friends who would often say 'her religion would do to live on, but not to die on.' She died more like a Christian than any one I ever saw expire in my life. She said the Lord had supported her through a long life, but the last was the best, and was delighted at the prospects before her She was an example of piety in her life.

H. THOMAS.

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THE

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NEW SERIES.

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NATURE OF THE CHRISTIAN ORGANIZATION.

No. VI.

JEFFERSONVILLE, IA. April 12, 1842.

Brother Campbell,—SINCE my return home from Texas, after a winter's absence, I have read, with much interest, your Nos. on "The Nature of the Christian Organization." It is a subject which, it appears to me, claims the immediate attention of all the more intelligent and influential members in all the churches. For *facts* (which are stubborn things) speak loudly in favor of a reform. Church government and gospel discipline, in the current reformation, are certainly defective; or, at least, they do not result in that unity of spirit and concert of action which seem to have been desired by the writers of the New Testament. Were there no defects in these matters, would there be such a general falling away of the converts added to churches in times of great excitement? Or would the advancement, augmentation and prosperity of the churches depend upon those vigorous efforts of passion-stirring pathos displayed in affecting anecdotes, with which many of our recruiting preachers sometimes intersperse and generally conclude their discourses? If men love the truth for the truth's sake, or for the sake of Christ, why is it that they do not act in faith, confidently relying upon the promises of God for the blessings of pardon and eternal life? I am truly sensible that the vitiated taste of the present age does not find in the simple and unadulterated word of truth that zest which it seeks. But, in order to conform to this vitiated taste, is it right for us to compromise the truth with human depravity for the sake of gaining proselytes? Because other parties pursue this course, can we urge it, therefore, in justification of ourselves? Is it not, in spirit and character, part and parcel of the great system of proselyting distinguished by "*anxious seats*" and "*mourning benches*"? Or, have we a precedent in the history of the original proclaimers of the gospel of peace? I could instance churches which, within a few years, have had scores of converts added to them that are now scarcely alive—that have very few active members, other than those who were such previous to the excitements, which resulted in such large accessions to their numbers. This evil, if such it be, will be remedied only when the views and principles contained in the numbers above alluded to shall have been carried into successful operation. Then, we may anticipate the restor-

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ation of Christian unity, when the congregations shall have attained to a proper sense of their duty and furnished their official corps with the necessary means to apply themselves energetically to the functions of their station. Healthiness by faith will then be enjoyed in all the churches. The object of Christian organization must be to preserve Christian order and Christian manners. If so, is it agreeable to good order for the bishop of a congregation to admit persons who, owing to some objectionable traits of character, would not be received as members of the church over which the bishop presides? Is not that person who is a proper subject for baptism scripturally entitled to membership in the church? Who, then, is in the wrong; the bishop who administers baptism or the church that refuses to receive the baptized? Would it not be better, in such a case, to defer the ordinance until the church could become satisfied with the sincerity of the applicant's profession? The proper business of the church, like that of her Lord, is to *seek* and *save* that which was lost; and when, by her instrumentality, one is saved from his sins, that individual should not be again condemned for old sins that have been pardoned. They should be forgotten; for the spirit of the new institution is expressed in these words: "Their sins and iniquities will I remember no more." The apostle adds: "Now where remission of sins is, there is no more sacrifice for sins needed." For they are remitted, and are not the ground of a second condemnation.

G. GATES.

BENNINGTON, N. Y., June 14, 1842.

THERE is no small degree of misunderstanding prevailing in this region upon the position you have taken in the article entitled "Christian Organization." Some of the brethren understanding you to speak with reference to co-operation and general conservative matters, and others contending that you should be understood to speak of all matters—faith, morals and discipline, as well as the former. To this class of interpreters, the first number of the series has been urged as opening the entire matter discussed, and also the whole scope of your previous labors as a writer, particularly your article to Bishop Otey, in the "Harbinger" of August, 1835, on Episcopacy and Presbytery. Against these arguments it has been urged that you have, by experience, learned the infeasibility of the previous sentiments, and have, consequently, so far changed your views of the Christian policy as to advocate some kind of a ministerial presidency over the whole body of disciples. This, I am sorry to say, is the interpretation of some who have been amongst us, who thus use it to aid their own efforts to establish an imperial episcopacy, or some other beast of the papal progeny. Another class of the brethren are in doubt as to what you would be understood to mean. In this latter class I have myself been until recently. We request of you an explanation, or rather an answer to the following questions:

1. Are you pleading for a general ministerial presidency, composed of bishops, or others, over the whole body of disciples, or over districts of churches, which shall be the regulator of the morals and discipline of such body or district?—or,

2. Are you advocating a general concert of understanding and

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action among the disciples for protection against imposition, the wounds of false friends, and for "holding forth the word of life"—securing the *purity and growth* of the body?

I have drawn up the foregoing by particular request, and solicit an answer in the next succeeding "Harbinger."

Yours, &c. &c.

A. P. JONES.

REMARKS.

I have neither time nor space at present for much comment on the above. I am aware that there is much ground of complaint on account of the errors alluded to by brother Gates. He is not the only complainant on such accounts. Thousands affirm the conviction that the making of disciples is a work of far inferior importance to that of saving those that are made. And certain it is that the teaching and discipline of the disciples is in all the apostolic writings the great object. Without bishops and well accomplished teachers there is little or no importance to be attached to the work of baptizing—not a tithe of the baptized can enter the kingdom of Heaven.

It is always more or less detrimental to the ascertainment of truth to allow our previous conclusions to assume the position of fixed and fundamental truths, to which nothing is to be at any time added, either in the way of correction or enlargement. On the contrary, we ought rather to act under the conviction that we may be wiser to-day than yesterday, and that whatever is true can suffer no hazard from a candid and careful reconsideration In this view of the subject, I am accustomed to examine all questions—literary, moral or religious; because I am, from much reflection and long observation, constrained to regard it as the only safe and prudential course.

We expected a new discussion of the whole subject of organization at the moment we commenced this series of inquiries. And, indeed, there is one general if not universal demand for more light on the subject. The condition of almost all the churches in the land call for it, and we have entered upon the subject under the conviction that an inductive examination of the whole New Testament is essential to a proper view of this subject, and that to ascertain the mind of the Spirit on this subject, as well as upon all others, a very calm, sincere and faithful attention ought to be paid to all that is written, directly or indirectly bearing upon the subject.

There is too much of independence and democracy in one scheme, and too much monarchy and despotism in another scheme of ecclesiastical organization and administration. We are all agreed that Christ's kingdom is a well organized body for all divine creations are organical structures. A self-preserving and conservative principle is essential to all bodies, and that is the reason of all organization.

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The Church of Jesus Christ is an institution characterized as fraught with the highest evidences of divine wisdom and prudence. To suppose it then destitute of the conservative principle would be, in one sentence, to negative all these attributes, and to anomalize it as an exception from the whole scheme of creation and providence.

But if it have a conservative principle, then it must have a government; FOR WHATEVER PRESERVES, GOVERNS. The conservative principle in all bodies, physical and moral, is the governing principle. In nature, grace and glory, that principle is attraction. In physics, it is called *gravity*; in grace and glory it is called *love*. Love works in the way of election and concentration. It chooses its object and reposes upon it. In Christianity, love is the supreme law. In the Christian government it reigns. Government without love is not Christian government. Now the great mystery of all false religions is, that they seek to govern themselves without love. The true religion enthrones love.

That communities should be under the government of love, and yet have no election in that government, is the climax of ecclesiastical absurdities. But to reconcile the notion of political authority or ecclesiastical government with electing grace, is no easy task to some minds. To proceed, however, to the questions, objections and difficulties expressed and implied in the preceding documents, I would only remark at present—that as the conservative principle of every institution is the governing principle, and as the governing principle in Christ's kingdom is love, and as love operates only and always in the way of election, there must always be a selection of persons to hold the rod of authority in the Christian communities. Hence, neither hereditary descent nor mere extrinsic appointment to office from superior ecclesiastical tribunals can at all comport with the genius of Christ's religion, nor with the cordial acquiescence of an intelligent, free and reflecting population.

Again, as government has respect to *actions*, not to opinions nor sentiments, the Christian senate or eldership can never, legitimately, become guardians or censors of men's notions, of their opinions, or of articles of belief. When, therefore, we speak of the duties of ruling and teaching, as connected with the elder's office, or of the duties and obligations of the Christian ministry to have an oversight of the interests of the Christian communities, we do not contemplate them as censors of opinions or a tribunal of critics on matters speculative or doctrinal, but as vigilant superintendents of the education and behaviour of the Christian communities.

In reference to the questions above stated, we need then only add,

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that the Christian ministry are responsible to the Lord and his people for the faithful discharge of their duties as the presiding rulers of the church, and as having the ministry of the word committed to their hands for those districts of country in which the Lord has placed them. For example, the elders of all the churches in Kentucky, besides their several special charges of the respective flocks committed into their hands, have also the ministry of the word throughout the whole state committed to them, both by the Lord and by the brethren. Hence if they fail, in the use of all lawful means, to have the gospel preached in all that country, they must give an account to the Chief Shepherd when he come.

But this much in anticipation of the evidence to be adduced. The proof, if proof be required, will, we doubt not, be ample and satisfactory. A. C.

INCEST, ACCORDING TO THE PRESBYTERIAN GENERAL ASSEMBLY.

The Rev. Mr. McQueen, of the Presbytery of Fayetteville, North Carolina, did, on the 2nd of October, 1840, enter into the holy bonds of matrimony with the sister of his deceased wife. Charged with the crime of incest on this account, he appeared before his own presbytery, and being convicted by it as guilty of said sin, he made his appeal to the General Assembly, which, at its last session, after a long discussion, confirmed the judgment of the Presbytery, and so Mr. McQueen stands an excommunicate from the whole Presbyterian Church on account of the sin of incest.

The decision of this case is a very public and unambiguous proof that infallibility is none of the attributes of the General Assembly. That any body so learned, so numerous, so pretending and so imposing, should have published to the world so palpable a blunder—so flagrant a violation of all the laws of interpretation and construction, is a demonstration of the tyranny of antiquated prescription and servile acquiescence not to have been expected in the year 1842, and from such a body as that which represents the whole intellect and learning of the Old School Presbyterian Church.

The question of incest, in such a case, is to be decided either upon the reason and nature of the previous relation of the parties, as respects origin or collateral descent in blood, or upon the proper construction of the passage in the Jewish law designating the offence. Now, as *incest*, according to our vernacular, indicates "Unnatural

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and criminal conjunction of persons within degrees of consanguinity prohibited by law," the first question in this event would be—were the parties in this case at all consanguinous, or in *natural relation* to each other—and if so, what is it? As respects descent from a common and immediate natural origin within any degrees nearer than any of the descendants of Japhet, nothing is even alleged in the examination had, nor in the verdict given.

They were not blood relations—not so near akin as cousins, nor even as near as Abraham and Sarah, as Isaac and Rebecca, as Jacob and Rachael; for, besides other intimacies, there was blood nearness in at least two of these three cases. Mr. McQueen was no more in consanguinity to his second wife than to his first; and if on the account of blood there was nothing incestuous then, there is nothing incestuous now. But it will be said, the law makes incest. But whose law can make incest? I consider none but the divine law,—and where does the divine law pronounce such a connexion incestuous? Let any one name the passage! It cannot be done. But this brings us to the words in the law which gave rise to this verdict. The words are:—"Neither shalt thou take a wife to her sister to vex her beside the other in her life time." The meaning obviously is, that no man should marry his wife's sister while that wife is living. It neither forbids a plurality of wives nor even marrying a wife's sister after she is dead. But as Jacob vexed Rachael by marrying her sister Leah in her life time, Jacob's sons are divinely forbidden to vex a wife by marrying her sister *while she lived;* but they add to the precept—even after she is dead!

There is indeed a law commanding a brother to marry his own brother's wife, in one case clearly defined—Deut. xxv. 5. Now if it be not immoral to marry even a brother's wife after his decease, how, in the name of reason, could it be unlawful to marry her virgin or widow sister after his first wife is dead! But perhaps the doctors of divinity only intended to say that such a marriage is deemed incestuous by the English tables and the Scotch by-laws, and therefore in the United States it shall be so too, as far as their police extends.

A. C.

TABLE-TALK.

SELFISHNESS—SELF-LOVE—NEED OF REVELATION—SLAVERY—LIBERTY.

[In conversation it was remarked that Mr. W., who had built a bridge at considerable expense, for his own accommodation as well as that of the public, had been actuated perhaps entirely by selfish motives.]

Mr. C. He certainly deserves credit for his enterprize and public

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spirit. It is nevertheless true that selfishness is the grand moving principle of human action.

R. R. Selfishness is inordinate self-love. At least this term is usually taken *in malem partem. Self-love* is a very useful principle. Without it, man would certainly have no incentive to act at all. God himself, we are told, created all things *for his own glory.* To act without motive, is to act either involuntarily or irrationally.

Mr. C. Self-love, properly directed and restrained, will lead to actions the most praiseworthy. But when it is excessive, and induces a man to think of nothing but his own selfish aggrandizement, it is a dangerous and pernicious principle. This is undoubtedly the abuse of it.

R. R. It is to this abuse and misdirection of self-love that Mr. Harris, in his prize essay, entitled "Mammon," would restrict the application of the term selfishness. It is no doubt a very proper distinction. Self-love can never produce any but happy effects so long as it is regulated by the scriptural precept, "You shall love your neighbor as yourself." It matters not how well we love ourselves if we love our neighbor equally well.

Mrs. C. What is it to love our neighbor as ourselves?

Mr. C. To feel and act towards him as we would wish him to feel and act towards us in similar circumstances.

Mr. H. [*a stranger present.*] We are gifted with a natural feeling of sympathy which seldom leaves us at a loss on such occasions.—We are prone at once to imagine ourselves in the situation of the person who claims our compassion. There can certainly no evil result from self-love if it be exercised according to the divine will.

R. R. Selfishness is doubtless a *misdirection* of self-love, rather than an *excess* of it. The author already mentioned very justly remarks in substance, 'that self-love is most wisely directed when it induces a man to make an entire surrender of himself to the divine guidance. In other words, that a man should love himself so well as to give himself away to God.'

Mr. C. That is a pretty sentiment. There can be no doubt that a perfect conformity to the divine will is the only way to insure perfect happiness.

R. R. Whether men practise it or not, it must be confessed by all that the precept "Thou shalt love thy neighbor as thyself" is a noble one.

Mr. C. (*with animation.*) There is a force and impressive majesty about the divine communications truly wonderful This is, to a reflecting mind, one of the clearest evidences of their divine original. As it

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regards this matter, however, the evidences are truly irresistible. How numerous and overwhelming are the proofs and illustrations which can be brought to sustain it not only from the Bible itself, but from reason and nature. It occurred to me the other day that it would be the most singular anomaly in the universe if man had not received a revelation. When we consider the inferior animated tribes, we find that each one is furnished with an unerring guide in its peculiar instinct. The beasts of the field, the birds of the air, and the fishes of the sea are each thus provided with a revelation precisely suited to the sphere in which they move. They go to work therefore with infallible precision. The fish chooses his appropriate abode; the bird builds its neat infallibly; the bee constructs its honeycomb infallibly. What an anomaly it would be, then, if man, the noblest of all, were left without a revelation suited to his circumstances. As to reason, it is no more to him without a revelation adapted to it, than the eye would be without light. But being furnished with such a revelation, it is his wisdom, his liberty, and his happiness to be implicitly governed by it. * * * * *

As to liberty there can be no liberty without law. It is remarkable that the very first time the word *freedom* or *liberty* was ever uttered was in giving to man the law of Eden—"Of every tree in the garden thou mayest FREELY eat." When Adam was created he could look around upon all the pleasant fruits and beautiful productions of the garden, but he might not presume to touch any thing. He required permission—liberty, and his freedom consisted in liberty to act under a certain restriction or law. The planets move freely through space. It is because they move in conformity to law. True liberty and happiness, then, must be enjoyed in being conformed to the divine will, for liberty is freedom of action under laws and restrictions suited to our nature.

R. R. The control, then, of *injurious* and *unlawful* influences, will be *slavery*.

Mr. C. Exactly so. *Sin* is slavery—*righteousness* is freedom. He that knows the truth, can be made free thereby. And he whom the Son makes free, shall be free indeed. R. R.

THE COMING OF THE LORD—*No. XVIII.*

THE Miller Millennarians, now the loudest, boldest, and most confident in the field of discussion, are not so impartial and disinterested as I was at first so willing to believe. I gave their views so fully and

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so impartially that some thought that I not only favored them, but had actually gone over to their system of interpretation. The virtue of impartiality in Editors is so rare in this one-sided, sectarian, and selfish age, that few can even form the conception of a being that can fairly and fully exhibit the entire force of the side that he opposes. One objection, then, to the fairness and honorable impartiality of these special pleaders, with me, is, that they have not permitted their readers to see my reasonings against their visions. There is scarce an allusion to the subject in all their publications. Why is this studied and obstinate silence? Is it that of contempt, of fear, or of ignorance? Speak out, Elder Himes!

A few of my readers complain of the tardiness of my advancement into the more profound arcana of prophecy. They think that I ought all at once, and in post haste, to have given all my conclusions, and long since decided the matter. Better, methinks, to be slow and prudent in matters so grand and mysterious, than to have, like some, to recant with the new phases of the Moon, and like that nightly satellite, only "exhibit little light, less heat, and many changes." If ever there were truth in the proverb, "He that walketh slowly walketh surely," it is found in such instances as these, and on such themes: and that the other part of the proverb is true,—"He that hasteth with his feet erreth," needs no other demonstration than the frequent recantations of those who are changing their theories with the seasons of the year.

I still adhere to the theory that contemplates a *thousand years* millennium—not to one day of judgment millennium. This constitutes my third grand objection to Mr. Miller and all those who represent the thousand years as *one day*, and as the Sabbath of the world. I am either literal or spiritual, not both, in interpreting the first week, and in applying it as an allegoric sketch of the events of time. As were the first six days natural, so was the seventh. If any one of them were a diurnal revolution, or an age of ten thousand years, the others were. If the first day were twenty-four hours, such was the seventh. They are all of one and the same category. Now as is the natural week of creation, so is the mystic week of Providence—so is the picturesque week of our planet's being. If we have had six thousand years of labor and travail, we shall have one thousand years of rest and peace. The first six were each a *chilia eta*, a thousand true and literal years, so will be the seventh. Either this, or there is no analogy, adumbration, or type in the first seven days—no allegorizing the creation week at all. If, then, we must reason from the creation week, or if we plead for seven thousand years as the age of our planet's present condition of existence, we must, on Miller's own

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chronology, have yet one thousand and one years from the present Anno Domini 1842. From this he cannot possibly escape, on his own premises, unless he abandon the argument based on the assumption that seven thousand years must be completed before the end comes.

My fourth argument against his theory is founded on the assumption that the cleansing of the sanctuary means something equivalent to burning the earth, and not any purification of the church. I hesitate not to say that the phrase "cleansing the sanctuary" never did mean, and never will mean in any other style than that of our friend Miller, the purification of the whole earth by fire, or flood, or tempest, or sword, or pestilence, or any other such destructive ministry. Nay, I piously and fearlessly affirm the conviction that the earth is never called "the sanctuary of the Lord," as Mr. Miller affirms on page 100, section 6, of his volume. The only verse which he quotes in proof of this is as wide as Lebanon of the mark. The words are, "The glory of Lebanon shall come unto thee—(What *thee!*—the earth: no: but the sanctuary of the Lord—the church!)—the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary—the place on which his sanctuary shall stand. "I will make the place of my feet glorious." The place of his feet, and the place of his sanctuary are neither his feet nor his sanctuary. Mr. Miller might, in all logical truth and assurance, argue that the place of his feet and his feet are the same thing, as that the place of his sanctuary and his sanctuary are the same. On such a slender basis rests the confident assertions of my friend Miller and his party.

A learned friend of mine in the West once said to me, that the man who confidently asserted his opinions and solemnly avowed his persuasion of their truth, would make incomparably more proselytes to them than the person who attempted to prove his opinions, however well founded they might be, by any other evidence than that he was confident they were just and true. So it seems in this case, as in many others. I never met with so much confidence, supported by so little reason and evidence, on a subject of so much importance, of such mighty magnitude, as I have witnessed in Mr. Miller and his party on the whole subject of the coming of the Lord and the things that are to follow.

To say no more at present on this theory, I must repudiate it as wholly imaginative, if for no other reasons, for these four:—

1. His chronology of the age of the world, on which he relies with so much confidence, I have shown to be palpably erroneous and false.

2. His dating of the 2300 days, the sub-basis of his whole speculation, from the seventh of Artaxerxes, is without any sufficsent authority;

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and especially his manner of identifying the vision in the third of Beltshazzar, with the interpretations in the first year of Darius, we have shown to be palpably erroneous and deceptious.

3. His making the last thousand years of the world a mere day of judgment, is alike destructive of the meaning of the last day and of a thousand years reigning of the saints, and of his own theory of the age of the world, as being of seven thousand literal years duration.

4. And last, though not least, his radical misconception of the import of the word *sanctuary*, and especially of the phrase "the cleansing of the sanctuary," forbids any confidence in his biblical and philological attainments as a mere commentator, much less an interpreter of prophecy. In no respect is Mr. Miller elevated above his Baptist brethren in talent or erudition, except it be that he has studied the prophecies more than the most of them, and speaks with a dogmatical assurance greater than any of them. For my part, I do not think that any man who substitutes mourning benches and anxious seats for the Lord's ordinances, and calls for sinners to come up to him as a mediator to be prayed for, instead of beseeching them to be reconciled to God, and to come to God's ordinances for comfort and deliverance, can possibly speak by any inspiration of the Spirit, or be a chosen vessel to harbinger the day of the Lord. A. C.

CONVERTING INFLUENCE.

L. to E.

BETHPAGE, July 9.

THE question at present is this:—*Is it not necessary that a power or influence*, DISTINCT FROM *the word, should always accompany it, in order to render it effective in conversion and salvation?* I answer this question in the affirmative, without hesitation. I think it is necessary, and that the *word* ALONE converts and saves no one.

However people differ about this theoretically, I am convinced that all agree with me *practically*. And this, after all, is the best way of testing principle. For what party is it that is content to leave conversion to the word alone? Not those who preach the doctrine of its alone-sufficiency, I am sure, else they would leave the word to accomplish the work alone, and no longer encumber it with help. Why, if they believe their own teaching, do they not read or simply state the gospel facts, and suffer them to act by their own power? Or why, rather, do they not suffer the truth to work its way through the world in silence, unaided by a human voice? Why do they add their personal efforts—their preachings, teachings, their mourning exhortations,

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their prayers and entreaties? Why do they bring to bear upon the sinner the influence of friends, of special solicitation, of sympathetic feeling, of the melting harmony of music, and all the favorable circumstances within their command? Is it not because they know that without these influences the word will fail to effect conversion? And are not these influences a means *distinct from* the word, thus made to accompany it in order to render it effective in conversion?

How inconsistent men are! They who preach the *spirit alone* as necessary to conversion, fail not to preach the word also, and to add the influence of persuasion in every mode in which it can be made to operate; while they who preach the *word alone* are just as careful to add to it their prayers for divine aid and all the means usually employed to move the feelings and induce to action, as though they believed these mainly to be depended upon in the affair. So perfectly agreed, in fact, are all parties in this respect, that a stranger to their theories would perceive but little, if any difference, in their mode of conducting religious meetings for the purpose of conversion. They are always the most successful in making converts to any party who are the most eloquent, or who can manage with the greatest address the various agencies, external and collateral, appertaining to what are termed "revivals." In the use of these agencies, to a greater or less extent, (and the use of them at all is an admission of the principle,) all agree; but all at the same time, while thus substantially agreed in *practice*, reserve and guard with care the privilege of contending with each other about the *theory* of conversion!

'But,' you will say, 'it is the word after all which converts. The influences of which you speak are employed only to engage men in the consideration of the subject. I do not expect the word to act until it is fully presented to the mind. Preaching, teaching and exhortation are designed for this end—to call the attention of mankind to the gospel; this, when clearly perceived, will act by its own power.'

You expect then these special influences and agencies to accomplish the same thing in effect as the direct influence of the spirit, which is supposed to bring the gospel or word of God home to the hearts and minds of men. For I believe it is now admitted by all parties that it is only necessary to have the word properly impressed upon the heart, and that the special office of the spirit is to bring the gospel thus home to the heart and affections, by giving to it an increased efficiency, so as to overcome all obstacles arising from human inattention, obduracy and impenitency. This, I repeat, is the general sentiment of those who believe in special spiritual agency, for

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as to those who hold that some are converted by the Spirit alone, without the word, they are so few as scarcely to deserve mention: indeed, they retain this doctrine rather to secure the election of infants than as one of general application. The great majority, both in theory and practice, exhibit their belief that the gospel is to be preached, and that the Spirit must give a saving efficiency to the word announced by the preacher. The special influences you approve accomplish the same end in fixing the attention, and presenting the gospel clearly and forcibly to the mind. The gospel, then, upon either hypothesis, acts by its own power.

Let it then be clearly stated, as a point generally conceded by all parties, that WHENEVER THE GOSPEL IS BROUGHT HOME TO THE HEART OF THE SINNER, IT THEN BECOMES THE POWER OF GOD TO HIS SALVATION.

The controversy is, in regard to the means by which it is thus savingly impressed upon the heart. You employ a variety of influences which may be designated as *providential*, to give to the word sufficient power. Others employ these same influences, indeed, but suppose them inadequate without the additional agency of the *spirit*. Both, therefore, believe in special agency—in a power or influence *out of* or *distinct from* the word, and in the incompetency (absolute or relative) of the *word alone* to produce saving faith. For certainly the influences you would employ are as *distinct from* the word and as plainly *superadded*, in order to give efficiency to it, or in other words, to *enable it to reach the heart* and *convert the soul*, as are the spiritual influences you oppose. How happily, then, we are all agreed in reference to this important matter! How sincerely we all believe in *a power out of the word!* Let no one, therefore, henceforth presume to doubt the doctrine of special influence in conversion.

Nor is the nature of this special influence a matter of such importance that the religious community should suffer itself to be disturbed or divided on account of it. We call certain agencies *providential*, but we have, perhaps, very imperfect conceptions of the true nature of the various influences so denominated. Many of them may spring from impressions made upon the mind by a secret divine or angelic agency, or so special an arrangement of circumstances as requires the exercise of the wisdom and power of God in a manner as admirable as when Ahasuerus was prepared to say to Haman "What shall be done to the man whom the king delighteth to honor?" and the latter, prepared in like manner to suppose the honor designed for himself, was made to devise and to execute the plan of a triumph for the very man whose death he came to demand. No one can presume to cir-

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cumscribe the workings of Him who knows the secret springs of every heart, and who, in answer to prayer, may turn the hearts of men "withersoever he will." Other agencies are termed *spiritual*, and are just as little understood. Many influences and excitements are regarded as *spiritual* which are purely *animal*, the natural effect of attendant circumstances. Many influences, again, which might truly be called spiritual, are unnoticed or contemned. How much better it were for all to agree to preach the gospel to sinners for their conversion, and in the use of all the means and measures dictated in the scriptures for the purpose of arresting the attention of men and bringing the truth clearly to the minds of sinners, to co-operate together, leaving the result to God, without presuming to debate and dogmatize with each other about theories of conversion!

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[IN CONTINUATION.]

July 11.

If, my dear E., I were disposed to philosophize upon the mode in which certain influences act in giving efficiency to the gospel, my view of the matter would be something like the following—and if it be the true philosophy, it will be the best antidote for the false. Let the case, however, be in the first place fairly stated.

All admit, as above, that it is necessary to conversion that the gospel be brought home to the heart; or, in other words, that the love of God in Christ be so powerfully and deeply impressed upon the heart of the sinner as to remove his enmity and change his heart towards God.

All agree too, as shown above, that the word or gospel *alone*, as presented in the scriptures, is insufficient to arrest the attention of men and accomplish this conversion. They admit that just as the wheat in the garner is unable to sow itself, to introduce itself into the soil and to bring forth fruit of itself, so the gospel is unable to diffuse itself for the conversion of men, and that it becomes necessary to employ agencies for this purpose, and to supply various special influences before it can obtain admission into the minds of men for their salvation.

Now one party are pleased to say that these special agencies and influences are providential—the power of circumstances.

The other party affirm that they are chiefly the immediate and direct operations of the Spirit who gives efficiency and power to the word.

Here, then, let me make a distinction. There is a difference between giving increased power to the gospel, and removing the obstacles which impede it. If a moving body be hindered by an obstacle, the

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difficulty may be overcome in one of two ways—either by removing the obstacle out of the way, or by giving to the body a sufficient increase of momentum to break through or overthrow the obstacle. I maintain this position, that with respect to the sinner the very same effect would be produced whether the gospel were to receive increased power, or whether the obstacles which impede its progress were to be taken out of the way. In either case the gospel would reach the heart—the point desired. If a man be distant from an object and he wishes to obtain it, his desire will equally be accomplished, whether he go to the object or the object be brought to him. He is put in possession of it by either method. So a man may be put in possession of the gospel equally by being brought to it, as by having it brought to him Now my philosophy is this: *that the special agencies and influences which give effect to the gospel, do this, not by imparting to it any additional power, but simply* BY REMOVING HINDRANCES OUT OF THE WAY.

To say that the gospel requires a *positive* addition of power in order to enable it to reach the heart, is to say that it is *really* deficient in power. This cannot be for a moment supposed in view of those scriptures in which it is called "the gospel of salvation," "the power of God to salvation," "the engrafted word which is able to save the soul," "the gospel, by which you are saved," "the good seed," &c. Besides it is wholly inconceivable how any thing could be added to the gospel to give to it an absolute increase of power. In what does its power consist? Is it not in the astonishing revelation it presents of God's love in the gift of his Son, comprising his death for our sins, his burial and his resurrection from the dead? Is it not absolutely and essentially in the view of the divine character which it presents by the facts which it embraces? Most unquestionably it is. And since its power resides in this, how is it to be augmented unless by adding new facts and greater or nobler or more attractive views of God? But this is impossible. The gospel can receive so such addition—and consequently no such increase of power. It contains already all power. It is already "*the power of* GOD." They who imagine it to have received additional power in their own experience, cannot mention a single new fact or idea from which said additional power could be derived. It is obvious, indeed, that this is out of the question from what Paul says in 5th Rom., where, when he represents the love of God (contained or exhibited in the gospel) as shed abroad in the heart by the Holy Spirit, he does not, in stating wherein this love consisted in the subsequent verses, introduce any new evidence of it, but simply that contained in the gospel itself—that "while we were

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yet sinners Christ died for us," and that God commended or made conspicuous his love to us thereby.

They who favor the doctrine of special spiritual influence in conversion will here doubtless be ready to say: The passage you have just quoted is in proof of our side of the question Here the Holy Spirit is represented as (*ekkechutai*) shedding abroad or pouring forth the love of God in or into the heart; and this, not from without, through any intermediate means, as the word, but within—"by the Holy Spirit *given unto us.*" Admitting this view of the passage, it is only necessary to remark that it is applicable to the converted alone—to those who have embraced the gospel and have been in consequence put in possession of the pardon of sins and the Spirit of God, by whose presence the love of God is thus maintained constantly in the heart.—It is not applied by the Apostle to the unconverted, but to himself with the "saints and beloved of God" at Rome. It has therefore nothing at all to do with the question now under examination in this respect. It shows this only, as here adduced, that the power of the gospel is in the facts which it presents, and that when this gospel was shed abroad in the heart by the Holy Spirit in Christians, and exerted its highest renovating power in them—no additional source of power is alluded to, and no new facts supplied, from which such additional power might be derived.

But it will be said again: It is not meant that the additional power which the Spirit imparts to the gospel is derived from new facts or revelations, but that it consists in the power or energy which the Spirit gives to the facts already revealed. Let me ask, then, In what does the power of a fact consist? or, in other words, What is necessary in order that a fact shall have its full power over the person affected by it? Is it not simply that it shall be fully *presented*, clearly *understood*, and truly *felt?* And has not the Holy Spirit already *presented* the facts fully in the scriptures, so that they may be *clearly understood?* Granted, it is replied, but these must be *truly felt;* and it is the office of the Spirit to accomplish this; without which all else were vain.—If, then, I ask in turn, we admit such a case, where the gospel has been *fully presented* and is *clearly understood*, but not *truly felt*, to what cause is this want of feeling to be attributed? Is it not to this, that the affections are pre-engaged? Is it not because the individual loves the world or the things of the world, that the love of the Father is not in him? Is it not that his heart is already full of corrupt affections, so that he has no relish for the things that are of God? If so, the accompanying power, supposed, acts by emptying the heart of worldly desires, in order to prepare it for the reception of the gospel,

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and is occupied simply in removing those obstacles or circumstances which prevented the gospel from being received into the heart. It is not correct, then, to say that it gives any actual, absolute, or additional power to the gospel itself. It merely prepares the heart for it, and gives power indirectly by removing that which was a hindrance to its exercise. Thus the seed which falls upon the beaten track is unable to exert its inherent vegetative power because it is exposed upon the surface of the ground. The plough which breaks up the stubborn soil and enables the seed to enter into its bosom, may be said to give it the power to grow; but it does so indirectly—adding nothing to the vegetative power of the seed, but placing this in circumstances favorable to its action.

But whither am I carried? To this point; that this doctrine of special spiritual influence, when fairly examined, agrees with my philosophy and with the opposing doctrine of providential agency in this, *that no additional power is really given to the gospel by such influences, and that they render it effective only by removing obstacles to its action.* This I conceive to be a rational conclusion, and an important one. It is a simple view of the subject, and a scriptural one, leaving the gospel in possession of all power necessary to salvation, and preserving the integrity of all the scripture declarations concerning it, while at the same time it admits of the use and necessity of co-operating agencies in their appropriate sphere.

If it be urged that men cannot *clearly understand* the gospel without special spiritual assistance; that not only has 'the heart become gross' so that they cannot feel, but that their 'ears are dull of hearing' and they have 'closed their eyes' so that they cannot understand; I would give the same answer, that these are only hindrances to be removed—that it is not necessary the gospel should be made to shine so brightly as to *pierce through* the eyelids, but only that the man should be induced to open his eyes; nor that it should be made to sound so loudly as to *force* a passage into his ears, but only that these should be unstopped. But I can, perhaps, explain myself better by an illustration. Suppose a man in an apartment, and the window shutters to be closed so that not a ray of light can enter, though the sun shines brightly in the heavens. He cries: 'Oh! that the power of the sun were increased ten thousand fold, that its light might penetrate through the shutters and dispel my darkness!' But I would say rather, My dear sir, let the shutters be opened; let that which hinders the light be removed, and you will then see clearly, without an answer to a prayer which, in enabling you to see, would put millions blind, and disturb the harmony of the whole solar system.' Thus it is that men pray that the gospel

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may be increased in power, as though deficient, so as to force its way, as it were, into the heart, without considering that the same end is to be accomplished in a way much more simple, natural, and ready, and far more in accordance with the scriptures, with right reason, the principles of human action, and the circumstances of the case.

All this will, I think, be fully apparent when I come to consider the nature of the obstacles which impede the action of the gospel, and the special agencies necessary to their removal. My views of these matters I hope to present to you ere long.

Ever yours, L.

SYNAGOGUE WORSHIP.

NASHVILLE, May 21, 1842.

Brother Campbell,

As considerable investigation is now going on, on the subject of "*the order of worship,*" I would be glad (if you can find a vacant corner) you would give us the true order of the synagogue worship among the Jews in the days of the Apostles. For some are inclined to think the order of the *Christian* worship was modelled after that.

Would you not do well, brother Campbell, to reconsider a saying of yours in the April number of the Millennial Harbinger on Christian Organization? You say Elders ordained Elders—(that is, Bishops ordained Bishops.) You may find this a hard proposition to prove. I have been in the habit of thinking this was the principal leg on which Popish and other successions stood.

Yours in hope,

JAMES C. ANDERSON.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXX.

Olympas. HAVING had the lineage, birth, circumcision, education, and early circumstances of the Messiah under consideration, as also his early visit to the temple at twelve, his baptism, reception of the Spirit, temptation and victory, we shall now inquire into the theatre and nature of his employment after this time. Read, William, to the close of the 4th chapter from the 14th verse.

[The chapter being read, William went on to say that]—

Jesus returned to Galilee in the power of the Spirit, and began to "teach in their *synagogues*, being glorified by all." The cities of Galilee were then the theatre of his public instructions.

Reuben. I wonder that they let him preach in the Jewish synagogues. What were these synagogues?

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Olympas. Places of meeting or holding public assemblies for the edification of the Jews.

Reuben. What was the order of worship in these synagogues?

Olympas. You can explain it, Thomas.

Thomas. I had better first, perchance, describe the places of worship among the Jews as I have gathered them from Josephus, the Bible, and the books I have read on the Jewish Antiquities.

Olympas. You may state all their places of meeting for religious uses.

Thomas. Their houses of worship and places of edification were the *tabernacle*, the *temple*, the *colleges*, the *proseuchas*, or oratories, and *synagogues*. The Tabernacle and Temple are fully described in the Bible: the Colleges, Proseuchas, and Synagogues are not fully described in the Bible. The schools of the Prophets and Colleges, if they were not the same, were very nearly related. I think you told me they were two names for the same institutions.

Reuben. I have never read one word of *Colleges* in the Bible.

Thomas. You have forgotten the books of Kings and Chronicles; for in one of each they are mentioned. So early as the time of Huldah the Prophetess, who flourished in the reign of the good Josiah, about 620 years before Christ, we find them named in 2 Kings xxii. 14., and again in 2 Chr. xxxiv. 22. And that persons of much divine learning were in those institutions—(that in Jerusalem occupied the *inner wall*, whence, perhaps, came "*Esquires of the Inner Temple*")—is evident from the fact that when the long-lost copy of the Law was found, it was expedient to send to the College for an interpreter. Thus Huldah, a Prophetess, connected with the institution, is brought into notice as an expounder of the volume.

Next to these in antiquity were the Oratories or places of prayer. They were located on the tops of mountains and on the banks of rivers, and in such sequestered spots. They had open tops through which to look up to heaven. Our Saviour spent a night in one of them, and the pious were wont to assemble there in the early dawn and at the close of even for meditation and prayer. They were built not only in Palestine, but sometimes in foreign countries. Paul found one near Philippi where Lydia was converted.

The Tabernacles were another class of buildings commenced before, but greatly multiplied after the Captivity. With regard to the Synagogues, villages were distinguished by two names—the *Kwomai* and the *Kwomopolis*. The latter had synagogues, and the former none. It required ten families the least number to constitute a synagogue. When less than ten resided, they had no synagogue; and when more, they had synagogues according to the number of inhabitants.

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Olympas. Do you recollect how many were in Jerusalem and some other large places at or near the time of the Messiah?

Thomas. The city of Tiberias had twelve, and Jerusalem four hundred and sixty-five. They were located over the whole country, and were essential to every Jewish settlement abroad as well as in their own country.

Olympas. State their architectural peculiarities.

Thomas. They were very uniform, although of varying dimensions. They always consisted of two parts. The western end was used as a sort of sacred temple, called *the Icel.* There was kept the Book of the Law in a small chest. Its title was THE HOUSE OF THE BOOK. The body of the building, or east part of it, was seated for the congregation, separated in the midst down to the pulpit (for they had each a pulpit of wood) by a wire lattice from five to six feet high. On one side sat the men, on the other the women.

Olympas. Repeat the names of the officers, and give us a brief view of the services.

Thomas. Rash Eceneseth was the Hebrew name of the ruler of the synagogue, usually called in Greek *Archisunagoogos.* Of this class there were three in every synagogue. They were, because of their frequent adjudications of small civil offences, called THE COUNCIL OF THREE. They prevented all disorders in the congregation. They commanded the public readers how much to read every Sabbath, and the people when to say *Amen.* They had considerable power in the settlement of all questions of moral wrong. They were to decide on the admission of proselytes, and on the ordination of all public functionaries.

The second officer, *Shelih Hetsebur*, or minister of the congregation, frequently called *The Angel of the Assembly*, labored among them in word and teaching. He prayed and preached. He sometimes appointed the readers, and stood beside them to see that they read right.—Hence he got the name of *the Episcopos*, or Overseer.

The Deacon, or Almoner of the Poor, was the next officer. Of these there were generally three. To prevent the suspicion of embezzlement, they generally officiated in concert, at least two of them always had charge of the collections and of the synagogue *lekupe*, or chest that stood in the house.

To these there were sometimes added *interpreters* of the readings into the languages of those who were in attendance. Besides these they sometimes had Doctors of Divinity Schools, who instructed even the interpreters; and these also had their own interpreters. But the three Rulers, the Angel of the Church, or chief Bishop, and the three

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Almoners constituted the regular officers. To which, if we allow all classes to be in attendance, the office-bearers were in all ten—the Bishop, the three Rulers, the three Deacons the Doctor of the Divinity School, his Interpreter, and the Interpreter of the readings of the Law.

They attended many hours during the day, commencing about sunrise and continuing till 9 or 10. They always returned at half past 4, and sat till sunset. They were not only exempted from all civil liabilities, but had salaries assigned them, according to some Rabbies; but according to others, their services were devotional and without charge. But as the glory departed the synagogue officers were diminished in number; and finally, in the 14th century they became few and inconsiderable in rank and standing.

Olympas. Tell us now of their worship.

Thomas. The officers, ten in number, sat with their backs to the West, and the congregation having their backs to the East, had their faces towards the Elders. Between them stood the pulpit, in which the services of the day were performed.

In the morning the Angel of the Church ascended the pulpit, while the people rose from their seats and stood in the most devotional attention. He offered up their public prayers, some of which were written down. We have in Buxtorf many of these prayers still preserved. The eighteen said to have been composed by Ezra, and the great Synagogue, which were read in our Saviour's time, are still extant; but I cannot read them now. At the end of these prayers the whole congregation said *Amen*.

After the prayers of the morning came the repetition of their phylacteries, as a guard from evil thoughts and evil spirits. These scraps were extracts from the Law, especially these three: Exodus xiii. 3–16; Deut. vi. 5–9.; Deut xi. 13–21. Then came the reading of the Law and Prophets, which they had divided into fifty-four sections. Because in their intercalated years, by a month being added, there were fifty-four Sabbaths. In other years of fifty-two, they read two of these sections in one day, and thus the whole Law and the Prophets were read through once every year.

In the Sabbath readings seven persons were selected, and the work divided among them. Of these the first was a Priest, the second a Levite, and five were Israelites. In the absence of the first two, seven Israelites performed all the reading. The first reader presented a short prayer just as he commenced, "blessing God that he had chosen them to be his people and given them his law." The readers stood while they read, the minister standing by their side to oversee their reading that it was all right. The interpreter stood next to the reader, and as

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after the Captivity the Syriac language was the mother tongue, the interpretation of many words became necessary to make them "perceive the sense and understand the reading." Hence arose the office of an interpreter in every synagogue. The usual manner was to read a sentence at a time. The reader gives the sentence in the original Hebrew, and the interpreter pronounced it in the living tongue.

These readings were mingled with expositions of the law and exhortations. These teachings and exhortations were not done in a standing, but in a sitting posture. The minister of the congregation, interpreter, reader, or some distinguished person who happened to be present in the synagogue," usually employed a portion of the day in such exercises. These things being fully attended to, the meeting was closed with a short prayer rather in the form of a benediction.

Little is said of their psalm-singing, though it occupied much of their worship in the Temple and on the great anniversaries. But we do not find any laws or arrangements for its systematic observance in their stated meetings in the synagogues.

Olympas. How often did they meet for worship and edification in their synagogues?

Thomas. They had three synagogue meetings every week—one on the second, one on the fifth, and one on the seventh day. These meetings were distinct from, and independent of, their holidays, their grand feasts, and fasts. They met three times on each of these days—once for reading the law and prayer, and twice for prayer. They read the same section of the Law and Prophets on the second and fifth days which they read on the seventh. Thus the whole Bible was twice read through in the synagogues every year—once on Sabbath days in the audience of all, and once during the week, half on Tuesday and half on Thursday mornings, to all the pious who attended.

Olympas. How often did the pious Jews pray every day?

Thomas. They prayed at the third hour, or 9 o'clock; at the sixth hour, or 12 o'clock; and at the ninth hour, or 3 in the afternoon; and some prayed a fourth time, about the twilight of the evening. These prayers on the synagogues days were made in all the synagogues at the same hour, and also in the Temple at Jerusalem. The morning and evening sacrifices being presented at the third and ninth hours, gave a peculiar solemnity and significance to these hours of prayer, and more than any other period in the day were consecrated by all true Israelites.

Reuben. When did these Synagogues and the Colleges commence? I never read of any command or precept for their erection.

Thomas Many great men deny to them any great antiquity. Pri-

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deaux, Vitringa and Reland, with many Rabbies, affirm them to have commenced after the Babylonian Captivity. They pretend not any divine precept for their erection; but admit that they were the offspring of a pious necessity, and were owned by the Lord.

Olympas. I admit much may be said on both sides of the question concerning their great antiquity. Still I must give to them a higher antiquity than the Captivity.

In the 74th psalm, which was written concerning the Captivity, it is said that the enemies of Israel had "burned up all the synagogues in the land." Now had there been no synagogues scattered over the land, how could they have been burned at the time of the Captivity? And does not James say in Jerusalem, Moses has had readers in the synagogues of old time? Finally, was not the observance of the Sabbath, and the keeping of holy convocations or assemblies, impossible without some places of meeting?

Brown imagines that the dispute may be compromised by affirming the antiquity of public meetings in the open air or in tents, and allowing the erection of permanent houses, and the giving of them their name, to have been of a date more recent. To which I would add, that as the word *college* occurs but twice in the Old Testament, and *synagogue* but once, we must not deny the existence of the things so designated because of the infrequency of the name. Schools of Prophets and holy convocations are of very high antiquity; and for my part I can see no more need for the production of a precept for their erection than for an oracle on building houses for families or conveniencies for the discharge of the family and domestic duties.

Our Saviour always visited the synagogues; and it seems from the lesson of the morning, that he was one of the readers in his own synagogue at Nazareth. Would you infer from the reading, Eliza, that he was accustomed to officiate in the synagogue in this capacity?

Eliza. The words are, "As his custom was, he went into the synagogue on the Sabbath day, and stood up to read." Although I never heard it before, I think the words fairly represent the Saviour to have been wont in his youth not only to visit the synagogue every Sabbath, but also to *stand up* to read.

Olympas. Any thing peculiar on this occasion, William?

William. I presume to read the usual lesson of the morning; and on this occasion, because it was so suitable to himself, after having taken his seat, he began to comment upon it in such acceptable words as to call forth the admiration of the whole synagogue. The audience admired the gracious and seasonable words which he spoke. But in applying it to himself, some captious and insinuating spirit asked, "Is not this Joseph's son?" And what could that question mean?

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William. It might mean no more than the fact that he was Joseph's son; and then the wonder grew, Whence derived he all this wisdom and knowledge? Or it might indicate disdain of him because of his humble birth and station.

Olympas. Or it might intimate that being one of their city, their neighbor, and intimate, they felt themselves slighted because he had given them no special token of his regard for them, seeing they had heard of his generous and mighty deeds in other places. His reply to the question would indicate something of this sort. "You may say," responded he, "Physician, heal thyself. Do for us, *in thine own country*, what we have heard you have done in Capernaum and other cities." He saw this temper clearly indicated, and understood this feeling to have prompted the question. And being based on a mistaken view both of himself and them, he rejected their claims in terms of great severity. "No Prophet," said he, "is accepted in his own country." God had not confined his favors to the limits of human prudence, nor regarded the proud conceptions of those who imagined themselves the elect of God in the dispensation of his bounties, continued he; for the Prophet Elijah dwelt not with an Israelitish widow, though many such there were; nor was a single leper cleansed in the days of Eliseus, while a Syrian leper was healed in the Jordan. From the fortune of a Sidonian widow and a Syrian leper, they might have learned that Israel according to the flesh had no exclusive right to Heaven's favors. Thus he repudiated their presumptuous claims; for which they indignantly drove him out to the precipice of the hill on which the synagogue stood, that they might thrust him down; but he miraculously escaped out of their hands

This ebullition of passion and madness justified his cause, and demonstrated that he knew their hearts—that they were wholly unworthy of even witnessing, much less of participa ing in any demonstration of his marvellous power and goodness; and that they presumed too much upon their being his townsmen, and Israelites according to the flesh and not according to the spirit.

Eliza. I would desire to hear some of the prayers that were usually offered up in the synagogues by the Jews in ancient times, that I might learn how much they resembled the prayers of Christians.

Olymmas. Thomas, you can repeat a few specimens from the nineteen celebrated prayers that all the Jews were accustomed not only to hear in the synagogues, but which they were themselves accustomed to repeat two or three times every day.

Thomas. I will try.

1. "Blessed be thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God;

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powerful and tremendous; the High God, bountifully dispensing benefits; the creator and possessor of the universe, who rememberest the good deeds of our fathers, and, in thy love, sendest a redeemer to those who are descended from them, for thy name's sake, O king, our helper, our saviour, and our shield: blessed art thou, O Lord, who art the shield of Abraham!"

2 "Thou, O Lord, art powerful for ever. Thou raisest the dead to life, and art mighty to save; thou sendest down the dew; stillest the winds; and makest the rain to come down upon the earth; and sustainest with thy beneficence all that live thereon; and, of thy abundant mercy, makest the dead again to live. Thou helpest up those that fall; thou curest the sick; thou loosest them that are bound; and makest good thy word of truth to those that sleep in the dust. Who is to be compared with thee, O thou Lord of might? And who is like unto thee, O our king, who killest and makest alive, and makest salvation to spring up as the herb in the field? Thou art faithful to make the dead arise again to life. Blessed art thou, O Lord, who raisest the dead again to life."

15. "Make the offspring of David, thy servant, speedily to grow up and flourish, and let our horn be exalted in thy salvation, for we hope for thy salvation every day. Blessed art thou, O Lord, who makes the horn of our salvation to flourish!"

17. "Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their prayers. Restore thy worship to the inner part of thy house, and make haste with favor and love to accept of the burnt sacrifices of Israel and their prayers; and let the worship of Israel, thy people, be continually well pleasing unto thee. Blessed art thou, O Lord, who restorest thy divine presence to Zion!"

18. "We will give thanks unto thee with praise, for thou art the Lord our God, the God of our fathers for ever and ever. Thou art our rock, and the rock of our life, and the shield of our salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life, which is always in thy hands; and because of our souls, which are ever depending upon thee; and because of thy signs, which are every day with us; and because of thy wonders and marvellous loving-kindness, which are morning and evening and night continually before us. Thou art good, for thy mercies are not consumed; thou art merciful, for thy loving kindness fails not. For ever we will hope in thee; and for all these mercies be thy name, O king, blessed and exalted, and lifted up on high for ever and ever; and let all that live give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation and our help. Selah. Blessed art thou, O Lord whose name is good, and unto whom it is fitting always to give thanks!"

19. "Give peace, beneficence and benediction, grace, benignity and mercy unto us, and to Israel thy people. Bless us, O our father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord our God, the law of life and love, and benignity and righteousness, and blessing and mercy, and life and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace at all times and in

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every moment. Blessed art thou, O Lord, who blessest thy people Israel with peace! Amen."

Eliza. Excellent sentiments and desires, truly. I wonder that a people whose prayers were so good, could act so badly as did those Jews of Nazareth, who so wickedly treated the Messiah.

Olympas. Orthodox creeds, forms, prayers, and observances, my dear children, are poor substitutes for new and pure hearts.

A. C.

[The following Essay on Parables, written and published more than 8 years since, is now, with some additions, inserted in the Millennial Harbinger, at the special request of a highly esteemed evangelist of Kentucky. The importance of having correct rules of interpretation for the Parables, which comprise so large a portion of our Lord's teaching, will be obvious to all, and we hope will render this Essay not unacceptable to the student of the Living Oracles. R. R]

ESSAY ON PARABLES.

THE word *parable*, (derived from the Greek, *parabolee*, formed from the verb *paraballo*, to compare, or to set one thing by the side of another.) signifies primarily, a *comparison*.

The Proverbs of Solomon were called Parables by the ancient Hebrews, probably because they abound in comparison, as may be seen in the following extract:—

18. A man that bears false witness against his neighbor, is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joint.

20. As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to a heavy heart.

21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23. The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance.

24. It is better to dwell in the corner of a house top, than with a brawling woman and in a wide house.

25. As cool water to a thirsty soul, so is good news from a far country.—*Chap* XXV.

On account perhaps of this application of the term, it came to signify *an adage*, or *wise saying*, even where there was no comparison. It is twice used in this sense by the Saviour—as in Luke iv. 23—"You will doubtless say unto me this parable, (*parabole.*) Physician,

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heal thyself:" and in chapter xiv. 7—"He put forth a parable," &c. "saying, When thou art bidden to a wedding, sit not down in the highest room," &c.; which injunction, indeed, resembles one in Solomon's Proverbs, ehap. xxv. 5, 6, 7. See also Habbakuk ii. 6.

Hence, too, it was sometimes applied to a solemn declaration, whether prophetic or otherwise. Thus Balaam is said 'to take up his parable;' Job 'to continue his parable,' &c. See Micah ii: 4. Psalm lxxii. 2., and Matth. xv. 15.

The primitive and original signification of the word, however, is, as has been already stated, a comparison, or similitude, and in this sense it is used whenever it occurs in the New Testament, with the exceptions mentioned. Thus in Hebrews ix. 9. the tabernacle is called *a parable* (a model or figurative representation) of that more perfect one not made with hands; and in chapter xi. 19. Abraham is said to have received Isaac from the dead in a *parable* (or emblematic figure:) that is, there was a comparison between the Jewish tabernacle and the true one, and between Abraham receiving Isaac and a resurrection from the dead.

Parables or similitudes are of various kinds. Some are *simple*, in which one thing is compared to another; for example—As swallows appear in summer, but retire at the approach of winter; so false friends show themselves in prosperity, but disappear in the season of adversity. *Compound* similitudes are those in which one thing is compared to several others, as in the following: What light is to the world, physic to the sick, water to the thirsty, and rest to the weary, that is knowledge to the mind.*

Similitudes are often presented in an abbreviated form; as where it is simply stated that one thing resembles another, and the mind is left to trace out for itself the points of comparison. At other times they are enlarged upon, and drawn out in the form of short historical narrations, whether fictitious or otherwise, or in that of accurate and striking descriptions of natural objects, presenting to the mind finished pictures, and requiring nothing but an application. Thus, when it is said, "As the apple-tree among the trees of the wood, so is my beloved among the sons," the comparison is complete; yet it may be carried out more fully by speaking of the delight experienced in being "seated beneath his shadow," and the gratification enjoyed in partaking of "his pleasant

* *Analogies* are another species of similitudes, in which the comparison is between *relations* and not between *things*. In analogy we must always have at least *three* things, because we must have two *relations* which cannot otherwise be obtained — Simple *resemblance* may be traced between *two* things, as when we say 'Ice is like glass;' but here there is no analogy. The examples of simple and compound similitudes above given are *analogical*. Comparisons between things, and comparisons between the relations of things are, however, often blended. Things are so connected with their relations, that the comparison once introduced, is naturally and often insensibly extended to both. It then constitutes what is termed *an Allegory*.

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fruits." Again, when he who keeps the precepts of the Saviour is compared, by him, to "a prudent man who built his house upon a rock," the comparison is perfect; yet it may be beautifully enlarged upon by introducing the torrents descending upon the house in vain, and by representing it as standing unmoved and uninjured by the overflowing rivers, and the stormy winds of heaven.

Similitudes of this latter description are susceptible of a subdivision into the *fabulous* and the *rational*. Of fabulous similitudes we have well known examples in the Fables of Æsop, and in Jotham's Fable of the Trees in the ninth chapter of Judges. In these, different animate and inanimate objects, are represented as conversing, or addressed,* and as performing the actions of men. Rational similitudes consist of narrations of things that are natural and possible—things which did happen, or might have happened, and are thus distinguished from the fabulous; for the former, whether feigned or not, might be true; while the latter are necessarily false, it being impossible for brutes or trees to speak.

There is yet another species of similitudes called *symbols* or *iconisms*, (from *eicon*, an image.) Here the object used for the purpose of comparison is substituted for that which it represents. This seems to be what constitutes a symbol. These are found chiefly in the prophetic writings.

Concerning the purpose for which similitudes are employed, we have to observe that it is for illustration. It is a common error, and a very great one, to suppose that the use of this description of figure necessarily involves a subject in doubt and obscurity. On the contrary, nothing tends so much to elucidate and explain as appropriate similitudes or comparisons, which communicate to the mind more perfect and determinate ideas of things before unknown, by comparing them with those with which we are already familiar. Indeed, in this respect they far surpass any literal language, as is evident from several considerations; as,—

1. They are found by experience better fitted to communicate instruction to the infant mind. Thus if I want to elucidate or make plain to a child the prudential maxim, 'Do not undertake more than you can accomplish,' by what naked arguments, or logical process of reason-

* Those similitudes in which irrational creatures are addressed as though they were rational, even although they are not represented as replying, are properly classed with the fabulous. Of this kind is the Epilogue of Cyrus, sent to the Ionians, who, after having at first rejected the proposals of accommodation offered by Cyrus, became more submissive after some reverses of fortune, and sued for peace. "A piper," said he, "on the sea shore, seeing some fishes in the water, began to play in order to allure them to land; but finding them insensible to the music, employed a net with better success.—When taken, they began to jump about upon the shore; but he observed to them, It is unnecessary now to dance, as I have ceased to play."

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ing, can I succeed so well, as by the use of some simple and striking comparison—as, for instance, the following from Epictetus:—"A boy discovering a jar with a narrow mouth, which contained some figs, thrust his hand into it, and seizing as many as he could hold, endeavored to withdraw his hand, but found himself unable. Grasp but half the quantity, cried a person who observed him, and you will easily succeed"? Or if we would explain and enforce the moral precept, 'Indulge not extravagant desire,' where could we find any literal language capable of effecting this object in so perfect and brief a manner as the familiar fable of the Dog and his Image:—'A hungry dog having obtained a large piece of meat at the butcher's, was carrying it in his mouth across a narrow bridge; but seeing his own image in the water, and supposing it to be another dog carrying another piece of meat, he attempted to lay hold of the imaginary prize, and in doing so lost what he already possessed'?

2. They have been found to be better adapted to the infant state of society. We would suppose, indeed, from analogy, that the method or means of instruction, best suited to a child, must necessarily be best adapted to man, in a state of incipient civilization, where the intellectual faculties are just beginning to be exercised in the pursuit of knowledge. And when we examine the early records of nations, we find their first teachers invariably clothing their instructions in the familiar language of similitudes. Thus the Fables of Esop formed the first step towards the literature of Greece, and were, no doubt, regarded by the people of that age as a very serious and useful composition. Thus too, picture-writing, and hieroglyphics, formed the early written language of Egypt, of China, and of Mexico; and hence, also, the Aborigines of our own country are so much addicted to the use of comparisons. It is evident, then, that a mode of instruction so well adapted to the infant mind, and the infant state of society, must be pre-eminently calculated to elucidate, explain, or illustrate. But we would notice,

3dly. That they abound in the sacred writings more than in any other writings whatever; and as these are intended to be understood by the humblest as well as the most exalted capacity, this circumstance furnishes another proof that they possess, in a higher degree than any literal language, the power of elucidation. When drawn from Nature, they have also this additional advantage, that in all ages of the world they have the same meaning, Nature being always the same. For example, when the Saviour is compared to a lamb, there is presented to the mind a more beautiful and perfect image of his character than could be afforded by any literal description; and this representation is unchangeably true, for a lamb has been at every

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period, what it will always continue to be, the emblem of gentleness and innocence. Again, when he is called "the Sun of Righteousness," what other expression could, in so few words, communicate an idea so brilliant, so sublime, and at the same time so easy of apprehension, and so unchangeable in its meaning?

It is also worthy of remark, that the frequent use of similitudes, or parables, constituted one of the most striking traits in the character of our Saviour, as a teacher. He who 'spoke as never man spoke,' in preaching the gospel to the poor, and adapting his instructions to the ignorant, opened his mouth in parables, and, with the hand of a master, drew from Nature those charming pictures with which his discourses are adorned, and which are at once inimitable in design, and unrivalled for simplicity and beauty.

While, however, we thus clearly perceive that the effect and intention of parables, or comparisons, is to illustrate, or make plain, we are aware that there are some passages of scripture which seem to favor the idea that they are intended to obscure and conceal. For instance, we are told that Jesus taught the people in parables, and explained every thing to his disciples in private. But that we may have the matter fairly before us, we will here quote a part of Matt. xiii, to which chapter we shall particularly advert, and to the consideration of which the preceding remarks are in some degree introductory.

New Version—Matthew, sect. vii. verse 10–17.

10 "Then the disciples addressed him, saying, Why do ye speak to
11 them in parables? He answering, said to them, Because it is your
12 privilege, and not theirs, to know the secrets of the reign of Heaven. For to him that has, more shall be given, and he shall abound; but from him that has not, even that which he has shall be
13 taken. For this reason I speak to them in parables; because they seeing, see not; and hearing, hear not, nor regard; insomuch that this prophecy of Isaiah is fulfilled in them, 'You will indeed hear, but will not understand; you will look, but will not perceive.
15 For this people's understanding is stupified, their ears are deafened, and their eyes they have closed, lest seeing with their eyes, hearing with their ears, and apprehending with their understand-
16 ing, they should reform, and I should reclaim them.'" But blessed are your eyes, because they see; and your ears, because they hear.
17 For, indeed, I say to you, that many prophets and righteous men have desired to see the things which you see, but have not seen them; and to hear the things which you hear, but have not heard them."

From this passage and some others it appears evident, and we are of course quite willing to admit, that the parables of the Saviour did, in certain cases, tend to veil the truths he taught, and confuse the minds of those who heard him. And here, then, we are presented with

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this interesting question—*How does it happen that similitudes, which are plainly calculated and fitted for illustration and explanation, become a means of involving the mind in uncertainty and confusion?* This we shall now endeavor to answer. R. R.

[TO BE CONTINUED]

CHRISTIANITY AS IT IS AND AS IT SHOULD BE.

No. I.

ALAS for the age in which our lot is cast! Blessings, honors, and privileges—all that even a worldly mind can desire, are abundantly conferred upon us—with the inestimable riches of gospel grace pouring its benign and heavenly influence upon every incident of our life—throwing its consolations on the desolate places, and its affectionate warnings and admonitions between us and the glittering baubles that but too often lead us to the fatal sources of ruin and death; yet, in the midst of all that even divine benevolence can confer, compatible with our human capacities, to cherish us and to warn us—despite the glorious and enrapturing promises to be revealed when we shall pass from time into eternity, (perhaps to-morrow)—and the awful and tremendous threatenings that then too are to fall as fire upon the heads of those that obey not the Lord: notwithstanding these things are traced in lines of light upon almost every page of the sacred oracles, we see the world, as if unconscious of it all, led away to the worship of strange divinities, under the mad infatuation of some malign influence, which, if not checked and put behind us, must inevitably lead us to irretrievable ruin. Thousands, too, of those who have espoused the cause of King Immanuel, and who profess to have declared eternal and uncompromising hostility to the world, the flesh, and the devil—instead of keeping themselves pure and unspotted from the world, seem to imagine that the time has come when the lion and the lamb should lie down together; and fall, with a fawning, and disgraceful prostitution, into the polluting embrace of a wicked and perverse generation. The two great antagonist principles in the moral world, Righteousness and Sin, seem to have lost their repulsive energy for each other, and, like the opposite poles of the magnet or the vitreous and resinous fluids, strive with eagerness to meet and unite. Nor do we discover in this eager rush after union of principles in this essence so antipodal, that the anxiety for the unholy alliance is peculiar to the wicked: the professedly righteous, as though enamored of the dazzling fascinations of sin, with an immodest fondness boldly advance to the union, and but

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too often court, rather than shun, its unlawful embraces. Whilst so strong a disposition to amalgamate on the part of principles, in themselves as opposite as the poles, presents itself to our contemplation and regret, we perhaps ought not to marvel if we should find that in continuation of the analogy, things or principles in their essence the same or similar, should find in each other no beauty or comeliness, and repel with energy every advance towards a union. Such, indeed, is the melancholy condition of Christendom at the present hour. I speak not now of the mad contentions of conflicting parties, of the angry and wordy disputes generated by the various excrescences on the gospel—such as creeds, confessions, rituals, &c. &c. They are as opposite as any different things can well be; and if they do not unite and agree, they rush together with a violence and ebullition, a sort of chemical attraction, which seldom fails to produce a new compound, more poisonous and deadly than any or all of the elements of which it is composed.

It is the self-repellant properties of the same creed or confession, of the same principles and faith, that strikes the attentive observer of the present age of Christian degeneracy and almost universal apostacy, as being an anomaly in the doctrine of the Cross. Perhaps I ought not here to speak of *principles* so much as of *men*—of faith or doctrine so much as of the performance of the duties apprehended and acknowledged—lest it should be inferred that I conceive it a necessary consequence of the divine morality to amalgamate with vice. By no means: yet the practice, after all, is the interpreter of the faith—the exponent of doctrinal orthodoxy or heterodoxy; and though an effect, is but too often taken as the representative or even personation of the principles, under the profession of which it appears as a legitimate fruit—the distinction, however, between the profession of a principle of action and a rigid and scrupulous adherence to all that it may require, is one that perhaps is not so evident to most minds; and so long as the conduct of the professor is the test almost universally by which the virtue of a principle is tried, it becomes highly important that this line should be clearly and legibly drawn. It has been the confounding of the principles of a system with the lives and the practice of those who professedly were attached to it, that has been the great fruitful source of scepticism and infidelity since the days of the Roman Emperors till now. I know that in the early years of Christianity the venom and malignity of the Pagan world was turned against the disciples, because of their personal holiness—because of the firm and uncompromising adherence to the principles of their faith, which even the mild and virtuous Trajan seems constrained to designate as "*stub-*

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bornness;" but this was not a persecution of "*reason*"—the "age of reason" had not then come to life. It was a persecution of power, not so much because they professed certain opinions, as because they refused to conform to the Pagan rites and ceremonies of the empire of which geographically they formed a part. But the case is totally different now, and has been since the torch of Paganism has been extinguished in Christendom. Before the minds of the people were preoccupied. The innumerable divinities of the old mythology had each his altar in almost every human heart—upon which no more grateful sacrifice could be offered than the blood of pious Christians. The question was not as to the being of God, abstractly considered; nor was it a controversy about the truth or falsehood of divine revelation. The Pagan persecutors perhaps all believed in both. It was a question between *your God and my gods*—your revelations and the powers we hold under the sanction of our national divinities. It was therefore directed against the persons of the Christians. But how different is the case now. National prejudice is in favor of Christianity; the minds of the people are unoccupied by Pagan divinities; and every thing, especially in our own land, seems to be on the side of the gospel Yet thousands of the present generation reason themselves into infidelity; and many more, who reason not at all, seem to have subsided into a state of indifference upon the subject—simply because they can see no difference between themselves and those who have faith. Can it be possible that this is the legitimate end of a deep and thorough study of the Christian system? Can it be that in the reasonings upon this subject the pure and holy and heavenly doctrines of divine revelation are taken as the premises; or will it be found that the practice and not the faith of Christians, has been the text of infidels? The answer to this question will show how important it is to draw the lines of separation between the principles of a system and the practice of those who profess them. From the neglect of this, Christianity as a doctrine has been reproached with all the absurdities of its professors; and thus contempt has been thrown upon the most profound and philosophical system of ethics that ever was presented to the human understanding. Sceptics have studied it only in its professors, and upon their practice is based the strong hold of infidelity. If it appear, then, that the wide spread infidelity of the present age can in no wise be considered as a legitimate fruit of the study of the doctrines and principles of the New Testament, and is yet nurtured and established by arguments drawn from the conduct of professed Christians, are we not almost drawn to the painful and repulsive conclusion that the two are antipodal, or how could their effects be so different and opposite.

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Our Saviour was wont to teach his disciples that they were the light of the world—that by their conduct and example the gospel was to be recommended to the people, and sinners come to the standard of the Cross; and this indeed furnishes another instance of that deep and thorough knowledge of human nature and the workings of the human heart, which nothing short of divine prescience can manifest. It was no idle word—"You are the light of the world"—thrown in to fill up a sentence or to round a period; but a truth full of import, and, when appreciated, full of usefulness. Our Saviour knew well that it was by the practice of those who professed to be his followers, his doctrine would be judged; and without perplexing his hearers with any abstract definition of the principles by which his reign was to be extended and sinners saved, he came at once to the practical exposition of the whole matter,—"You are the light of the world." But if our light be under a bushel—if the good principles of Christianity implanted within us, be covered over with the garb of worldly conformity, and the flickering ray of heavenly light buried beneath the heavy brushwood of human pride and human fashion, wherewithal shall we enlighten our fellow-men? Bodies which are luminous do not throw off light from their centres—it is from the surface that the rays proceed, and it is the texture and color of the surface alone by which we can judge of the nature of the body. When our outward appearance, then, is but a miserable patchwork of human vanity and weakness, how can we expect it to reflect any light upon the human family commendatory of that kingdom which is not of this world? If light there be, it is the light that leads to darkness—an *ignis fatuus* that leads the weak and the vain to ruin, whilst it excites the contempt and scorn of sceptics. Does it not, then, become those of us who profess to be Christians, and who feel the responsibility of our calling, to be on the watch—to trim ourselves even as the wise virgins trimmed their lamps, of every thing which may dim the pure light of a regenerated spirit—and, looking at all times to the immaculate example which our Master has given us in his own person, purify ourselves even as he is pure.

The object of these numbers is to sketch, first, Christianity as it is; and then draw its lineaments as it should be. Meanwhile, these general prefatory remarks must suffice till another occasion.

MATHETES.

MORMONISM IN AN AGONY.

This meanest, vilest, and most diabolical of frauds ever practised in the encyclopedia of delusions and impostures, has grown up to such

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an enormous stature of impudence, arrogance, and malignity, as to call forth the attention, remonstrance, and abhorrence of all well meaning men, religious, moral, and political. Its arrogance and impiety are daily growing more and more obnoxious to the reprobation of all sorts and degrees of philanthropists. A certain Elder Page has been in the most wily, though as yet unsuccessful attempts, seeking to make some proselytes to this nefarious scheme of circumvention in the city of Pittsburg. His failure to inveigle the simple and unsuspicious is to be attributed to a series of wounds inflicted upon him by "A Disciple," who, with a very short sword, has given him many severe wounds under the fifth rib. We shall give a few samples of them by way of admonition and warning to other aspirants in this work of multifarious rapine and plunder. I quote them from sundry papers published in that city. A. C.

In the Book of Mormon, page 471, of the first edition, we read, "The earth was carried up upon the city of Morourhah." Will Elder Page be kind enough to tell us what this city stood on—the Moon, or which of the planets?

While the Elder is enlightening our good citizens on other matters, I feel curious to understand the following description given in the Book of Mormon, page 541, of the ships in which the Jaredites removed from Asia to America:—"They would hold water like a dish, the bottom was tight like unto a dish, the sides *was* tight like unto a dish, the top was tight like unto a dish, the door was tight like unto a dish; the length was the length of a tree, a hole in the bottom and one in the top to admit a circulation of the air, and they moved through the water as a whale in the midst of the sea." Very like a whale!

These Jaredites, however, were remarkable on another account. On page 539 we have their genealogy reaching back nineteen generations beyond Adam. Most veritable! The book, however, abounds in wonders. Instance the following:—Nephi, one of the most distinguished personages in the book, gives a quotation from Shakspeare, 2000 years before the poet was born—see page 61—"*That bourne from which no traveller returns.*" Again, this same individual actually uses the Mariner's Compass 600 years before the Christian Era. See pages 48 and 49. 'Tis passing strange!

In the midst of all our admiration, it is unfortunate for the credibility of the book that it flatly contradicts the Bible. See the following:—On page 240, the Book of Mormon says *that Jesus Christ was born at Jerusalem.* The Bible says *he was born at Bethlehem.* Again, the Book of Mormon, page 51, predicts *three days* of darkness when Jesus should be crucified; and on page 446, it records, as a fact, that there were *three days* of darkness from his crucifixion to his resurrection. The Bible speaks of only *three hours* of darkness. See Matthew xxvii. 45; Mark xv. 23; Luke xxiii. 44. Here, then, the Bible and the Book of Mormon are at issue. One or the other must be wrong. Which is it, Elder Page? Answer me like a man. If the Lord be God, worship him; but if Baal be God worship him.

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Come, sir, declare which you prefer to believe in this matter. The two are irreconcilable; they contradict each other pointedly, not in a question of doctrine, but one of fact. Here, sir, is a matter that a child can understand, and, sir, it stamps the Book of Mormon with falsehood. You may flounder, but, sir, you cannot escape the deep disgrace of being concerned in spreading and advocating falsehood.

* * * * * * * * *

P. S. Elder Page, in Monday's Chronicle, stigmatizes the congressional document from which certain quotations are made, exposing the wickedness of the leaders of Mormonism—"a mobocratic document" Will the Elder explain? Is the Senate of the United States, by whose order it was printed, a mob? Is the Court in Missouri, before which this evidence was taken, a mob? If so, why did the Mormons appear with *their witnesses* and the *best attorneys in the State?* This wont do, Mr. Page.

* * * * * * * * *

Not feeling that I have any personal difference or controversy with Elder Page, I cannot consent to bandy hard language. What I have said concerning the use of the mariner's compass by Nephi, 2000 years before it was discovered; the quotation from Shakspeare ages before he was born; the piling of the earth on the city of Moronihah—the ships and genealogy of Jaredites, are matters that can be ascertained by reference to the first edition of the Book of Mormon. The Elder quotes from *the third edition*, and although the translation was professedly made by divine inspiration, I am prepared *to show that there exist essential variations in the third from the first edition.* Will you join issue, Elder?

That part of my communication of Wednesday last which claims superior attention, is the charge brought against the Book of Mormon, namely, *that in two important facts it contradicted the Bible.* These are,

First.—*The Book of Mormon records it as a fact that Jesus Christ was born in Jerusalem. The Bible records that he was born in Bethlehem.*

Second.—The Book of Mormon informs us, that at the time of Christ's crucifixion and burial, there were *three days of darkness.* The Bible informs us of only *three hours of darkness.*

Here then, in two plain matters of fact, about which there ought not to be the slightest difference, the Bible and the Book of Mormon contradict each other: and I defy the ingenuity of Elder Page, or any other man, to reconcile them. The Book of Mormon claims to be divinely inspired. The Bible we all believe to be from God. Now, if both books were dictated by the same author, why are matters of fact recorded so very differently? Both of these records cannot be true, one of them must be false.

Which is it? Certainly not the Bible. Then it must be the Book of Mormon. I say then triumphantly, that I have established it as a fact, admitting the Bible to be true, that the Book of Mormon is false.

Dagon has fallen on his face before the ark of the Lord.

* * * * * * * * *

Why has Elder John E. Page, in his communications of yesterday and the day before, taken no notice of the quotations from the Doctrines and Covenants, from the Book of Mormon, from the Voice of Warning, from Congressional Documents, quoted in the articles head-

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ed "Mormonism Exposed"? From Elder Page's former notice of these articles I had expected from him an exposure of the "falsehood" and "slander" contained in these quotations; but instead of that, we are furnished with a reprint of a pamphlet published by the Mormons, in relation to their troubles in Missouri. If I understand the matter, we have very little to do at present with the history of those troubles. We are interested to ascertain the truth—the designs—the spirit of that system called Mormonism. The questions are, Is Mormonism of God? Is its design the good of mankind? Is its spirit a benignant one? 'Mormonism Exposed' attempts from authentic documents to demonstrate that it is from the Devil—that its designs are wicked, and that its spirit is malignant. Are the quotations furnished in "Mormonism Exposed" fairly and correctly made? If so, Mormonism is to be regarded and avoided as a pestilence. If these quotations are wrong, why does not Elder Page expose them?

* * * * * * * * *

It is a favorite adage of Elder John E. Page, "The wounded bird is the first to flutter." Has my short note of the 14th stripped this bird of its borrowed feathers, or broken a wing, or what, that it makes such a chattering? In other words, why is it that Elder John E. Page declines to show to this community the falsehood of the quotations made from his own books, and from Congressional Documents, in the pamphlet entitled "Mormonism Exposed," lately copied into the Morning Chronicle of this city? The public expect this at his hands, and that too on the strength of his promises. Why, then, does he lose his good nature, and forget the courtesy due to a respectful inquiry, when called on with so reasonable a request? Does Elder John E. Page imagine that this community will accept of abuse towards "A Disciple" in discharge of his previous promises and threats? Come, come, Elder, admit the truth of the quotations made in "Mormonism Exposed," or prove them false. I now, to you, and to this community, pledge myself to sustain them. What say you—will you join issue? I intend to make it my business to mind you for a little while. One word in conclusion—What has become of Martin Harris and Sampson Avard? Are "turkey buzzards" plenty in the vicinity of Nauvoo?

* * * * * * * * *

The impudence of some men is truly surprising. How can Elder John E. Page hold up his head in this orderly community as a good citizen, much less as a preacher, and least of all as an Apostle, (all of which he claims to be,) with such facts as the following staring him full in the face?—facts authenticated under all the solemnities of an oath, and recorded and laid up among the congressional archives of our country. Is Elder Page entirely lost to all sense of shame? or is assassination a virtue in Mormonism?

Let it be borne in mind that these are the people who claim to be endued with the Spirit of God, and in a much higher sense than Christians, that they profess to work miracles—to converse with angels—to have seen God, and a thousand other things equally ridiculous and false. Look then at these unparallelled pretensions on the one hand, following

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unheard of atrocities on the other, and then estimate the true character of Mormonism.

The following quotations are made from a congressional document, printed by order of the Senate of the United States in February, 1841, No. 189:—

Mr. Rigdon then commenced making *covenants with uplifted hands.* "The first was, that if any man attempted to move out of the county, or pack up their things for that purpose, that any man then in the house, seeing this, without saying any thing to any other person, should kill him and haul him aside into the brush, and that all the burial he should have should be in a turkey buzzard's [unfit to print,] so that nothing of him should be left but his bones." This measure was carried in the form of a *covenant* with uplifted hands.

"The next covenant, that if any person from the surrounding country came into their town walking about, no odds who he might be, any one of that meeting should *kill him* and throw him aside into the brush."

The third covenant was, "*conceal all these things.*"

Mr. Rigdon then observed that "yesterday a man had slipped his wind," and said he, "*the man that lisps it shall die.*"

Horrible! horrible!! horrible!!! My soul sickens at the reading of such awful wickedness.

If the righteous indignation of a moral people could be awakened a few years since by the story of the abduction of one man, what must be the feeling produced when we are assured, upon the highest authority, that there is in our country a band of religious fanatics banded together by oaths to assassinate unoffending men. Who is safe if such things are tolerated? And shall we quietly permit the vile emissaries of such a diabolical banditti to come among us enlisting associates under the hypocritical pretence of religion. "By their fruits ye shall know them."

* * * * * * * * *

There is in the Mormon church, a band called the "Danite Band," composed of the members of that church, and bound together by the following oath:—

"Now I do solemnly swear, by the eternal Jehovah, that I will decree to hear and conceal, and never reveal this secret, at the peril of committing perjury, and the pains of death, and my body to be given to be shot at and laid in the dust. Amen."

This band has its *signs*, and is bound to assist one another, *right or wrong*—to swear for one another, and in the event of one of them deserting, *to kill him privately*, wherever they may chance to meet him!

This band executes the orders of the Presidency of the church on dissenters from the Mormon faith, in putting them to death, and casting their bodies into "*the hazlebrush to become food for turkey buzzards.*"

If it be a good rule that the value of any system is to be ascertained from its results, what are we forced to think of Mormonism, which while it affects to clothe itself with the spotless robes of Christianity, is found polluted with innocent blood and enriched with the plunder of unoffending citizens? The Lord deliver the country from such a curse!

A DISCIPLE.

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DEATH OF CHRIST.

It is the leading fact of the gospel that "Christ died for our sins according to the [ancient] scriptures." This astonishing event, productive of so many marvellous and glorious consequences, cannot be too reverently pondered, nor too closely examined. There is much more in it than at first strikes the attention. However simple in its enunciation, it is most extensive and various in its aspects, its tendencies, and its relations. However familiar in terms, it is most strange in signification—deep and large and high and full of meaning—the more frequently overlooked and unconsidered for the very reason that the fact itself is known to all.

Multitudes of *men* have died; but only one *Christ*. Others have died BY sin; but he alone FOR sin. The exalted character, then, which he possesses, no less than the object of his death, give to this subject an interest belonging to no other. Nor is the *nature* of the death which he suffered a point of less moment or of inferior import. It is upon this I invite the reader to meditate with me.

There are deaths of various kinds. No word perhaps in scripture is more various in its application than the word *death*. I know of no one that requires more to be made the subject of a special essay. How interesting it would be to examine and unfold its various meanings by the light of the lamp of divine truth! At present, however, we have to seek its import only in relation to Christ, or to trace its meaning in such cases as are illustrative or explanatory.

Let me ask, then, *Would it not follow that in whatever sense Christ died for his people, they should never die?* Or I might vary the question thus, *Would it not follow that in whatever sense Christians do not die, in that sense Christ died for them*. It matters not here about the controversies respecting the *extent* of the atonement by the death of Christ, or respecting the substitution of Christ for the guilty. We are speaking now of his people only—of those who have truly an interest in his death; and of such it is conceded, whether upon the hypothesis of substitution or upon that of pardoning mercy only, that they are released from death in whatever sense and to whatever degree they are affected by his death at all. If he died *for* them, they have died *in* him, and in this sense can therefore never die. If we can ascertain then, the sense in which Christ's people are released from death, we shall have that in which Christ died for them; or, in other words, the nature or character of his death.

Perhaps, however, this may be more readily understood by inquiring first: in what sense, or in what respect, are Christians *not* delivered

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from death? It is evident that they are not delivered from what is called *natural* death. They die like other men. Christ, therefore, did not die a *natural death* for them:—that is to say, the giving up of his natural life, that life which he enjoyed in common with the race of Adam, has not in this respect affected them—they are not released from this death. The giving up, indeed, of natural life would seem no more than a natural consequence of Christ's partaking of human nature and being constituted in all points as we are. Subject as the Son of Man to all the necessities of man's nature, in giving up this life he complied only with the law of that nature which he had assumed, and could not therefore in this respect fulfil the destiny of others, but his own.

It is not a little strange that so superficial a view of the death of Christ is commonly taken, and that those bodily sufferings which he endured—the means by which his life was taken away, are dwelt upon, often exclusively and with emphasis, as though these were the chief or the only circumstances to be regarded in this wonderful event—as though the mere giving up of natural life were the chief sacrifice he made. These sufferings are undoubtedly to be regarded—attentively regarded, and to be considered and reflected upon with mingled emotions of sorrow and gratitude, for they indeed formed a part of those circumstances which exhibited the malignity of sin and the love of God. Indeed, although his mere loss of what we have called natural life be not primarily considered, two points in regard thereto are not to be forgotten—viz.—1st. that this death was inflicted by *cruel* and *violent* means; and 2d. that it was *premature*.

That corporeal sufferings were not the chief agonies of Christ, may be ascertained perhaps by asking the question: What was it that he feared? or, What caused his anguish in the garden of Gethsemane? Can any one suppose that he who never in the most dangerous and trying circumstances betrayed an emotion of fear; who was unmoved and calm amidst the tumults of the people; and could sleep in peace in the frail bark amid the raging of the winds and waves, while those inured to storms quailed with terror, would now be overcome, and through dread of any degree of corporeal suffering or loss of natural life, be induced to pray thrice that he might be permitted to escape? By no means. To endure the highest degree of bodily suffering unmoved, and to meet death with unwavering firmness, is not beyond the power of even common mortals. If such, then, were not the source of his deadly anguish in the garden, to what may we attribute this anguish? We may answer: *To that of which he complained.* That which a sufferer dreads most beforehand, is that of which he is most

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likely to complain when it is experienced. Now Christ bore without a murmur, and just as if he had been insensible or unconscious, the mockings, the taunts, the scourging, the buffetting, the nailing to the cross—in short, all the corporeal sufferings and official indignities offered to him by his enemies. But there was one part of his sufferings which he did not bear unmoved—one which wrung from him that pathetic exclamation, "My God, my God, why hast thou forsaken me!" And what was this? I answer, It was A SEPARATION FROM GOD.

Now a separation from God is a death to God. Death is a word which denotes *privation* or *separation*. When the ties which bind one to the natural world are severed, when he can no longer see the light of day, nor hear the voice of affection, nor feel the grasp of friendship, nor perceive the odors and tastes of natural objects—when he breathes no more the vital air, and his heart is still and motionless, we say that he is *dead*. It is because the relations and connexions which existed between him and the natural world are broken up, and he is separated from the world and become wholly insensible to any thing therein. Just so death in respect to God and the spiritual world, is a state of separation from God, or *vice versa*, the expressions being interchangeable.

We have thus before us a death quite different in its nature, from the mere cessation of animal existence. And it is a death which is truly such. Nay, if any thing deserve to be called death, by way of eminence, it is this. It is to it, indeed, the term is most commonly applied in scripture. *As natural sleep is to natural death, so is natural death compared with a death to God* * To be dead and insensible to the source of all that is lovely and glorious; of all that is good and merciful; of all that is happy and joyful—to be cut off from Him who is the fount of being and blessedness, in whom alone "there is life," and to whom alone "belong the issues from death," this is to be dead indeed. It need not be sung, then, "Who *would* live always away from his God"! The true question is, Who can? And the true answer, No one. Ah! no:

> "I cannot live if thou remove;
> For thou art all in all."

* This will serve as a key to the true sense of many passages of scripture which will doubtless occur to the mind of the reader. We may instance our Lord's language in relation to Lazarus—"He sleeps, but I go to awake him out of sleep;" and to Jairus' daughter—"She is not dead, but sleepeth." But "they derided him," it is said, "knowing that she was dead." And she was, in their sense of the word, but not in his. As he said in another place—"God is not the God of the dead, but of the living"—and why? "Because they all live unto him." One may thus be dead to men—dead to the natural world—but still alive to God So also one may be alive to men and to the natural world, but dead in respect to God. Let the reader consider John v. 24.; 1 Tim. v. 6.; 1 Pet. iv. 5, 6.; 1 John v. 12, &c &c.

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It is not, then, strange that our Lord experienced such emotions of dread, and such poignant anguish in the anticipation and suffering of this death, so terrible in itself and so dreadful to him especially who had dwelt in the bosom of the Father, and knew the joys and blissful privileges and unspeakable happiness of such a communion—of such a life. How unwillingly men part with mere *animal existence*, who have no more! It is because it has been the source and means of all their enjoyments. How insensible such are to their state of death to God! It is because they have never tasted the blessedness which those experience who are made "alive to God." They can bear with apparent indifference a state of separation and alienation from the fellowship and favor of God and the joys of the spiritual world, which Jesus could not even anticipate without an agony of soul which wrung out a sweat of blood and caused him thrice to pray, "Father, if it be possible, let THIS cup pass from me." All but *this* might be endured with unshaken fortitude. But this, how bitter! how terrible to him who truly lived in God alone! And oh! how dreadful the condition of those who are not only dead to God, but wholly unconscious of the fact!

This, then, is the death which Christ died for his people—*a death to God*. This, also, is the death which his people can never die.—Ah no! never shall they again be separate from God. Never shall one who has been quickened and born again into the spiritual kingdom and family of God be left to exclaim, "My God, my God, why hast thou forsaken me!" No. Even in that hour when flesh and heart fail, will God be the strength of his heart and his portion forever. It is then, that as the animal life is ebbing fast away, the divine presence flows in upon the soul; and as the ties which bound his natural frame to earth are loosened, those are but drawn more tightly which attach his soul to heaven. "He shall never taste of death," said Jesus—"He shall never see death"—"Whosoever liveth and believeth in me shall never die." A death to God, then, being a state of separation from God, and this being the nature of the death which Christ died for his people, and the death consequently which they, having died in him, can never die, it may be well for us now to look at the subject from another point, suggested by the inquiry, What is the cause of a death to God? To this it may be at once replied, It is sin. 'It is sin which has separated between us and God.' "The soul that sinneth, it shall die." "If we say we have fellowship with God and walk in darkness [in sin,] we lie and do not the truth." "He that committeth sin is of the devil—Whosoever is born of God doth not commit sin—In this the children of God are manifest and the children of the devil."

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The unpardoned sinner, then, is dead to God, or separated from God on account of his sins. Hence he is in the scripture said to be "dead in tresspasses and in sins"—a phrase synonymous with *dead to God* or *separated from God*, and one which is often used, being expressive both of the fact itself and the cause of it—to wit, "tresspasses and sins."

Hence the Lord had no sooner "laid upon Christ the iniquities of us all"—and he so sooner "bore our sins in his own body on the tree," than it became necessary that he should be separated from God on our account. How signal a proof of the divine abhorrence of sin! On the other hand, the sinner is no sooner redeemed from his iniquity, through a personal application of the sacrifice of Christ, than he is made alive to God; and enjoying fellowship with him by his Spirit, he is now possessed of sensibilities or powers of intercourse with a spiritual world, of whose very existence almost he was before unconscious.* To die FOR sins, then, is to be separated from God—on account of the sins of others. To be dead IN sins is to be in the same state of separation on account of our own transgressions. With how much propriety, then, the primary fact of the gospel is expressed: Christ died *for our sins* according to the scriptures; and how different is a *death merely*, in the common sense of the word, from a *death for sin!*

But we may look at this subject from another point which will afford a view no less interesting. That point is the garden of Eden; and from this position it appears very clearly not only that to be dead is to be separated from God, but even that the *radical* and *original* meaning of the word death was a separation from God, and that its application to what is now called death, the cessation of mere animal existence, is *secondary* and *subordinate.*

Man had been informed that in the day in which he should eat of the tree of knowledge of good and evil *he should surely die.* At the period of this declaration, there was no barrier between him and the Divine Creator. He was "alive to God," conscious of his presence, rejoicing in his favor and fellowship. The ties which bound him to the spiritual world were as yet unbroken, for he was a "son of God," sinless and uncorrupted. When created, then, our first parents occupied the true position of man—their highest happiness and delight—their life—an enlarged, lofty, and holy communion with spiritual being, so

* Eph ii "And you hath he quickened who were *dead in tresspasses and sins*"—"Even when we were *dead in sins* he hath quickened us together with Christ"—"Remember that ye were at that time without Christ—having no hope and *without God* in the world"

Coloss ii. "And you being dead in your sins and uncircumcision of your flesh hath he quickened together with him, *having forgiven you all tresspasses.*" See also Rom. vi.

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exalting and absorbing, that earth and their own material earth-born frames even were so unnoticed and unthought of, that they did not even know that they were naked, and were consequently "not ashamed."

But no sooner did they break the commandment, than they were severed from that direct intercourse with the spiritual world. "He drove out the man." He sent him forth to wear out (cut off from the tree of life) that animal existence which now alone remained to him. His *dying* then, and it is the first and original use and application of the word, was his separation from God, which, according to the terms of the law he had violated, took place IN THE DAY in which the sin was committed. He became dead in the *true* and *proper* and *most important* sense of the word—dead in sin—an outcast from the divine presence and the joys of Eden. In the connexion the cessation of his animal life is spoken of, but it is not even called death—it is termed *'a returning to the ground.'* He was already dead in the true sense, and all that followed—sorrow, pain, labor, and the final cessation of animal life, were merely the consequences of his death to God—his separation from the Source of Life. On the other hand, men, in their habit of exalting the natural above the spiritual and earth above heaven, have applied the term death to the cessation of animal life, and have accustomed themselves to regard this as the literal and true application of the word, which is only its figurative or secondary one.

Many persons too, from the same habit of carnalizing spiritual things, have taken no other view of the penalty of Adam's transgression than this, that it was a natural death, and have been at much pains to explain away the language used in relation to it. Availing themselves of the marginal reading, "dying thou shalt die," they labor to show that this expresses a slow and gradual process which might be extended to the period of Adam's return to the dust. It is to be observed, however, that whatever meaning may be given to the word *die*, the process was to take place and to be completed "IN THE DAY"—that very day, and that there is no authority to extend any thing included in the word "die" beyond that period. They have greatly erred too, in attempting to make it appear that the Hebraism rendered "dying thou shalt die," is a form of expression weakening, or intended to diminish, the full sense of the word. *The very reverse of this is the case.* It is a form adopted for the very purpose of giving force, energy and certainty, and is very correctly rendered "thou shalt *surely* die." We have an example of the same kind, Gen. xliii. 7.—"Knowing could we know that he would say, Bring your brother down," in which case the proper rendering is given in the text, "Could we *certainly* know that he would say," &c.

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Thus it appears that the death which Adam died in the day in which he sinned, is the death which Jesus died when he bore the sins of many—to wit—a separation from God; and that Christ's people are, by virtue of his death on their account, released from that state of alienation from God which sin created, and restored to the divine favor, fellowship and life, being brought once more to that holy, spiritual, and blissful communion which existed in Eden, and which, if truly enjoyed, will elevate the soul, purify the affections, and absorb all the faculties of our nature.

How important, then, it is that the common error in relation to this subject be corrected, and that men should be induced to regard death as really, essentially, and truly a state of separation from God, and life as a state of connexion, communion, and fellowship with Him and with that spiritual and eternal world which to the natural eye is invisible. Are not the *invisible* things the *true* and *real* ones? Are not the things *seen* those that are *unreal*, *transitory*, *temporal*? This material constitution of nature is, as it were, like the tabernacle, but a pattern of things in the heavens—in the spiritual world. That world and the Lord of it existed before ever this earth or the system to which it belongs was called into being. That world, in its unfading beauty and unchanging reality, exists still, and shall continue to exist when the material universe shall pass away and leave no trace. "The things that are unseen are eternal." It is the spiritual which has given origin to the material, as the substance to the shadow. This is

> "The land of apparitions, empty shades!
> All, all on earth is shadow, all beyond
> Is real, the reverse is Folly's creed."

Mere animal existence, then, is not truly life, nor the loss of it death; neither have we any authority to apply these terms, in their literal and full sense, to things which are but faint and imperfect images of that which is truly life and truly death.

How secularized and carnalized is the Christian profession now! How different were the thoughts, language, and actions of the early Christians. They were "dead to the world," but "alive to God through Christ." Now, professed followers of Christ are alive to the world—its pleasures, fashions, and follies; but seem to have no spiritual union at all to God, and consequently no *real* union, for God is Spirit and consequently a real union with Him must be a spiritual one. They take no delight therefore in spiritual conversation and meditation, or any exercises which are truly spiritual—all these are to them uninteresting and burdensome. With the early Christians, Christianity was every thing—their hope, their joy, their life. The loss of it was

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death. The cessation of animal existence with them was but "a sleep." With modern professors this world would seem to be every thing—the loss of it death indeed—and as to their Christianity, it is this that is become a "sleep." How pertinent, then, to many a one now the exhortation, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." R. R.

TEETOTALISM.

CHARLOTTESVILLE, May 28, 1842.

Brother Campbell,—I AVAIL myself of the occasion offered in the space here, to say to you, that I *regret* the proclivity you *seem* to manifest towards a union of the *Disciples* with *Temperance Societies*. In my humble judgment such institutions, while highly commendable among worldly people, and good in themselves, as far as they go, have no claim on the *participation* of the brethren—*because* they are not of *God*, but of *men; because* they reflect upon the *Church of Christ* as the most effectual reclaimers of mankind; *because* by joining them we put it in the power of *men* to "judge us in *drinks*," &c.—thus violating 2d ch. Colossians; *because* they are converted into *religious* meetings to a certain extent, being usually opened and concluded with *prayer*, &c, in which we cannot unite without incurring the censure of the Apostle, who says, "Whatsoever is not of faith is *sin;*" *because* by uniting with them we assume a position and devolve upon ourselves duties inconsistent with our position and duties as Christians, for as *members* we should attend the *meetings* of the Society, and these often happen when the Disciples hold social church meetings; *because* by joining themselves, or inducing *Disciples* to unite, we cause our *weak* brethren to stumble and go astray; for it has happened within my knowledge, that Disciples have *deserted* our social and intermediate church meetings to attend to the Temperance Society, which is of evil tendency, as all know; and in one instance I know the Lord's table has been deserted on Lord's day that a brother might deliver a Temperance Address in the country; *because* the brethren are not *agreed* as to the *expediency* of uniting, but many think it has an appearance of evil in Disciples to join, in consequence of which the feelings of the brethren are offended; and surely to join under such circumstances, is not to observe the apostolic command to "*abstain* from every appearance of evil"—which certainly is not *fulfilled* by those who *join*, for the precept enjoins the NOT *doing* a certain thing: it is *negative*, not *positive*, and it cannot (*perhaps*) be said that any thing is "*evil*" which the word of God does not express, or indirectly, at least, condemn; and *because* the *principles* of Total Abstinence Societies make the manufacture of wine *criminal*, (in morals.) which if *universally* prevalent as they may become, would destroy the existence of wine, and thus banish it from the Lord's table—an argument which a *Disciple* (encouraged perhaps by the *example* of others) met in my presence by *proposing* the substitution, for that occasion, of *molasses* and *water*.

Now you will not infer, I hope, that I am opposed to *teetotalism*.

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By no means; for without being a member of a human Temperance Society, I am *entirely abstinent.* But I consider it my duty to give the glory of such conduct (if it possess any) to God, and not to man; for I am a *teetotaller* upon the authority of Paul, who declared he would never eat or drink wine, if by so doing he caused his (weak) brother to stumble. I hold that *all* Disciples ought to be totally abstinent upon these, which are the *highest* as well as the *best* principles. And thus, too, we observe the precept to "*abstain* from all appearance of evil," which I think the present state of public opinion and the awful havoc the vice of intemperance has made, most clearly enjoin *on all Disciples.* To call upon the brethren to *abstain* from the influence of *Christian* benevolence and duty (without joining human societies, or yielding to public opinion so far) is, in my judgment, to place the subject upon much higher ground, as well as to claim for it not the ephemeral obligations of a fickle public opinion, but the sublime sanctions of the "word of God which liveth and abideth forever."

A. B. M.

MINERVA, Stark County, June 24, 1842.

Dear Brother Campbell—We have been much disturbed here by the introduction (or an attempt to introduce) the Washingtonian Teetotal Pledge, and as respects giving our names we are not united, but divided—the one part of the congregation favorable, the other unfavorable; so that if those who are favorable give their names, the others are displeased; also, *vice versa*, if those who are unfavorable will not give their names to the pledge, the others are displeased. Now the question is, what must be done? Must we be united and all sign the pledge, or be united and all discard the pledge, or be considered a set of heretics in consequence of our divisions? Ought we not to regret heresies as we would heretics? Again, as respects giving our names to the pledge, is it not an untaught question? Whether we are or are not bound, if it is a question of that kind we are forbid having any thing to do with it. But, again, is it not a tradition of men—and if so, are we not, as Christians, to not touch it? And again, if we must give our names to it, what will it lead to—may not one hundred or five hundred pledges to abstain from other things or evils be forced upon us, and we are bound to give our names to the whole of them? And, furthermore, as the good folks all say, we must form into society, and have a constitution and a set of by-laws for each pledge. Where will be the end of such a course? We might, indeed, soon have 500 or 1,000 well regulated societies, but a camel could not carry all the books and records which contain the laws for the government of the whole.

Solomon says much study is weariness to the flesh, and of making many books there is no end. The conclusion of the whole matter is to fear the Lord and keep his commandments, for it is the whole duty of man.

But I have said enough for once on this subject. It is true we have had much trouble and anticipate more. We have heard from you on temperance a little once, but will you please let us hear from you once more.

Your's most affectionately,
JOHN WHITACRE.

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REMARKS.

Brother Whitacre—No man more highly appreciates the piety and benevolence of your motives than I. Let me then say to you that this is an extraordinary case—an effort to dethrone one of the most desolating monsters that ever usurped a throne. Myriads have been saved from ruin personal, domestic, temporal, spiritual and eternal by this singular and unprecedented effort. Let those brethren who are for doing what they think right allow those who differ from them to do what they think right, and mutually respect each others sincerity and integrity, and all will do well.

I will tell you a true story; and as the fact occurred in Ohio, north of you, it may furnish you a moral, if not better than the fables of Esop, at least as good as any of them:—

A very useful and influential preacher on the Western Reserve, was, for all the reasons you have urged, and on account of some of those mentioned in the communication, (from a very respectable source in Charlottesville, Va.) as well as for some others, remonstrating, with much logical acumen, a point against Christians having any thing to do with Temperance Societies. When he had finished his address, he was congratulated by a number of his auditors for his very learned, eloquent and evangelical sermon; but after gazing on some of their luminous countenances and inquiring into the character of the rest, he ascertained that they were a sort of standing committee of all the drunkards of the town. He was so struck with the admonition he thus received that he has not since delivered an anti-temperance lecture.

For all the reasons that Christians take any interest in the politics, economics and statistics of the state, for all these reasons ought they, *in my opinion*, at this crisis, give their suffrage against intemperance.

A C.

QUESTIONS ON APPEALS.

1. When an individual member of a church is admonished by the brethren for impropriety of conduct, and he tells them to go and attend to their own business and let him alone, and being cited to appear and answer before the church, pays no attention to such citation, and makes no defence at all, and being separated from that body, has that person a good right to an appeal to foreign brethren?

2. Is a church, in any case, justifiable in holding fellowship with excommunicated members of another church, without having had an investigation of the case of exclusion submitted to them, or some other foreign tribunal, and reversed?

Yours, &c. A. P. J.

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ANSWERS TO THE PRECEDING QUERIES.

1. Where there has been no decision there can be no appeal. To appeal, before a decision, is strong presumptive evidence of conscious guilt. No church can listen to such an appeal that either fears God or regards human approbation.

2. To hold communion with excluded persons is at once to abolish all discipline, to encourage transgressions, and to insult the community that excommunicated; and when a previous knowledge of the fact of expulsion can be brought home to the offending party, there is no more worthy case of discipline than his, if a community has any regard to the intercommunion of Christian congregations.

A. C.

DEBATE AT MARTINSVILLE, OHIO.

I HEARD a part of this discussion, noticed in the June number, between our Baptist brother Erwin and the Old School Episcopal Methodist, the Rev. Mr. M'Abee. Neither of the parties had much experience in the modes and forms of public discussion, nor were either of them highly gifted in the polemic talent so requisite in this age of righteous controversy. Mr Erwin had the better assortment of materials, but Mr. M'Abee the better art of managing his resources. In other respects they were pretty well matched. The old questions of *mode* and *subject* of baptism were each discussed, one day, in the presence of a large and respectable audience. Nothing new was elicited, and much of the valuable documents now in the hands of the public were not introduced into the argument. The candor, earnestness, and air of sincerity which characterized the Baptist advocate, in contrast with the management, efforts, and policy of his opponent, I thought then, and have since believed, would do more for the Baptist peculiarity than either the stores of knowledge or the displays of eloquence exhibited on that side of the question. That the subject should now-a-days be so often debated, is, indeed, a favorable omen of more intelligence and of better feelings amongst professors in reference to a question the plainest in theology, and of vital importance to the peace, union, and co-operation of Christians, which ought to have been decided many centuries ago, but which is now in a fair way of being settled in the lifetime of a single generation. Let it have a candid, full, and fair investigation, and the decision is easy.

A. C.

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BONAPARTE'S OPINION OF CHRIST.

A FOREIGN journal lately published a conversation related by Count de Montholon, the faithful friend of the Emperor Napoleon. Without being responsible for the truth of this conversation as reported, I will copy it literally; and it may have been really uttered by the Emperor! It deserves to be read with attention:—

"I know men," said Napoleon, "and I tell you that Jesus is not a man!"

"The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself a perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of Heaven and the laws of the Spirit.

"Alexander, Cesar, Charlemagne, and myself founded empires; but upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love;* and at this hour, millions of men would die for him.

"It was not a day or a battle which achieved the triumph of the Christian religion in the world. No, it was a long war, a contest for three centuries begun by the Apostles, then continued by the flood of Christian generations. In this war all the kings and potentates of the earth were on one side; on the other I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

"I die before my time, and my body will be given back to the earth to become food for the worms. Such is the fate which awaits him who has been called 'the great Napoleon.' What an abyss between my deep misery and the eternal kingdom of Christ which is proclaimed, loved, and adored, and which is extending over the whole earth! Call you this dying? Is it not living, rather? The death of Christ is the death of God!"

Napoleon stopt at these last words; but General Bertrand making no reply, the Emperor added, "If you do not perceive that Jesus Christ is God, I did wrong to appoint you General."

If this language was really uttered by Napoleon, it forms a fine chapter in defence of Christianity, for which we are indebted to the greatest warrior of modern times.—*Non-Res.*

Genuine or feigned, the above are grand views, and worthy of a great mind. A. C.

BRITISH BAPTISTS.

ACCORDING to the London Baptist Magazine, there are 1,650 Baptist churches in Great Britain; 1,311 in England; 244 in Wales; 58 in Scotland; and 37 in Ireland.

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ABOLITION ADDRESS.

An address on the subject of slavery, written by some Christian brother of Trumbull county, Ohio, was forwarded to several brethren in Virginia and Kentucky during the last year. As before observed, it would seem, from intelligence received here, as if some person or persons had either taken the names of our subscribers printed on the cover of the Harbinger, or otherwise surreptitiously obtained them, and addressed to them copies of said circular without our knowledge or consent. This has given rise to a number of written addresses on the same subject; some of which have been sent to me for publication, respectfully written, but claiming to their authors a more intimate acquaintance with the whole subject, and an equal conscientiousness as respects the enactments of the Christian Lawgiver on every point involved in said circular. Nay, some of them profess to regard said document as the inhabitants of the Moon, if there be any, would regard a letter written by a committee selected from the four quarters of our globe, and despatched to them, on the subject of the geography, climate, and products of their own planet, with some directions for managing their crops and securing good health in certain lunar expositions. They have also solicited their publication on our pages. In the present excited state of feeling on this subject, we have refused our pages to all parties, believing it to be entirely incompatible with the genius and design of our work to admit any such discussions, involving in them matters much more political, prudential, and local, than either religious or moral. The political press and the legislative halls are the proper theatres for such combats; and to them we refer such subjects so long as we have more important matters on hand.

A. C.

GARRICK'S PRECEPTS TO PREACHERS.

The celebrated Garrick having been requested by Dr. Stonehouse to favor him with his opinion how a sermon ought to be delivered, the English Roscius sent him the following judicious answer:—

"My dear pupil, you know how you would feel and speak in a parlor concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadences, and gestures; you would be yourself; and the interesting nature of the subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures.—What you would be in the parlor, be in the pulpit; and you will not fail to please, to affect, and to profit."

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NEWS FROM THE CHURCHES.

RICHMOND, VA., June 24, 1842.

Dear Brother Campbell,—SINCE I wrote you last, many have been brought into the kingdom. Brother Coleman visited us on his way to Bethany, and seven made confessions during his stay. Brother Duval came to help us also. He was much encouraged at the prospects here. The week following I went to Paineville, Amelia co., and preached to good congregations—removed a great deal of prejudice—received five into the Kingdom (four by baptism and one from the Baptists). On my return to our city I went to work, last Lord's day, in good earnest; and, after preaching in the morning, six persons came to the standard of the Saviour. Five were baptized, and one, a backslider, reclaimed. We keep up the meetings nightly the week through. We have been to the river the two last evenings, and go again this evening to immerse four that came up last night. So far, we have received since Lord's day morning, thirteen; and I trust the work will still go on. May the Lord bless us, and cause his face to shine upon us!

Mr. Maffit is here, and has made a very considerable stir in our city. The Methodists have had to swallow a bitter pill of late. After all their reasoning in favor of pouring and sprinkling—all their bitter invective against immersion—their charges of the risk as to health—the impossibility there is, as they allege, in fixing your heart on the Saviour while you are sighing and shivering in the water—and then besides, and added to all, the *indelicacy* of the thing! Still, and notwithstanding, these same eloquent declaimers against *dipping*, have had to eat this choke-pear and *swallow it*. They have lately had to immerse some twenty persons or more, and what is singular, they went at it as if they had believed it was right! The preacher looked as solemn as if he had been doing *his duty*—as if he had been satisfied what he was doing was well pleasing to God! But then, thinks I, put *this* and *that* together—that is, compare the preaching and the practice. The preachers are serious when they *rail* against dipping; and then, when they *must* dip these lovers of mud puddles, they are serious in doing it! I am constrained to ask what kind of preachers are these? I saw some twelve or fifteen of them immersed, and the thought forced itself upon me—"That's very good leaven to put in that bushel of meal" Then, again, the preachers do not want it work too much; for they never announced the baptizing in their meetings; and some, from brotherly love or sisterly charity, were heard to say—Brother W—— would not give notice of the baptizing, but I spread it as far as I could. Others were heard to mutter on the banks of the stream—I don't believe in their dipping and dousing! I fear these people may need the admonition by and by—"*be ye all of one mind!*"

JAMES HENSHALL.

IMMERSION is becoming fashionable even among Methodists. In the vicinity of Bethany I lately saw some eight or ten Methodists immersed. It was done, if not with much faith, with much decency and solemnity by the preacher in attendance.

A. C.

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Clark county, Kentucky, June 20, 1842

We have had, in a few days past, an accession to the good cause which you, in conjunction with many of our brethren, are pleading, 19 persons, 14 by confession and immersion, and 5 having been previously buried with our Lord in baptism were added to the Disciples at Mount Zion, Clark county, Ky. The principle speaker at this meeting was our esteemed brother A. Raines, there were several other laboring brethren in attendance.

DABNEY W. PARRISH.

Danville, Kentucky, June 30, 1842.

I have been very much engaged since I reached home; have attended the commencement at Bacon College, and two meetings of Lord's days. At the first 10, and last 25 united—both in Lincoln county, within 15 miles of this place. Within that distance some 500 persons have confessed the Lord within the last two months! May they hold out faithful and continually grow in *grace* and in the *knowledge* of the Lord, until they be come perfect men and women in Christ Jesus!

The brethren and friends are much stirred up in these parts Amongst those immersed on last Lord's day was my companion in travel, Elias J. Earle, son of brother Samuel G. Earle, of South Carolina, who is on his way to Bethany College. He is about 18 years of age. May the Lord accompany him through the journey of life!

E. A. SMITH.

Chagrin Falls, Cuyahoga county, Ohio, June 26, 1842.

I have just returned from a short tour to Michigan. A general meeting was held near Marshall, Calhoun county, from the 3d to the 6th of June, as had previously been announced in the Harbinger by brother Goodrich. A number of brethren and sisters came from 20 to 80 miles, glad to hear that an effort was to be made to rally and organize in some measure the forces in the state. Speaking brethren present were Dr. John Thomas, Corbly Martin, and Benjamin Allton; about 120 disciples present It was concluded to hold an annual meeting in Calhoun county, in or near Marshall, the county seat, at the same time next year, unless another time should be announced. They are dependent on help from abroad, and the time of holding the meeting depends on the time they can best obtain help.

There are about 100 disciples in Calhoun county, collected into three churches, discipled in New York and Ohio. They are in good order, and all the churches under the care of excellent men. There were 12 immersed and much prejudice removed, and the disciples greatly encouraged Two good evangelists, with such an influence as the 100 members, would soon render the cause completely triumphant in central Michigan On my return I spoke in Jacksonburg, and immersed two young persons whose parents had not been entirely negligent of their duty. There are five sisters and one brother (G. L. Densmore) in Jacksonburg.

WM HAYDEN.

Palestine, Illinois, July 5, 1842.

The glorious cause of our Divine Master is progressing in the Wabash country more and more. There is scarcely ever a two days' meeting held now any where about here by any of our preaching brethren, but more or less believe, confess, and obey. That fact itself tells that the congregations are walking in peace and love. We apprehend very clearly what you are laboring to produce, that it is far better to do right than to gain a great multitude of proselytes.

JAMES M. BOYLE.

Elkton, Kentucky July 5, 1842.

I have just returned from a trip through the counties of Union and Henderson, where we had a very pleasant time with the brethren. Brother R Roberts, who resides in that section of country, and is now riding as their evangelist, was with me at one point. There are five congregations in the above named counties, numbering about three hundred disciples in all There were twenty two additions by confession and baptism at the different points at which I labored; among them one Methodist lady, of fine reputation with her party. On my arrival home I met with brother Johnson, who had commenced a meeting in our town; delivered two discourses, and passed on to Hopkinsville. The meeting was continued by brother Rice, who reached us the same day, (for several days) Fifteen made the good confession and were immersed into the name of the Lord Jesus Thanks to the name of the Lord for his glorious gospel through which life and immortality are brought to light!

ORVILLE COLLINS.

Wadsworth, Ohio, June 22, 1842.

I have just returned home from a tour of nearly five weeks. Our first meeting was in Hanover, Columbiana county, Ohio I spoke there six days, and got 35 From thence to Aurora, Portage county; spoke five days, and got 5. From thence to Shannon Post-Office; got 5, and 2 more on my road from thence to New Lisbon. Commenced in New Lisbon on Friday evening, continued there until the next Wednesday according to appointment, and got 38. My wife took sick in the meantime and detained me five days longer. I continued the meeting every evening until the next Monday following, and succeeded in gaining 86 by immersion, and one from the 'Old Christians,' in New Lisbon—2 more in Minerva; making in all 136 in the tour.

J. H JONES.

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Jennings county, Indiana, June 5, 1842

There are nine churches or congregations, and some four hundred and fifty or five hundred disciples in this county. The principal proclaiming brethren who were instrumental in setting up the ancient order of things here are brothers John B. and Hickman New. We have been since aided by brethren John O'Kane, Joseph Fassett, Newton Short, Jesse Movety, J. L. Jones, &c. The congregation on Coffee Creek, ten miles from Vernon, the shiretown, is increasing more rapidly than the others—eleven additions were made there two weeks since through the labors of brother Jacob Wright and others. The most of the congregations meet every first day of the week to celebrate the facts by which we are saved—to sing hymns in honor of our King—to read his word—to exhort each other to more steadfastness in the faith, &c. May truth triumph, error dissipate, and the knowledge of the Lord extend from shore to shore, and cover the earth as the waters do the great deep! JOHN KING.

Yorktown, Virginia, June 20, 1842.

This day closes my labors, as an evangelist, for the last twelve months. The field of labor assigned me embraced the counties of York, James City, Surry, and Elizabeth City. Though we cannot boast of great accessions, I think that those who have united with us came into the kingdom understandingly, and will prove faithful to the cause of truth.—The Hickory Neck congregation in James City, has had eight additions during the last twelve months, and the church appears to be doing well. You remember, I doubt not, to have preached in Hampton a few years ago. The cause has met with great opposition there from all parties. But notwithstanding the determined opposition, we have gained five additions there, making six within the last eighteen months. There are eight disciples there, two of whom are members of Grafton, meeting every Lord's day and partaking of the loaf. Our beloved brother John B. Carey, who is quite an intelligent brother, speaks for them, in the way of exhortation and teaching, and I hope will soon become a proclaimer of the gospel.

We labor under some disadvantages in Hampton, having no meeting house. We have been in the habit of preaching in the court house, the sects having closed their doors against us; and they talk strongly of excluding us from the court house. We wish, if possible, to erect a small meeting house there, and do *now* call upon our brethren in Virginia to help us. One thousand dollars will enable us to build quite a commodious house of worship; and that will have a tendency to enlarge the audience, and thus give the people an opportunity of hearing and deciding for themselves. Will not the brethren help us in this matter? Do, brethren, respond to this call. Any brother, brethren, or congregation wishing to aid us in building a meeting house in Hampton, will please address brother John B. Carey, Hampton, Virginia, stating how much they will give.

J. W. T. R. WALSH.

Cannot brother Walsh extend his labors so as make occasional appointments at Norfolk? If he can, he will please forward his appointments to J L Hathaway of that place, who will have them published. W. F. M. A.

Bethany, July 25, 1842.

My dear brother—Your efforts to expose error in every form, induces me to conclude that it would give you pleasure, during your absence, to receive good news even from Bethany. An individual well known to you, a Bible student, having been strongly tinctured with one of the grossest fictions ever presented to the human fallen family of Adam—Mormonism—has renounced its delusions. I ground this assertion not on my own *ipse dixit*, but on numerous credible witnesses Meeting him, I stated that we had a full, perfect, and clear revelation from God of every thing pertaining to salvation; that we needed not, nor did we expect another; that the age of miracles had passed away.—His reply was, "I believe in the prophecies which have been given—I expect no other. I renounce my belief in Mormonism" The person spoken of not being a member of Christ's church, I affectionately admonished him to look into the word of life, and lose no time in becoming a servant of that Lord whose sword can prostrate all the Dagons of the present or any other day. C.

EXTRACTS FROM THE MINUTES

Of the 4th General Annual Meeting of Elders and Brethren of the Church of Christ in Indiana.

WHEREAS, among the "all things," which the Apostles were commissioned to teach the disciples of Christ for their observance, we have been taught that "they who preach the gospel should live of the gospel;' and that, in primitive times, "the word of the Lord sounded out" from the congregations: and whereas, there are at present in the

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state of Indiana many preachers, but few of whom, if any, are sustained as they ought to be; and, consequently, have been unable hitherto to extend their labors, as they might be extended for the conversion of sinners And whereas the fields are many and inviting which now open before us, white already for the gospel harvest: and whereas the reason why the preachers of this state have not been sustained and done so little, we believe is chargeable more upon themselves—to their extreme modesty and a criminal neglect of teaching the disciples they have made and the congregations they have constituted, that all are but stewards of the manifold favor of God—that it is their duty and privilege to be workers together with God in the glorious work of the reformation and regeneration of a world lying in wickedness—rather than to a want of liberality and a willingness on the part of the disciples generally to co-operate and contribute according to their ability, and sustain all who should be sustained: and whereas no plan of co-operation has hitherto been adopted by us, we believe the time now has fully come, when some plan should be submitted—should be received, adopted, and acted upon: Therefore,

Resolved, That it be recommended to all the disciples of our Lord Jesus Christ throughout this state, to contribute for the support of evangelists to labor within our bounds, not less than twenty-five cents each, for the present year.

Resolved, That the State of Indiana be divided into four districts, to be bounded and numbered as follows:—The First District to consist of all that region of country lying and being north of the National Road and east of the meridian of Indianapolis. The Second District to lie south of the first. The third district to lie west of the second, bounded by the meridian of Indianapolis on the east and the National Road on the north; and the Fourth District to lie north of the third.

Resolved That this meeting will take the responsibility of selecting, appointing, and sending out with our approbation four evangelists for the present year, to visit all the congregations in this state; to ascertain their location, the number of their members, the names of their Elders, their order, &c; and to enforce upon them the observance of all things which are enjoined by the Great Head of the Church, in which they may have been remiss; to ask their co-operation in the work of the Lord, and to preach the gospel within their bounds.

Resolved, That these evangelists go forth to be sustained by the contributions of the disciples throughout the state.

Resolved, That they be authorized to ask collections from every congregation; that they receive and receipt for them to their Elders; that they be entitled to the sum of $150, if married men, and $300, if unmarried, for their services the current year, to be retained by them out of their first collections; that they keep an account of all; make a report thereof to the district meetings hereafter to be appointed by them so soon as they may deem it expedient in the four quarters of this state, at which times they shall hand over to the receivers of said districts, two of which may be appointed by each of said meetings, any overplus of monies then in their hands, to be by them advanced for the support of others as the churches by their messengers to the said district meetings may direct.

Resolved, That the next annual general meeting be at Noblesville,

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Hamilton county, to commence on the Friday before the second Lord's day of June next, at which time and place the receivers appointed at the district meetings, and their evangelists, and our evangelists, and the delegates generally of the churches throughout the state may meet, report progress and deliberate for future operations.———

On motion, several persons were nominated for Evangelists, out of whom four were appointed by ballot, namely:—For the 1st District, brother Benjamin Franklin; 2d do. Ryland T. Brown; 3d do. James M. Mathes; 4th do. John O'Kane ———

ADDRESS.

To the congregations associated on the foundation of the Apostles and Prophets, and on Jesus Christ the chief corner stone, throughout the state of Indiana.

Brethren—Within the last few years much has been done in our bounds for the glory of God and the advancement of his cause. But has all been done that might have been accomplished? Have we consecrated all the talent in our ranks to the service of the Lord, and kept it constantly employed? If we have not, (and that we have not is too apparent,) what is the cause of our delinquency? These are momentous questions, and deserve a serious consideration from all in every place, who love our Lord Jesus Christ Permit us, therefore, to express ourselves on this subject freely.

If we have not brought to bear on the conversion of our contemporaries all the powers with which Heaven has gifted us, the fault must lie either with those possessing the talents requisite for the work, or with the brethren generally. Now that the first may be sometimes the case, we will not pretend to deny. There may, perhaps, be found a few instances of men who wear the name of our Lord, and have the requisite qualifications to render them useful laborers in the field before us; and yet prefer the forum, the bar, or some other theatre to exhibit their talents, that will promise them the fading wreath of earthly renown! We say there may be men among us thus gifted, and thus deluded; but we are constrained to believe that the occurrence of such cases is rare.

If, then, the church have the qualified laborers, and they are willing to devote themselves to the work, why stand they all the day idle? The answer is, "No man hath employed us." So long as men tabernacle in the flesh, and sustain their relations to society, so long they must be governed by the laws of the one and the circumstances of the other. The day of miraculous gifts has passed. We cannot expect that our public laborers can command the stones to be made bread, or that the ravens will feed them, like Elijah of old. If this were the case, the greater part of the brotherhood would be cut off from the glory of any active participation in the conversion of the world. But none are to be drones in the heavenly family. It is the duty of every Christian to labor in his appropriate sphere; and if we cannot preach ourselves, we can aid in supplying the necessities of them who do; and so be joint laborers in the good cause. This is not only the rational view of this subject, but it is the statute of Heaven, signed, sealed, and delivered by the Spirit of inspiration. When Jesus the Lord, in the day of his sojourning with man, sent his Apostles to preach the approaching reign of Heaven, he forbade them providing

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themselves with any thing to defray the expenses of the journey; alleging as a reason, that 'the laborer was worthy of his meat;' Matth. x. 10. And Paul is even more explicit when he says, "Even so has the Lord ordained that they who preach the gospel shall live of the gospel." 1 Cor. ix. 14. It is therefore to be regarded, by all who respect the authority of God, as no longer a debateable question, whether those who devote themselves to the proclamation of the gospel are to be sustained. But who is to sustain them? Paul says, "If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 11. By the decision of inspiration, then, we conclude that they who receive spiritual blessings are under obligation to send to others. Or in other words, on the church devolves the duty of speaking the word of life to the world. This truth in the abstract we apprehend will be called in question by few who venerate the authority of our King, or love his cause. But to admit the truth of any thing abstractly, is a very different matter from acting on it practically. The want of energetic action on this subject may in some degree depend on a mistaken view of the matter. The brethren have witnessed the operation of the hireling system among the sects in producing a pampered clergy, whose only business seems to be, to domineer over the laity. Shocked with the scene, they turn from it in disgust, and determine not to do right because others have done wrong. But perhaps in a majority of instances this is not the ground of delinquency. It is the direct offspring of a kind of scepticism; we call it scepticism because we have no better name for it. It is a want of confidence in God—a want of reliance on his promise! Did the brethren really believe that "the earth is the Lord's and the fulness thereof" —did they when they turn their eyes on their flocks and their herds, their barns and their storehouses, overflowing with the munificence of Heaven—when God has poured out the horn of plenty on the land—did they *really* believe that these were but loans from the great Proprietor of the Universe, to test their loyalty to God, and their love of his cause—would they stand idle and unconcerned spectators of the languishing condition of that cause? Did they really believe in the promise of the Lord with as much confidence as they do in the immutability of the laws of nature, would they withhold the aid it may be in their power to give towards the triumph of the truth? God has said, "He which soweth bountifully shall also reap bountifully," 2 Cor. ix. 6.; or, "Whatsoever a man soweth that shall he reap—He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit, shall of the spirit reap life everlasting," Gal. vi. 7, 8. Brethren, if the heavenly Father has fertilized the earth by the genial influence of his seasons, if he has blessed us in our basket and our store, in our flocks and in our herds, in our various avocations; cannot we contribute a trifle of the fruits of his superabounding goodness, to feed a starving world with the bread of life?

Men are sometimes ambitious to make such a use of their money as that their memories may live ages after they slumber in the tomb. What a field for the laudable display of this ambition is here! Send abroad God's saving power by the hand of faithful men, and every convert that is made is a monument to your fidelity, that shall live when the very names of brass and marble are forgotten forever.—

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Away, then, with this "covetousness which is idolatry." The condition of a priest-ridden and deluded world calls aloud upon us for action. Our duty to God, in view of the bounties of his providence and the richness of his favor, imperiously demand prompt and energetic action in this matter.

But in what MANNER shall we raise the necessary funds to keep our laborers in the field? This is a question that has been much agitated. Is there, or is there not, any law upon this subject in the New Testament? If there be, it becomes us to ascertain it and be governed by it. If there be not, we are at liberty to adopt any other plan or course of procedure which, as congregations of Jesus Christ, made free by the Son, we shall judge most expedient and proper. When there is no law, there is no transgression; and uniformity is enjoined only where there has been given to govern us an expression of the divine will. The Evangelist Luke says of the first Christian congregation established at Jerusalem on the day of Pentecost, that they "continued steadfast in the Apostles' doctrine, in the fellowship, in the breaking of bread, and in the prayers." Acts ii. 42. If this be a record of the established public worship of this congregation; and if, as is understood by some of our brethren, the fellowship here means a weekly contribution for religious purposes, the question, "How shall funds be raised," is answered.

From all the data which we have before us, the present number of the Disciples associated on the foundation of the Apostles and Prophets, in the state of Indiana, is not less than fifteen thousand.—Twenty-five cents only from each member, would make a fund of *three thousand seven hundred and fifty dollars!*—enough to sustain the families and keep continually in the field some eight or nine evangelists. Where now, is the brother or the sister so poor as not to be able, beside doing something for the preachers and teachers at home, to contribute this trifle annually to send the gospel to the destitute abroad? None is so poor. We want this amount, we ask this amount: we believe it can be raised, and that it is our duty, and should be our privilege, to raise this much this year, for this purpose. It can be raised by the *fellowship;* and if there be any other method of raising funds for religious purposes laid down in the New Testament, it can be raised by that other method. Let every congregation decide for itself this question. Let them decree in their hearts to raise this amount, and let them do it.

Brethren, there is an immense field of labor before us. Let us not spend our time in talking about our duty: let us act. Let us call into the field all the talent in the state, and sustain it there. We are engaged in the best of causes: let us not become weary in well-doing, for we shall reap the harvest, if we faint not. The signs are ominous. The powers of corruption are marshalling for one mighty effort to stay the onward progress of truth. Let us do battle valiantly in the cause of the Lord, and victory shall perch on the standard of truth.

R. T. BROWN, *Chairman.*

F. W. EMMONS, *Secretary.*

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BETHANY COLLEGE.

CHANGES IN THE BOARD OF TRUSTEES

At the last meeting of the Board of Trustees of Bethany College, *John Mendel*, of Wellsburg, was appointed a Trustee in the place of Henry Ewing, resigned. To the Board were also added *John Atkinson* and *Basil Wells*, of Brooke county, Va.; *Samuel Nuckols*, of Woodford county, Ky.; and *Joseph Wasson*, of Bourbon county, Ky. In consequence of being a member of the Faculty, Dr. *R. Richardson* resigned his place as a member of the Board of Trustees.

The following resolution was adopted at said meeting:—

Resolved, That W. K. PENDLETON be, and he is hereby appointed Bursar and Collector of the tuition, boarding, and matriculation fees of the Students, and Bursar of the private funds of the Students; that he deposite the tuition, boarding, and matriculation funds with the Treasurer of this Board when received, until required to be paid over; that he pay to the Professors and Steward, or their order, at the expiration of every two months, the respective parts of the funds received, paying them *pro rata*, and that he be allowed one per cent. as commission on all monies by this order committed to his charge; and that said commission and all losses and necessary expenses incurred in the collection of said funds be charged *pro rata* to the persons to whom and for whom said funds are disbursed. It is further ordered that the Bursar file with the Clerk of this Board, within sixty days after his acceptation of this office, his Bond, with good security, in the penalty of $5000, conditioned for the faithful performance of the duties of his said office.

A. CAMPBELL, *President*.

W. F. M. ARNY, *Secretary*.

AN EMBARRASSED BROTHER.

A BROTHER, near Paris, Tennessee, who has both written and labored a good deal gratuitously in the cause of reformation, is now obliged to place himself under the bankrupt laws. He has a valuable library which he wishes to save Five hundred dollars would relieve it He would be glad that some five or ten brethren would step forward to its rescue. He will feel and acknowledge the obligation, and will not refuse assistance from brethren without the state, though as a matter of course, he thinks, and we think, that those amongst whom and for whom he has immediately labored, should attend to this matter and secure to him the means of extending his usefulness. A. C.

ERRATA.

In the July number the reader will please correct the following errors:—

In the account of Donations to Bethany College, page 317, sixth line from top, insert in the paid column $5,00 as the donation of *Mary Shepperd*, Fluvanna county, Va

Same page, ninth line from bottom, in the paid column, for $10,00 read $20,00, as the donation of *T. B Parrish*, Colbyville, Clark county, Ky.

Add to the list of names, *George W. Williams*, of Bourbon county, paid $100.

In the present number, page 335, bottom line, for "morning" or "mourning," read *moving*.

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The following beautiful Hymn to the Flowers by HORACE SMITH, will doubtless be most acceptable to those readers of the Harbinger, who are not already familiar with it.

R. R.

HYMN TO THE FLOWERS.

DAY STARS! that ope your eyes with man to twinkle,
From rainbow galaxies of earth's creation,
And dew-drops on her lonely altars sprinkle,
As a libation—

Ye matin worshippers! who, bending lowly,
Before th' uprisen sun, God's lidless eye,
Throw from your chalice a sweet and holy
Incense on high!

Ye bright Mosaics! that with storied beauty,
The floor of Nature's temple tesselate,
What num'rous emblems of instructive duty,
Your forms create!

'Neath clustered boughs, each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer!

Not to the domes, where crumbling arch and column
Attest the feebleness of mortal hand;
But to that fane, most catholics and solemn,
Which God hath plann'd—

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves—its organ thunder—
Its dome the sky!

There, as in solitude and shade I wander
Through the green isles, or stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God—

Your voiceless lips, O flowers! are living preachers,
Each cup a pulpit, each leaf a book,
Supplying to my fancy numerous teachers,
From loneliest nook.

Floral Apostles! that in dewy splendor,
"Weep without wo, and blush without a crime,"
Oh! may I deeply learn and ne'er surrender
Your lore sublime!

"Thou wert not, Solomon, in all thy glory,
Array'd," the lilies cry, "in robes like ours;
How vain your grandeur!—ah! how transitory
Are *human* flowers!"

In the sweet scented pictures, heavenly Artist!
With which thou paintest Nature's wide-spread hall,
What a delightful lesson thou impartest
Of love to all!

Not useless are ye, flowers, though made for pleasure,
Blooming o'er field and wave, by day and night;
From every source your sanction bids me treasure
Harmless delight!

Ephemeral sages! what instructors hoary,
For such a world of thought could furnish scope?
Each fading calyx a *memento mori*,
Yet fount of hope!

Posthumous glories! angel like collection,
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection
And second birth!

Were I, O God! in churchless lands remaining,
Far from all voice of teachers and divines,
My soul would find, in flowers of thy ordaining,
Priests, sermons, shrines!

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THE

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ENJOYMENT OF RELIGION—*No. II.*

EXPERIENCE OF EUSEBIA.

EUSEBIA's mind is now wholly turned away from itself to the Lord. His personal glory and official fulness engross her whole attention. His peerless eminence as Lord of All—as Head and Sovereign of Heaven and Earth—his mighty power as Upholder of the Universe, and his infinite condescension to human frailty and error, greatly corroborate her faith and embolden her confidence in him. In the boundless ocean of his fulness of grace and truth, she is filled with an all-sufficiency of aids and comforts, and her very imperfections only heighten his excellencies and allure her soul more and more to him. Her weakness is forgotten and unfelt in his strength; her follies are unseen and impotent in his wisdom; her sins and errors, though so numerous and aggravated in her eyes, are washed away in the cleansing efficacy of his atoning blood. Christ is to her all things in all her straits and embarrassments. While musing one day on the unsearchable riches of Christ, she fell into the following soliloquy:—

'Jesus my Lord, how full of truth and grace thou art! Thy name is Truth, thy nature is Love. Light of my soul, and Spirit of my life! I was full of doubts and fears; but thy truth and faithfulness have put them all to silence. Thy covenant-keeping fidelity and truthfulness have banished all my fears. None can perish in thy arms. I am poor, but thou art rich; weak, but thou art strong; guilty, but thou art righteous, and thy blood cleanseth from all sin. My soul confides in thee. Oh! my soul, trust thou in him! When tempest-tost flee to him as the dove to her resting-place. He will be to thee a very present shelter from the storm—a shade from the heat, as the shadow of a great rock in a weary and parched land. When hungry and faint he will feed thee with the mystic manna, and refresh thy soul with the living waters that gush from the Rock of Salvation. When tempted

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and tried, he will succor thee by his Spirit, and strengthen thee with the cordials of his love. He will make thy countenance to shine with the beauty of his loveliness; he will clothe thee with the garments of praise, and give thee beauty for ashes, and joy for mourning. Still trust thou in him, and thou wilt yet praise him in holier and loftier strains; for he is the strength of thy countenance and thy all-sufficient aid.'

Her Bible and the Throne of Grace were now the springs of her consolation. The only point on which she was always intent and inquisitive, was to know what she could do for the Lord. She felt no longer her own. Her pleasure was her Lord's pleasure—his will hers—his law her delight. She read, communed with her heart, and conversed with the Christian family only on such themes as could further her spirituality, honor her Lord, and sanctify and comfort the brotherhood.

Instead of mourning over her own delinquencies, she was girding up the loins of her mind, and doing what she could to perfect her character, after the model of those active and enterprizing spirits of the order of Miriam, and Hannah, and Huldah, and Dorcas, and Eunice. The active charities of life, the Christian sympathies, the holy affections were the objects of her constant attention and cultivation. The luxury of doing good, was the daily banquet of her soul; and, from blessing others, she always returned, both sanctified and blessed, to the study and contemplation of the holy models of moral excellence and Christian virtue with which the sacred writings abound.

She no longer pined away because of her barrenness in the experiences of the graces of the Holy Spirit. She learned the meaning of that promise, "Draw nigh to me, and I will draw nigh to you; cleanse your hands, you sinners, and purify your hearts, you men of two minds." She drew near to God in meditation, prayer, and holy living. The Lord revived, and cheered, and consoled her heart with the pledges of his love.

Nothing more fully indicated the change within, and nothing more directly contributed to accomplish it, than her exact and constant attention to all the means and ordinances of the Christian institution. The Christian fasts and feasts, the prayer-meetings, the Bible class, the Lord's day, and all its observances, as well as the private devotions of the closet and the family circle, always found her faithful, zealous, and persevering. Spiritual health and vigor were the natural consequences of her manner of life; and as the healthy are always cheerful, she soon learned to rejoice with a joy unspeakable and full of glory.

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She had a family, and the change in her deportment to her household, and in the administration of its affairs, became as characteristic of the great revolution in her views and feelings, as any other trait in her story, and as full of instruction to those who are desirous to be as happy as she is, in the smiles and approvals of the Lord. But the peculiarities of her domestic economy will furnish materials for another essay. A. C.

VERSAILLES, July 29, 1842.

ESSAY ON PARABLES.

[CONTINUED FROM PAGE 353]

WE have now before us the following inquiry:—

How does it happen that parables, which, as we have seen, are eminently fitted for illustration and explanation, sometimes not only fail of this, but become a means of involving the mind in uncertainty and confusion?

In seeking to explain this difficulty, we have to observe, that various causes may be assigned for such an effect, and we might reasonably expect it to occur in any one of the following cases:—1st. Where there is *no definition or statement of the subject of comparison.* 2d. Where there is in the mind *an erroneous definition* of that which is the subject of comparison. 3d. Where the comparison is applied to a part of the subject *to which it was not intended to be applied* Or, 4th. Where the *object chosen for comparison* is mistaken for the *subject itself.*

These cases we will now proceed to consider more fully; and as it regards the first, to wit, *Where there is no statement or definition of the subject of comparison,* it is obvious that here there is nothing whatever presented to the mind, to which the comparison can be applied, and consequently there is nothing which it can explain: nay, in this case a comparison has plainly the effect of confusing the mind by leaving it a prey to vain and uncertain conjecture; and, in fact, constitutes a puzzle, a riddle, or enigma. We have an example of this in Sampson's riddle—"Out of the eater came forth meat, and out of the strong came forth sweetness." This, it seems, puzzled the Philistines seven days; and had they not "ploughed" with Sampson's "heifer," as he styles his "better," though certainly his *weaker* half, they might have wearied themselves seven years before they could have discovered that strength was made the emblem of a lion and sweetness the symbol of honey.

Symbols, indeed, are always enigmatical, unless we distinctly understand what they are intended to represent; and being made to stand in

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the room of the subject of comparison, which therefore is not necessarily mentioned, they afford us ready examples of comparison without definition. A symbol, as we have already defined it, is the object of comparison substituted for the subject; in other words, it is an object used for the purpose of comparison, yet spoken of and even addressed as though it were the thing or person which it resembles; or to express it perhaps more clearly, it is a species of comparison in which the object selected for comparison is made to *personify* that which is compared. For example, the Saviour is compared to a lamb, and this lamb is used as a symbol, or is made to personify the Saviour; so that John, in Revelation, does not say, that "in the midst of the throne and of the elders there stood" *the Lord Jesus*, but "there stood a *Lamb*;" and again he represents the *Lamb* as opening the seals, as standing on Mount Zion, &c. The Redeemer used the same figure, when taking bread and wine he said, "This is my body," and "this is my blood." Here he constituted the bread and wine symbols of his body and blood. On another occasion, he made his own body the symbol of bread, when he observed "I am the bread which came down from heaven."

This, then, is what we mean by a symbol; and if we understand those which we have just mentioned, it is only because we certainly know what they are intended to represent. A lamb is a familiar symbol of *Christ*, and in the other instances the *subject* is distinctly stated; and this is no sooner understood than we can see the greatest force, beauty, and propriety in the comparisons, and are enabled by them to appreciate more fully the character of that which they are employed to illustrate. But without this information they would forever remain enigmas. Thus in the first chapter of John's Revelation, we read that the Lord appeared to John in the midst of "seven golden lamps," and that he had "seven stars" in his right hand. When we are informed, immediately after, that the seven lamps represent the seven churches, and the stars their messengers, we can see great propriety and beauty in these comparisons; but is it not evident that if the subjects of comparison were no where stated, the comparisons themselves would merely involve the mind in doubt and uncertainty? And this we find really to be the case with regard to those symbols which are made to personify something which is concealed or not defined. Of this we have an example in the 11th chapter of Revelations, where something is presented to us in the symbols of "two witnesses," "two olive trees," "two lamps, which stand before the God of the earth." Now there is perhaps no passage in the book upon which commentators have dwelt more earnestly or exercised more ingenuity, and yet to this day no one has been able certainly to discover the meaning of these sym-

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bols. No doubt we would see the greatest relevancy in them as objects of comparison, if we were made acquainted with the things to which they apply; but until we obtain this information, we may indulge imagination as we please, and they will still continue to be inscrutable and incomprehensible, a means of producing in the mind uncertainty and confusion. The same may be said of other symbols in the book of Revelation, and indeed they seem to be employed for the very purpose of concealing the things which were about to happen, until these should actually occur, and thus reveal the meaning of the comparisons, by presenting the subjects to which they related.

We have then discovered a case in which comparison, however relevant and striking, will not only fail to elucidate a subject, but actually become a means of veiling or concealing it. And here we would remark how important it is that those who attempt to communicate instruction to others, should pay regard to the laws that govern the human mind. There are certain avenues through which alone the human mind can be approached, and it becomes every teacher to be well acquainted with these, that he may readily gain access to it. As a walled town can be entered only through its gates so knowledge can be communicated to the mind only through what may be termed its portals; and although in respect to these, various minds may differ somewhat from each other, on account of a discrepancy in age, education, prejudices, &c., yet there are certain general rules applicable to all; and among these there is no one of greater importance than this, that an unknown subject (unless we wish it to remain unknown) must be distinctly stated and laid down, before the comparisons employed to illustrate it can be understood—in a word, *that definition must always accompany illustration.*

It may be well to observe further, that although a statement of the subject must always *accompany*, it is not necessary that it should always *precede* illustration. In some cases, on the contrary, it is with much elegance made to follow, as where it is wished to make a sudden and forcible impression upon the mind, or to obtain its previous consent to certain truths or principles, which, from pride, selfishness, or some other cause, might not be readily admitted, if the subject to which they were to be applied were already stated. When the Prophet, divinely guided, appealed to the king for justice against "a rich man who had exceeding many flocks and herds," and yet to feast the traveller, took away from the "poor man" his "only lamb," which "had grown up together with his children," had "eaten of his own meat, drank of his own cup, and lay in his bosom, David's anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man

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that hath done this thing shall surely die, and he shall restore the man four-fold because he hath done this thing, and because he had no pity." How striking then became the application of the parable! How overwhelming the solemn annunciation of the subject—"*Thou art the man!*"* Again, comparisons are introduced before the subject they are designed to illustrate, for the purpose of exercising the mind upon things with which it requires time to become conversant, and inculcating certain leading truths, which are in due time required to be fulfilled in the subject of comparison. The effect of comparisons, thus presented, is to excite the eagerness of curiosity and engage the faculties of the mind in a close and anxious search for their hidden meaning, while any truths which they may teach incidentally, or which may be connected with them, produce in the mean time a lasting impression. Thus the Mosaic institution preceded and shadowed forth the Christian, and while by the most graphic imagery it displayed its various parts and exhibited by the most appropriate symbols the great sacrifice which was to be offered up for the sins of the world, it impressed at the same time upon the minds of men these all-important truths—the unity of God, the holiness of his character, his justice, his mercy, his faithfulness, the nature and exceeding sinfulness of sin, and that without the shedding of blood there could be no remission,—preliminary lessons which it required time to communicate, and without which the world could never have understood, or in any degree appreciated the atonement made by Him who was the "end of the law," in whom "the veil was done away," in whom (the true subject of comparison) all types and symbols had their explanation, and without whom these would have remained forever mysterious and incomprehensible. Just so have the minds of Christians been excited, exercised, and prepared by the symbols of the Apocalypse.

If we now turn our attention to the 13th chapter of Matthew, we will find presented the very case which we have just been considering; and will perceive that the first parable, that of the Sower, was delivered to the multitude by the Messiah, without any statement or definition of the subjects or persons to which it was intended to apply. "He spoke many things unto them in parables, saying, Behold a sower went forth to sow," &c. But they were not informed who was represented by "the sower," nor of what "the seed" was made a symbol, nor was there any thing previously presented to their minds to which they could apply the comparison of seed fallen "by the way side," or "among thorns," or "upon stony places," or "in good ground." Consequently the parable could not be understood; and that the want of

* This affords a striking proof of the power of illustration which parables possess as soon as the subject of comparison is stated.

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definition or application was the only cause, will appear abundantly evident when we observe the manner in which the Saviour expounded it, which was by simply stating what the symbols he employed stood for. "The seed," says he, "is the word of God;"* the "sower," he who "sows it;" that "which fell by the way-side," and was "picked up" by the "fowls of the air," represents the case of one who "hears the word of the kingdom and receives it not, then cometh the wicked one and taketh it away;"—that which fell upon "stony places," represents the case of one who "at first receives the word," but having "no root in himself, soon withers away;"—that which fell "among thorns" exhibits the case of one who "hears and receives" the word, but "cares" and riches render it unfruitful; and that which fell into good ground," and "brought forth fruit abundantly," is an illustration of the effect produced by the reception of the word in "a good and honest heart." So we see that however striking the parable may appear to us, after we are supplied with a statement of the subjects to which its various parts relate, it would, without such aid, only serve to embarrass, and confuse the mind. In these cases, indeed, *definition* is to *knowledge* what *eyes* are to *vision;* and as the radiant noon-day sun would pour forth floods of light in vain, if we were without eyes, or if our eyes were closed; so the most appropriate and beautiful comparison which could be imagined, would, unless the mind distinctly perceived the subject to which it applied, not only fail to enlighten, but actually become itself an insolvable enigma, and as difficult of comprehension to us as light to one born blind. Yet as the sun is intended and fitted to give light to those who have eyes, and will use them, so a just comparison is eminently calculated to communicate knowledge to those who are furnished with, or will receive a definition.†

* Mark and Luke.

† The question may arise here, Why did the Messiah address the Jews in parables without stating the subject of comparison, or without communicating instruction to them? This inquiry was made by the disciples, and the reply was, "that they seeing might not see, and hearing might not understand." And this was justice. For "to him that has, more shall be given; but from him that has not, shall be taken even that which he seems to have." These self righteous Jews supposed themselves already wise. They seemed to have eyes—nay, *they had eyes;* but, as the Saviour declared, quoting the prophecy of Isaiah, "their eyes they" had "closed," lest they should "see with their eyes;" their ears they had stopped, "lest they should hear," and be converted and healed *by the Messiah.* Their eyes they had closed against the light, and their ears would not hear the instructions of Jesus; for being filled with thoughts of worldly grandeur and distinction, "their hearts" having "become gross," they had pre judged his character, and already virtually rejected him as the Messiah. As, therefore, it would have been fruitless and unwise to have attempted to teach or reveal any thing to those who obstinately closed their eyes against the light of truth, so it was perfectly consonant to justice and propriety that their pretended wisdom should be utterly confounded by parables without a definition. "Because you say, we see," observed the Saviour, "therefore your sin remains." Again, "For judgment am I come into this world, that they which see not might see, and those who see might be made blind." And even if he had stated the subject of comparison, they would not have received his instructions; for in some cases in which he did do so, as in the parables following the Sower where he stated the subject, the kingdom of heaven, the result was the same. In a word, they had *eyes*, but not *to see*—they had *ears*, but not *to hear*. Therefore, on such occasions the Saviour usually concluded by saying, "He

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We come now to the consideration of the second case, *Where there is in the mind an erroneous definition of that which forms the subject of comparison.* Here the subject is stated, but is imperfectly or erroneously understood; that is, the idea which the mind has conceived of the subject, is erroneous, and consequently is not a representation of the true subject of comparison. The comparison, therefore, not being applied to the true subject, and having no legitimate application to any other, either leads to error or becomes a source of doubt, conjecture, and confusion. Thus when baptism is compared to a being born of water, to a washing, to a burial and resurrection, these comparisons serve only to confuse the minds of those who imagine that baptism is sprinkling or pouring, while they appear very fit and striking illustrations to those who have a correct definition of the term. But the parable which follows that of the "sower" is so striking an exemplification of this, and has, for this reason, been so long misunderstood, that it deserves our particular attention. It is as follows:—"The kingdom of heaven may be compared to a field in which the proprietor had sown good grain; but while people were asleep, his enemy came and sowed darnel among the wheat and went off. When the blade was up and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, Sir, you sowed good grain in your field; whence, then, has it darnel? He answered, An enemy has done this. They said, Will you, then, that we weed them out? He replied, No, lest in weeding out the darnel, you tear up also the wheat. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, First gather the darnel, and make them into bundles for burning; then carry the wheat into my barn." Thus explained to the disciples:—"He who sowed the good seed is the Son of Man. The field is the world: the good seed are the sons of the kingdom; and the darnel are the sons of the evil one; the enemy who sowed them is the devil. The harvest is the conclusion of this state; and the reapers are the angels. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion of this state. The Son of Man will send his angels, who shall gather out of his kingdom all seducers and iniquitous persons, and throw them into the burning furnace: weeping and gnashing of teeth shall be there. Then shall the righteous shine like the sun in the kingdom of their Father."—*Dr. George Campbell's Translation.*

This parable has often been appealed to in justification of corrupt communion. When sects have been charged with harboring in their

that has ears *to hear* let him hear; and to his disciples who were teachable, and desired to know the meaning of the parables, he remarked, 'Blessed are your eyes because they see, and your ears because they hear.'

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churches the unjust, the ungodly, and the profligate, their reply has usually been, 'The Saviour himself declares that the church or kingdom of heaven would contain both tares and wheat, both wicked and righteous; that these tares or darnel must be permitted to grow with the wheat, and cannot be separated until the harvest—the church cannot be purged until the end of the world!' This has commonly been rebutted by saying, that the tares and the wheat are indeed to grow together, but not in the church; for, says the Saviour, "The field is the world." It is evident, however, that neither party have understood the parable; for the comparison is plainly between the *kingdom of heaven* and *a field containing both darnel and wheat;* so that it matters not what the field may be, whether the world or not, the kingdom of heaven is just like such a field: now if the kingdom of heaven be like such a field, and this phrase "kingdom of heaven" mean the church as is commonly supposed, and that by both parties, it follows that the church is actually compared to such a field, and that the children of the devil and the sons of the kingdom must remain together in the church until the end of the world. Besides, it is said that the angels will gather the wicked "*out of* the kingdom," and of course it must be admitted that they are now *in it.* But this conclusion that the openly wicked (for the darnel were observed as soon as the wheat, and were quite conspicuous) are not to be separated from the church is too sweeping even for the sects, who do sometimes excommunicate, the parable to the contrary notwithstanding; and it is plainly irreconcileable with many plain injunctions of holy writ, as well as the principles and genius of the Christian religion. Thus this parable has remained a source of confusion, obscurity, and error, and wholly in consequence of the want of a correct definition of the subject of comparison!

But it will be asked, If the phrase "kingdom of heaven" cannot be understood to mean the church without involving this difficulty, what does it import? To this we would reply, that as we have no reason to suppose these words to be used in an appropriated sense, we are bound to take them in their common acceptation; and that whatever meaning we ordinarily attach to the word kingdom or the word heaven, they should be permitted to retain. What, then, do we mean by *kingdom?* This term usually includes several ideas 1st. It implies *a king*, as a kingdom cannot exist without a king. 2dly. It implies *subjects*, without which there can neither be king nor kingdom. 3dly. It implies also a *territory* or *realm*, in or over which the king reigns, and in which the subjects live. These three things, king, subjects, and territory, we conceive to be essential to the *existence* of a kingdom. When a territory is possessed, and the subjects have vowed allegiance

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to the king, we can say with truth, a kingdom exists, if it should have commenced but an hour before, and there should be as yet no constitution, no law promulgated or administered. Yet the administration of law, and perhaps a constitution, are to be considered as absolutely essential to the *subsistence* and perfection of a kingdom. Every kingdom too has its manners and customs, and kingdoms are distinguished from each other by these more perhaps than by any thing else; at least a peculiarity of manners and customs distinguishes nations from each other, more than a difference in laws, and is a more invariable attribute, as some nations possess peculiar manners and customs and have no laws—for example, the inhabitants of the Marquesas islands, who are regulated solely by their customs. Kingdoms may be also good or evil, and greatly prized and esteemed on account of the happiness and privileges enjoyed by the subjects, or be disliked or avoided by reason of the tyranny and oppression of the monarch. For our present purpose, it will suffice to consider these three essential attributes of a kingdom—viz. *king*, *subjects*, and *territory*.

In the kingdom of heaven, then, we must have a king, subjects, and a territory. It will be at once conceded that CHRIST is the *King*, Son of the Living God. "I have set my King," says God, "upon my holy hill of Zion." Therefore it is called the kingdom of *heaven* by Matthew, or the kingdom of God by the other Evangelists, being under the government of God in Christ, and belonging to God or to heaven. It is also evident that the *subjects* are those who have vowed allegiance to King Jesus, and submitted to his authority. And now where is the territory? Not in the moon certainly, not in Jupiter or Saturn, Mars or Mercury. No: undoubtedly it must be upon the earth. But does any particular part of the earth form this territory? Is it confined to any of the islands of the ocean—to any of the great continents? Is it limited to any district? By no means. Time was when the land of Canaan was the territory of God's kingdom among the Jews—they were the subjects, and the land in which they dwelt was the territory. But the landmarks of Judea have been broken down, the rebellious subjects have ceased to possess the land of promise, and THE WORLD—THE WHOLE EARTH has become the territory of a more glorious and extensive kingdom—the kingdom of heaven.—Therefore said the Saviour to his Apostles, "Go ye into *all the world*." * * * * Therefore said an Apostle to the subjects of King Jesus, "All things are yours, *the world*." * * * * Therefore the saints rejoice before the King, saying, "We shall reign with thee upon *the earth*." Therefore said the Saviour, "The field is *the world*." It is scarcely necessary, however, to adduce further proofs of a matter

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so plain, for the subjects of Christ live in the world, and may enjoy the blessings of his reign in every part of it, and *the territory of every kingdom is where the subjects live under the government of their king.*— So we perceive that the kingdom of heaven is not the *church*, and that in this parable, *the church is not at all the subject of comparison;* in short, that it has in reality no more to do with it than *holiness* has to do with the Pope of Rome. Being therefore always applied to a *wrong subject*, it has always been misunderstood, or rather not understood at all; nay, for want of a correct definition it has been a means of confusion and the occasion of erroneous views and practices.

It is worthy, however, of inquiry here, if this parable of the darnel in the field, do not apply to the church, how does it apply to the kingdom of heaven as we have now defined it? This inquiry brings us to the consideration of the 3d case in which comparisons may produce confusion—viz. *Where the comparison is applied to a part of the subject to which it was not intended to be applied.* This is indeed equivalent to applying it to a wrong subject; for, as every parable relates to a particular subject, and all subjects have various parts, and may be looked at in various points of view, so every parable or comparison has some particular part of that subject to illustrate, and will only confuse the mind and lead to error, if applied to the whole subject, or to any other part of it, than that which it is intended to elucidate. In this respect, a parable resembles a painting, which can give but one side of an object; it may be a front, back, or side view, but it cannot present all sides. Or it may be compared to a lamp shining upon an opaque body; it cannot shine upon all sides at the same time; but if one part is illuminated, others are left in the shade. Yet as we can, by a series of paintings, display all sides of an object; and as the whole of an opaque body can be illuminated by surrounding it with lamps, so every part of a subject may be illustrated by a series of appropriate comparisons. Hence the necessity for so many parables to illustrate one subject—the kingdom of heaven.*

To what part, then, of the kingdom of heaven relates the parable of the darnel in the field? Can we apply it to the king? No: this is wholly out of the question. Can we apply it to the subjects? This would be equally incorrect; for though the subjects might be fitly represented by the *wheat*, they cannot be supposed to be like the *field*, and the comparison is *between the kingdom of heaven and a field containing both wheat and darnel.* In what particular, then, we repeat,

* There is perhaps no point or trait in the kingdom of heaven which the Saviour has not illustrated by a comparison. It would be both pleasing and profitable to draw out an analysis of the kingdom, marking the true application of the parable, to its various parts, and tracing accurately every point of resemblance.

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does the kingdom of heaven resemble such a field? Certainly, as it regards its *territory*. And this is just the explanation given of it by the Saviour—"The field," says he, is, or represents "the world," which is the territory of that kingdom. We can now perceive the whole beauty of the parable. The main purpose of it is to show that *in the territory* of the kingdom of heaven the righteous and the wicked must be permitted to remain together till the end of the world;—that a separation cannot be made sooner; else, as Paul says, "we must needs go out of the *world*" For 'the darnel cannot be rooted out without tearing up also the wheat.' If the Lord Jesus would descend in flaming fire, with all his holy angels, to reap the "harvest of the *earth*,"* and to take vengeance on those who know not God and obey not the gospel, while the righteous and the wicked are mingled together as at present, both being equally susceptible of injury, would equally suffer—both would be destroyed. But at that time, says the Apostle, the saints "shall be caught up to meet the Lord in the air," and thus be far removed from danger. Till this "reaping time" has come, however, it seems they are to remain together. And why not? Do we not know that people may live in the territory of a kingdom without being subjects? How many thousands live in the territory of Great Britain who are not subjects of King William†—foreigners, strangers, aliens, who yield no homage, and own no allegiance? So is it in the kingdom of heaven. *As it regards its territory, every one is in the kingdom of heaven;* but every one is not in the *church*—every one is not a *subject!* Nay, the aliens and rebels are by far the most numerous, and many false kings exercise dominion over different portions of this territory, and even oppress the people of God, during this the suffering state of Christianity; but the time will come when the rightful sovereign shall be revealed, the "Lord of Lords," the "King of Kings," who is called also the "Blessed and Only Potentate"—the "King of Saints;" when he "shall cause his enemies who would not have" him to "rule over them," to be slain before him, and "shall reign before his ancients gloriously." Then shall the righteous shine forth like the sun in the kingdom of their Father!

How perfect, then, how strikingly descriptive is the parable! How important the lesson which it teaches! How joyful the truth which it confirms! Let us then rejoice, for this territory is ours—this beautiful earth with all her green valleys, and her lofty mountains, "rock-ribb'd and ancient as the sun;" with all her pleasant islands and mighty continents, her boundless oceans and her winding streams; with all her fields and forests, her fruits and flowers—this world is ours! Thanks

* See Revelations, chap. xiv. 14–20. † Written in April, 1834.

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be to God! Well, indeed, may we say with the Apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things!"

To return, however, to our subject:—We have seen that parables have each some peculiar point of application, and that if applied to any other, they produce obscurity and lead to error. Of this we have other instances in the parables which follow that of the tares of the field. In the two immediately succeeding, the kingdom of heaven is compared to *a grain of mustard-seed* which became a great tree; and to *leaven*, which, hid in three measures of meal, increased until the whole became leavened. These evidently illustrate the great increase, from a small beginning, of the kingdom of heaven as it regards *subjects*.—They have no relation to the king, territory, laws, privileges, or any thing else belonging to the kingdom, but to this single point alone, and consequently would be without meaning if applied to any other. The three following parables, delivered to the disciples alone, also afford examples of this. In the first, he compares the kingdom of heaven to treasure hid in "a field, which, when a man has discovered, he conceals the discovery, and for joy thereof sells all that he has and buys that field." In the second, he compares it to "a pearl extremely precious, which a merchant, in quest of fine pearls, having found, sold all that he had and purchased it." In these the only point illustrated is the value of the kingdom. For, as we have before observed, one kingdom may be more valuable than another, and more to be desired, as it regards the privileges to be enjoyed in it, the perfection of the government, and the happiness of the subjects. In the third, it is likened to a sweep-net cast into the sea, which encloses fishes of every kind, &c., which are separated when it is drawn ashore. This exhibits the same point as the parable of the darnel in the field. The *territory of the kingdom* is as a sweep-net, &c., containing good and bad, which are to be separated at the end of the world. "Then," says he, "the angels" (before compared to reapers gathering the darnel from among the wheat) "will come and separate the wicked from among the righteous, and throw them into the burning furnace; weeping and gnashing of teeth shall be there." Having the subject thus plainly before them, the disciples, it appears, understood these parables; and when Jesus inquired, "Do you understand these things?" they replied, "Yes, Master."

While we are speaking of the error of attempting to apply a parable to *every part* of a subject, while it relates only to a *single* part of it, it may be well to notice another error connected with it—viz. that of seeking to find an application *for every part of the parable*. There are

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many things introduced into parables, particularly when these are drawn out in the form of short historical narrations, which *have no application whatever to the subject of comparison*, though they are *very necessary to the parable itself*. These are like the ground or the *drapery* of a portrait, which forms no part of the person or figure represented, but serves to beautify the picture and render the portrait itself more conspicuous. Thus in the parable of the mustard-seed, it is represented as becoming a tree, and we are told that "the birds of the air took shelter in its branches." Now what have these birds to do with the kingdom of heaven? Just nothing at all! Spiritualizers, it is true, have found many an application for them, and displayed their ingenuity in furbishing up a fine story about the tree being the church and the birds representing the sinners as resting in it during dark seasons, &c. &c., for the parables have always afforded great scope for the exercise of the imaginative faculties. But the purpose for which these birds are introduced is extremely plain, being merely to impress the mind more strongly with the fact that the small mustard-seed had grown into a large tree; of which, its being capable of affording shelter to the birds is adduced as proof, thus constituting the imagery or drapery. Again, the case of the man who found the treasure and concealed the discovery of it, has given rise to many wise conceits; and some, in this day of "seeking religion" and "getting religion," have supposed that when a person discovered where "religion" is to be got, like the man with his treasure, he should keep it a profound secret until he has helped himself. But the kingdom of heaven is compared to *the treasure;* and how greatly it enhances the value of that supposed treasure in our eyes, when we are told that he who found it was so anxious to secure it, that he carefully concealed the discovery until he had made the field his own! This is just what we would expect him to have done: for had he made it known, some one might have anticipated him in the purchase, and he would thus have been deprived of a treasure, to obtain which he willingly parted with all he possessed.

We come now to the 4th and last case which we have mentioned in which comparison may lead to error—viz. *Where the object selected for comparison is mistaken for the subject itself*

This case is most likely to occur where symbols are employed, and we have several examples of it in the New Testament. On one occasion the Saviour said to his disciples, (Matth. xvi) "Beware of the leaven of the Pharisees." On which they said, reasoning among themselves, "This is because we have brought no loaves with us," supposing the leaven itself to be the subject of which he spoke. But Jesus said to them, "How is it that you do not understand that I

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spoke not concerning bread, when I bade you beware of the leaven of the Pharisees and Sadducees? Then they understood that he cautioned them not against the leaven which the Pharisees and Sadducees used in bread, but against their *doctrine*." The woman of Samaria fell into the same mistake when she supposed the Saviour to mean literal water when he spoke of "living water." Accordingly she spoke of the well being deep—of his having no bucket, and finally expressed a desire to obtain some of that water, that she might never be thirsty, nor have the trouble of coming to draw. The Roman Catholics also have committed the same blunder: for they, when it suits their purpose, are quite ready to insist 'that the scriptures mean what they say;" and in endeavoring to *substantiate* transubstantiation, are wont triumphantly to ask, "Does not Christ say this [bread] *is* my body?" Yes, we would reply, most assuredly he does!—and just as certainly he says in another place, "I am bread." Now the same argument which will prove that the bread and wine are the real flesh and blood of Christ, will prove that he himself was bread, and consequently possessed of neither flesh nor blood. To such absurdities are men driven from ignorance of the common figures and rules of language!

It would seem, then, that the phrase "the scriptures mean what the say," is not correct, if when we say it, *we* mean what we say.—For when they speak figuratively and symbolically, they do actually say one thing and mean another; and though in order to know what they do mean we must certainly first know *what* they say, yet it is equally necessary to know *how* they say it: that is, whether they speak literally or figuratively. This being determined, they are of course to be understood according to the common rules of language, and just as we understand each other. It is therefore more correct to say, 'The scriptures speak as those to whom they were written were wont to speak—they are in the language of men, and are to be interpreted not by the power of imagination, but according to the laws that govern language.'

But we must conclude for the present. We trust that we have ascertained that parables or comparisons are eminently fitted for illustration, and that we have sufficiently explained the circumstances which sometimes cause them not only to fail of this, but to become a means of involving the mind in uncertainty, and, like *ignis fatui*, rather to lead into the quagmire of error, than, like a steady and brilliant lamp, to guide us to the firm and everlasting abode of truth.

R. R.

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CONVERTING INFLUENCE.

L. to E.

BETHPAGE, July 20th.

IN my last, I endeavored to show that there has been an entire mistake of the true question, in the discussions of the subject of converting power. The question which has been debated is this: Is the word alone sufficient for conversion? or, Is it necessary that any power or influence apart or distinct from the word should be added in order to render it effective? One party has taken the affirmative and the other the negative of this question, while both have agreed in practice (as I have shown) to add to the word all the power and influence which they could possibly command. The contention, then, has been respecting a point in which both parties are in fact perfectly agreed; and the true question is not, Is there power added to render the gospel effective? but it is this, Who exerts this power? or, What is the nature of the influence or agency employed to give effect to the word?

One party has been wont to say, 'The word is called "the sword of the Spirit." It is the Spirit, then, to whom this sword belongs, and who pierces with it, *by adding his own power*, the heart of the sinner.' The other party has been accustomed to reply to this: 'It is not said that the Spirit takes his own sword, but in the passage adduced, (Eph. vi. 17.) it is to *Christians* the address is made; *they* are commanded to take the sword of the Spirit, and make use of it for the purposes intended.' But I would say to the latter, Do you not see that special agency, or a power out of the word, is supposed necessary according to your view of this passage, just as much as in the view taken by your opponents? In neither case does the sword slay of itself. In both cases power is added;—in the one, it is the power of the Spirit; in the other, the power of the Christian. We could not well have a more striking metaphor than this to show the perfect inefficiency of the word alone. For a sword has no power whatever, except it be taken into the hand of some one. I am therefore, you perceive, perfectly justified in taking it as a point conceded, or rather *maintained* by all, that there is a special agency, power, or influence, co-operating with the word to render it effective in conversion.*

* I would not wish to be understood as approving the use made by either party of the passage referred to, (Eph. vi. 17.) It does not in either case prove the point in behalf of which it is adduced. In truth it has nothing to do with the controversy. Had the Apostle *been discussing the question* and introduced the metaphor as *applicable to the case*, it might then indeed be apposite. But this was *not* the subject, and there is no authority whatever to make such an application. I have referred to it only to show the perfect agreement of the contending parties as to the question in debate.

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The true question, then, is: How is this power exerted? or, What is the nature of it? It is this which I have proposed to examine, and in my last communication it was argued that the effect would be just the same whether the *extra* power were really added to the word itself, or were occupied in removing the obstacles or hindrances which prevented the word from reaching the heart. Thus, to use the figure above referred to, if we suppose a sword, impelled with a certain degree of force, but unable to reach the heart by reason of a breastplate which is interposed, it will be obvious that the agency which would simply remove the breastplate, allowing the force of the sword to remain the same, would effect the purpose, just as fully and effectually, as if sufficient additional force had been added to the sword itself to enable it to pierce through the breastplate.

That the agency exerted is of the former and not of the latter character, is susceptible, I think, of abundant proof. The arrangements provided in the scriptures for the spread of the gospel, the cases of conversion therein recorded, and all true experiences are in proof of it. The Lord "*opened* Lydia's heart, that she attended to the things spoken by Paul." Now "the things spoken by Paul" were *the gospel facts*, which he preached in every place; and "the Lord opened her heart so that she *attended*" to them. Her heart then is represented as an apartment closed. He did not communicate to the gospel power to *force* its way into her heart. No: he adopted the much more simple and natural method of opening, as it were, the door of the heart, that the gospel might enter. Thus there was no additional power given to the gospel, but power was exerted in removing obstacles out of its way.

But it will be asked: And how did he open her heart? This may perhaps be better understood when I have considered the general question, to which I have now come, to wit: *What is the nature or character of the power employed to remove the hindrances which prevent the gospel from taking effect?*

I answer this first in general terms thus: *The character of this power or influence must, in order to success, be always precisely adapted to the nature of the obstacle to be removed.* For it is not in every case the same obstacle which prevents conversion. The hindrances to the conversion of men are very various indeed, and require a corresponding variety in the means employed to overcome them. Some of these hindrances I shall notice—others I shall leave to your own reflection.

1. *Ignorance of the gospel.* This ignorance may be due to several causes: Distance or remoteness from those portions of the globe where the Bible is read and the gospel preached, will of course wholly pre-

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vent conversion: the inhabitants of such remote districts being left to the light of nature, and being not only ignorant of God and his Son Jesus Christ, but enveloped in the darkness of gross idolatry and superstition. Such is now the condition of many tribes and nations among the heathen, and such was almost universally the case, at the close of our Lord's ministry. It is manifest that the first thing necessary to be done in this case is to send the Bible, or missionaries who can declare its truths, to these persons. They cannot be converted else. Their want of knowledge of the gospel is an insuperable barrier in the way, and it is an absolute pre requisite to their conversion that this should be removed. All agree in this, both in theory and practice. All unite in sending missionaries and the scriptures to the destitute and ignorant in every place. It was the course pursued at the beginning. The Apostles and first Christians went every where preaching the word. They were commanded to do so. It was the natural and proper course—a measure just suited to overcome the obstacle in the way.

If, however, when a missionary should go to a foreign land, with the gospel, he found himself incapable of making it known to the inhabitants on account of ignorance of their language, they would remain as ignorant of it, and as far from being converted as though the missionary had never visited them at all. The difficulty here would be, not the want of the scriptures, nor the want of a missionary, but the want of means of communication; and the proper remedy would be an interpreter, or a knowledge of the language. This is just the remedy which men employ now, and it was to provide against this obstacle that the *gift of tongues* was given to the first missionaries, so that all nations might hear, in their native languages, the wonderful works of God.

Here, then, are two obstacles to be removed, each requiring a different means, and each sufficient of itself to prevent conversion according to either theory. The Bible would not go of itself to Ispahan, nor proclaim itself in the Persian tongue: neither would the Spirit of God, by special power, convert a worshipper of the Grand Lama who never heard the gospel. Hence all agree to send missionaries to all lands and to translate the Bible into all languages, because all perceive very clearly that the gospel cannot be expected to affect the heart until it is first presented to the mind, and duly understood; and no one expects the gospel itself to receive additional power sufficient to overcome such obstacles as those just mentioned; but all labor to remove them out of the way by a human agency adapted to the purpose.

Ignorance of the gospel, however, may arise from other causes than

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the circumstance of its not having been yet preached. All will admit that ignorance from this cause is an insurmountable obstacle to the effect of the gospel. "Faith comes by hearing, and hearing by the word of God." How shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? or how shall they preach without a message? But people may hear the gospel proclaimed and yet remain ignorant of it from a cause which is of sufficient importance to demand special and separate consideration. It is then,

2. *A want of attention.* If a person will not attend to what is spoken, the case will be the same with him as if he had not heard—he will be ignorant of, and consequently unaffected by, the things spoken. Now *this want of attention is the most common hindrance to the effect of the preaching of the gospel,* and the great matter always is, and that which is intended to be accomplished by most of the agencies employed, to *fix the attention* of men upon the subject, so that they may consider it, understand it, and realize its importance. This inattention itself may spring from various causes, and may exist in various degrees; but from whatever cause it arises, or in whatever degree it exists, its measure will be the measure of ignorance, and this again will be the amount to be deducted, in each particular case, from the whole power of the gospel.

The means by which inattention is to be overcome will depend upon the cause of it. Persons whose minds are engaged with worldly business will sit under the sound of a preacher's voice without really hearing five sentences of the discourse. Their thoughts are wandering the while over the uncertain regions of speculation, or they are amused with the notice of the audience, and the circumstances of particular individuals. But if the meeting be protracted for several days, by and by they hear enough to engage their attention; their minds begin to work upon the subject of the gospel and their eternal salvation; they reflect, they feel, and resolve to turn to God. This is natural; and it is the true explanation of the success which usually attends a protracted meeting, that the *attention* of the people being called to the subject day after day, their minds begin at last to work upon it, and to examine and consider it with such interest, that it is fully understood and felt, and exerts consequently its full power upon them.

The fixing of the attention is also the secret of the great success of some preachers. One who is eloquent, and can thus not only engage the attention, but present the truth in an attractive and forcible manner to the mind thus ready to receive it, will make many converts; while

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one who is without such ability, and discourses in a dry and uninteresting style, will convert no one. The difference is mainly in the power of fixing the attention, and so engaging the mind in the consideration of the subject. He who pays no attention to what is delivered, might as well have remained at home, or have been addressed in a foreign tongue, or have lived in the mountains of the moon in the heart of Africa, where he would not have seen a missionary or a Bible; for he will be just as ignorant of, and as indifferent to the gospel from not attending to it, as he could possibly be from not having it in his power to hear it at all.

A thousand circumstances may serve to fix the attention of individuals upon their religious interests in a land where all have the Bible and the ministry of the word. The admonition of a friend will lead one to read the scriptures and to attend religious meetings until he becomes a convert. The death-bed injunctions of a relative or the casual remarks of a travelling acquaintance will suffice to remove that *inattention* which previously hindered, and might have forever hindered conversion. How many persons can trace their first serious thoughts to such circumstances which have been turning points in their destiny! Such persons, thus influenced, then go to meeting in order to attend to the things spoken. Their hearts, like that of Lydia, are thus opened for the reception and consideration of the truth.

Man is so constituted that he is affected, as you have shown, by the objects present to his mind. This, however, will depend upon the attention with which he regards them; and as the attention is under the direction of the will, man is clearly accountable for his condition. We may direct our attention to any subject we please, and just according to the direction which we give to our powers of observation will be our state of mind. "The heart of this people is become gross," said Jesus, "and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The reason why the people, addressed by our Lord, were not converted, is here distinctly stated. They had gross and carnal views in regard to the Messiah's kingdom; their desires were for worldly honor and enjoyment, and their attention was engaged by the things appertaining thereto: consequently, they did not give *their attention*—their eyes and ears, to the Spiritual Teacher, so as to understand with their heart, and be converted and healed. Jesus, therefore, knowing their condition, and that they had given themselves up to the world, very properly couched his teachings in parables, the obstacle to the understanding of which was

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that very grossness of heart and consequent want of interest in spiritual things, which prevented them from forming any just conceptions of that kingdom to which the parables related, or even taking the pains to make, like the disciples, any inquiry in regard to the matter.

As I have now before me this cause of inattention—a love for the world and consequent want of relish for the things of the Spirit, I may proceed to consider how it may be remedied. It is, however, one of so distinct a character that it should be treated of under a separate head. This obstacle, then, is:—

3. *The love of the world.* Here the attention and the affections are pre-engaged by objects which cannot secure either permanent or perfect happiness, and it is wished to direct the mind to the things of religion through which both may be enjoyed. Now if the world with its hell, and religion with its heaven, could be both clearly presented to a mind free from bias, there would be no uncertainty as to the choice which would be made. For man loves happiness too well not to seek it, and dislikes pain too much not to avoid it, when in his power to do so. But when the affections are previously engaged, it is always difficult and sometimes impossible to fix the attention upon any other object; and even when this may be done to a certain extent, there is in man such a passion for *present* enjoyment, that he will, for the sake of it, often hazard, and even reject future happiness, although superior in degree. This case is a very common one, and this obstacle, the love of the world, is one exceedingly difficult to remove. It is the one which exists usually in respect to the rich, who have it in their power to enjoy this present world. "How hardly shall they that have riches enter into the kingdom of God!" "And again I say unto you," continued Jesus, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!" What an obstacle, then, is this to be removed! And how is this to be done? And by whom is it to be done? "With men this is impossible, but with God all things are possible." No human agency—no preaching, teaching, exhortation, or admonition—no Bibles, no missionaries can effect its removal. It requires the special interposition of God. And how is it effected? By giving additional force to the gospel? Nay; but rather by removing the hindrance out of the way.

That the love of the world is to be regarded in the light of an obstacle to the gospel, is apparent from what Paul says directly to the point: 2 Cor. iv. 4. "If our gospel be veiled, it is veiled [or hidden] by those perishing things, by which the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"

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The things of the world, then, constitute an obstacle so interposed that the light of the gospel is intercepted and cannot "shine unto them." Must its light be so increased as to pierce through this obstacle? By no means. All that is necessary is to remove it, that the light of the gospel 'may shine into the heart—the light of the knowledge of the glory of God in the face of Jesus Christ.' When the obstacle is removed, the gospel is no longer veiled or hidden. It appears in its beauty and brilliancy to the mind, and the individual is now enabled to estimate its value and importance.

If we were to compare the human mind in this case to a pair of balances, well fitted indeed at first to weigh accurately, but at present having in one of the scales a quantity of dross which weighs it down to the ground, we should have a representation of the mind thus preoccupied and burthened with the love of the world. Before such a pair of balances could weigh accurately, they must be brought to an equipoise. This may be done either by emptying out the dross, or by putting an equal weight into the other scale. In either case, when the gospel (which I may compare to an additional weight) is introduced into this scale, it will preponderate; owing in the first case, to the balances being free; and in the second, to the presence of the weight by which the dross had been counterbalanced, and which fitly represents a power or weight added to the gospel to secure to it the preponderance. How much more simple and excellent the first method—to empty the scale, that, coming to an equipoise, the balances may be adjusted so as to show the true value or weight of the truth!

But the question recurs: How is the mind thus emptied of the love of the world? How are those perishing things which hindered the light of the gospel from shining into the heart, removed? It would not be proper to say that this is in all cases accomplished by the same means, nor should we in any degree thus restrict the divine agency. We know, however, from the experience of men, that it may be effected in many cases by such means as will prove to the individual, in a striking manner, the uncertainty and vanity of earthly things. Sudden pecuniary losses and disappointments will sometimes wean a man from the world, so that he will gladly throw himself into the arms of the gospel. Sometimes sickness will show by how slight a tenure earthly possessions are retained, and thus convince men that they have overrated their value. The loss of children, relatives, or friends, will sometimes have this result. Calamities, whether personal, social, or national, thus often are converted into blessings, and become the means of sobering the mind, restoring its balance, and enabling it to judge correctly of its true interests. That such means have been successful

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in many cases, is a matter well known, and many a Dives, tormented beforehand in the flame of affliction, has been led to call upon the poor and the despised for succor, and to desire the conversion of his brethren. Such is the nature of the human mind, and the natural effect of such means whether on earth or in hades. These conversions, then, are said to be beyond the power of men, and possible only to God, because the obstacle is of such a nature as requires the hand of God himself to remove it by such afflictions or providences as are beyond the sphere of human agency.

I do not wish you to understand me, however, from this remark, as holding the sentiment that any obstacles are removed or any persons converted by human agency *alone*. On the contrary, there is divine agency in every case, as I hope to make appear. Meanwhile, having thus to some extent considered the *nature* of the power employed in removing obstacles to conversion, I shall leave other cases to your own reflection, and close for the present with this remark, that all the obstacles of which I have spoken have this effect in common, of keeping the gospel from the heart—or, in other words, of keeping men in ignorance of the gospel; and that is, after all, the true cause of their being unconverted—so true it is that men are "alienated from the life of God through the *ignorance* that is in them." L.

SCRIPTURAL REFORMATION;

Or, an attempt to show what Reformation is, according to the views and practices of all Reformers.

James Henshall has just published at Richmond a sensible pamphlet with the above title, from which we extract the following:—

Tertullian the ancient says, "Whatsoever is first, is true; whatever is more recent, is spurious." The truth of this declaration will not be questioned by any who may be but partially acquainted with the history of men. All things connected with time, and all things connected with man, are destined to change. Nothing seems to be free from the law of change, but God and truth. Truth is the moral instrument, in the hands of God, for good to the human family. Satan, as the great enemy of God and man, makes use of error, which is corrupted truth, in opposing God and in destroying man. Truth has a fitness in its own nature for all the wants and necessities of man. Error *seems* to suit his nature by accommodating itself to the ever-changing and fluctuating state of the feelings and worldly interests of man.

That there is in the universe a wicked spirit, malignantly determined to counteract the will of God, as far as practicable, may be gathered from the fact that each and every dispensation of God's favor to men has been corrupted, and to a great extent circumvented, through the

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free agency of man—by which I mean, that man being a moral and an accountable agent, and being free to do, or not to do, the will of God revealed to him, has been instigated by Satan to rebellion against God. This has been effected by one well acquainted with man's nature; for in every instance rebellion was not the motive which at first prompted man to depart from God. He was only seeking present gratification; and Satan taking advantage of his weakness, appealed to his passions and propensities, and thus brought about his ruin.

After a review of many of the theories of the Fall, and the introduction of evil into our world, I am satisfied the above is the most reasonable, because the most scriptural account of the matter. Every other scheme tends to shake our confidence in the Bible, and all efforts to accommodate the narrative to the squeamish and sickly taste of infidelity, can only arise from a wavering, doubting state of mind in the individual who attempts it. All the theories invented by Deists to account for the evil they acknowledge to be in the world, are, to say the best of them, fanciful absurdities; and Atheism is the last effort of a bewildered understanding to throw off the inconsistencies of Deism!

The abuse of man's excellent powers, and the misuse of all God's communications to his intellectual creatures, is the reason of all the mischief that has befallen our race. No sooner was the law given from Sinai, with all the dread solemnity of those awful sanctions which consisted in thunders and lightnings and earthquakes, but it was disregarded and corrupted! Christianity itself, the best, the fullest, and all-sufficient dispensation, has been changed into all the *forms* of idolatry and false worship that have ever existed; and this work of corruption began under the very eyes of the holy Apostles of Christ!

The dispensations, one and all, have been established by our heavenly Father. Each contained the love, and light, and mercy necessary for the age, and for the condition of man at the time. The Patriarchal, the Jewish, and the Christian dispensations would not suit to be reversed; as, for instance, the teaching and the exhortations of the Saviour would have been out of place, and much of both uncalled for, in the days of Abraham, Isaac, and Jacob. Nor could it be expected that the few plain truths and veiled promises revealed to the patriarchs, would stem the tide of corruption, and break down the pride of the Pharisees of the days of our Lord!

By considerations like these we may feel the force of the following much neglected saying of Solomon: "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it; and God doeth it that *men* should fear before him." (Eccl. iii. 14.) How backward the people of this age are to learn the lesson here taught, and how much misery is endured and has been endured in ages past by not observing this great truth.

"The law was given by Moses," and as it was given, it was to be obeyed: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. iv. 2.) The melancholy history of the Jews shows, that notwithstanding the goodness of God to them as a people, in saving them from Pharaoh's iron yoke—his watchful care over them in the wilderness, feeding them with bread from heaven—the miracles which he wrought in con-

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firmation of his truth, and the heavenly superiority of the laws which he gave them, they soon became enticed and corrupted from the right ways of the Lord. Moses, before the statutes and judgments of the Lord were made known, felt the force of the truth, "that the way of man is not in himself," and therefore he asks the Lord to show him his way: "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." (Ex. xxxiii. 13.)

Reformation under the Law.—When the Jews had forgotten the law and neglected the worship of God, they were given up by him as their providential preserver to the annoyance of their enemies, and he gave them sterility in all their coasts; so that they were often threatened with destruction by famine. The people always appealed to heaven as their last resource, and the Lord answered them by his Prophets. In every case of sincere sorrow for sin, and promise of reformation or amendment of life, they were graciously forgiven by our heavenly Father.

We have no occasion to notice many cases of individual reformation, nor to specify all the national sins which were often committed, and often forgiven, during fifteen hundred years. It will be sufficient for us to state, that as Christianity has been corrupted, and its primitive simplicity departed from, all we want is a heavenly warrant, either in precept or example, by, or according to which, we may apply the line and the plummet of reformation. The great question for us to settle is, whether reformation is a work which is to be brought about in accordance with what is written in the scriptures, or a work to be performed according to the circumstances of the times, under the latitudinarian rule of expediency? The history of the church is a history of abuses and corruptions of scriptural truth, and of attempts at reformation, by men and by societies, sometimes with more and sometimes with less success. Pious men and wicked men have been on both sides of this question; but neither good men bolstering up tottering corruption, nor bad men pleading for reformation, can ever change the nature of things. Error is baneful to society, and truth is the only lasting and durable good, both for time and eternity, which we need.

There are no less than three several attempts at reformation under the Mosaic dispensation, which have the sanction of Jehovah—the first under Josiah, the second under Hezekiah, and the third under Ezra and Nehemiah at the return of the Jews from Babylon. In this I conceive we are very fortunate, because in an age of great declension and manifest departure from the religion of Christ, it is important to know that our efforts at reformation are agreeable to God our heavenly Father. Wickliffe, in the 14th century, and Luther, in the 16th, equally attempted to reform the church, and to bring back Christianity to its original purity. But their attempts were not successful in effectuating that which perhaps they despised. Martin Luther did much to restore the Bible again to the world, and to the church. But he was rather successful in crippling popery, politically and religiously—in breaking down the overshadowing power of the man of sin, than in reforming the abuses of Popery. Let it not be imagined that we wish even to insinuate any thing to the detriment of that great reformer: far

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be it from me. He grappled successfully with the usurper of the powers and dignities which belong alone to the head of the church. Had he been more or less religious than he was—more or less acquainted with the scriptures. he could not have done what Martin Luther did! There were many of the humble followers of the Lamb living at the same time, to whom, in comparison Luther was a babe as to a knowledge of the true nature of the kingdom of Christ, and a general knowledge of the scriptures. (See Jones history of the Waldenses.)

The Church of England too essayed at reformation; but the first attempt, under Henry VIII., was only the effort of a voluptuous king to make his will supreme; and under Elizabeth it was rather England against Rome than Protestant principle against Popish corruptions! Henry had his eye rather upon the beautiful Anne Bullein, than upon the heavenly simplicity and purity of the primitive church! And under Elizabeth it is well known how much of national policy swayed her cabinet in watching Spain, whose rival she had just begun to be; and Italy, which was eager to avenge the wrongs inflicted on its pride and glory by that growing star which was rising to eminence in the constellation of Europe. England opposed pride against pride, sword against sword, policy against policy; and therefore did for reformation what no other means could have effected at the time. The lowly followers of Jesus could not have rendered evil for evil, and return insult for insult, and menace for menace, all of which entered largely into the means and agencies which have rendered Popery imbecile and impotent for evil!

The Dissenters from the English Church turned the arguments of the clergy against the doctrines and practices of the Church of Rome against themselves, inasmuch as the principles were as strong against unscriptural doctrines and practices of the English as against the Romish church! Departures from the scriptures are not allowable in any, neither is there liberty granted to deviate from the sacred standard in the slightest degree, because the principle is the same which allows *the least* as well as the greatest encroachment on Heaven's wisdom. The efforts of men to fashion societies after the ancient scriptural model, have originated the several denominations called Presbyterians, Congregationalists, Baptists, &c. &c. The origin and history of the several sects will show that each has too much of the times stamped upon its exterior, and too much of the passions, the feelings, and the polemical elements of its founder or founders in its fabric to be received as the restored simplicity and heavenly purity of the virgin church!

Mr. Wesley's long and ardent life was spent in trying to revive that martyr-like spirit, and heart-felt ardency and zeal which had been lost to the church. But Mr. Wesley was a reformer too soon, and a sectarian too late, to do that which was essential to a real and radical reformation. That he was a reformer too soon, may be learned by looking at his early history; for it is evident that he looked no farther than a reformation of the English Episcopal Church. In his maturer days he found himself at the head of a sect, which he fashioned according to his own views of scripture and expediency; and his latter days were spent in defending his views and practices against all

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assailants. So that instead of producing a radical reformation—such as was absolutely needed, he established a sect with all the attributes, weakness, and unscriptural practices of the others which existed before it.

As we remarked of Luther, we may of Mr. Wesley, that perhaps he did that which no ohter could have done. He found the world deeply dyed in sin, and the English hierarchy rolling in pride and luxury. Religion was a heartless round of ceremonies, in both priest and people; and Mr. Wesley found the New Testament insisting upon a religion which had its seat in the heart, which required deep contrition of soul, and an individual consecration of heart and life to God. He therefore lifted up his voice like a trumpet, and charged their sins upon them: the bishops he said were dumb dogs that would not bark; and every where, with a zeal rarely ever surpassed, he proclaimed the necessity of turning to God. He did much, but not all, that was necessary to be done. We should be willing to acknowledge that reformation is a gradual work, and that since man is limited in his operations both of mind and body, too much ought not to be expected from any single effort.

The old spirit of proscriptive exclusiveness is too apt to be encouraged by all reformers; and in every case, as yet exhibited, it has been too much manifested. We have in this age abundant materials, the work of other ages, of other minds, by which we may advance many strides towards perfection. The difficulty is this: As soon as we aim at carrying on the work a little farther than our fathers brought it, the old cry of *heresy* is raised, and the humanisms which others added, now obtrude themselves to impede our progress! The march of reformation is onward, and the work will not be done as long as there is a human dogma in the faith, or a relic of tradition in the practice of Christians. Reformation, then, in these times is nothing more than a return to the scriptures, taking them entire, adding nothing to them, subtracting nothing from them.

Before we give the cases referred to in the Old Testament, we shall show from the New Testament that such is a legitimate use of the facts and incidents of the Old Scriptures. The Apostle Paul in the Epistle to the Romans says, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. xv. 4.) Speaking of the Israelites, and of the dealings of God with them in the wilderness, Paul says, "Now all these things happened unto them for examples: and they are written for our admonition upon whom the ends of the world are come." (1 Cor. x. 11.) Again, the Apostle declares that "all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

From the above passages it appears that we are to be warned, reproved, corrected, and instructed in righteousness, by the facts, truths, events, precepts, promises, rewards, and punishments, recorded in the Old Testament. How much better would it be this day with the cause of Christianity, if each disciple of Christ had made such a use of it; and especially if each reformer had seen the importance of

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going by divine light, instead of measuring every thing by the rule of utility. We may here remark, that it is a singular circumstance that a people who should make such use of the ancient oracles should be charged with denying the divinity of the Old Testament! And yet the people with whom I stand connected are slandered with holding this doctrine, for no other reason that I can see, but because we teach that the old economy as an *operating system* is abolished in favor of a more perfect system.

INFLUENCE OF THE SPIRIT—*No. V.*

To Elder A. Campbell:

Dear Sir—I see no call for remarks on a large part of your last Reply. A "war of words" has no charms for me. All you have therein said about the views of "the Welch, English, and American Baptists"—"the Regular Baptist Church in Europe and America"—"Fuller's regeneration before faith"—'elect infants'—"833 millions" of Pagans, &c. have been fully disposed of in my former numbers, either as irrelevant, or as charges fully disproved.

To my inquiry, "*Do the scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age?*"—you affirm your belief,—"So do I."

I certainly feel no small gratification in the success of my humble endeavors to bring you out openly and distinctly on this momentous subject. So valuable to the cause of truth is your admission, that I must be allowed to repeat it, with a little emphasis, by clothing it in Italics.

"*The truth is the instrument, the means; and the Spirit of God is the cause or agent of regeneration. Such are my* [your] *views on this great subject. And, my dear sir, if you always make the Word the instrument of regeneration, you may always expect me to concur with you in saying that it is but the instrument, and not the first cause of a great spiritual change.*"

And, now, allow me to say, if you will always teach that the Spirit of God is the cause or agent of regeneration, I will most cheerfully co operate in enforcing, as I always have done, and as all well-informed Baptists do, the importance of the gospel as the instrument, or means of the conversion of sinners.

But, my dear sir, it is lamentable to think that on this very important subject, you have been so long misunderstood, when a single paragraph, like the foregoing, from your pen would have prevented immense evil. The wise man says, "A word fitly spoken is like apples of gold in pictures of silver." I hope we shall all take heed

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that we do not "darken counsel by words without knowledge." You are aware, probably, that hundreds preach a gospel that does not exhibit in any distinct and prominent form this doctrine of the *influence of the Spirit*—that it is controverted, misrepresented, perverted, and even ridiculed. Doubtless illiterate preachers, with a few vague and confused notions, have mystified this fundamental doctrine of salvation, "darkened counsel by words without knowledge," and conveyed the impression to others that the influence of the Spirit in conversion consisted in something like a revelation of thoughts, ideas, and words, analogous to the inspiration of the scriptures, and without the means of gospel truth. Human nature is prone to extremes, and many teachers, more recently, have substantially denied the influence of the Spirit I contend for and you admit as indispensable to salvation. The impression has been produced extensively in the Western and Southwestern States that this spiritual influence in regeneration is the "monstrous abortion of a purblind theology." It is of immeasurable importance these mistakes should be rectified, and that all who bear the office of religious instructors should have correct views of the whole subject.

Occupying the position you do, employing a press and wielding an influence over thousands of readers, many of which are certainly indebted to the fecundity of your pen for much they preach, I do hope you will now make this branch of gospel truth quite prominent. I repeat the sentiment of my last number on the influence of the Spirit of God in regeneration,—*It is a momentous question, on the right solution of which depends the right action of the gospel ministry, and of the whole church in the conversion of sinners.* If the Spirit of God is the cause or agent in regeneration, then the church and its ministry should feel their dependence and act accordingly. Then *prayer to God*, habitually, in private and in public, alone and in concert with our brethren, for the regeneration and salvation of sinners, is a duty and a privilege of unspeakable importance. Men, while by conversation and by public addresses, in the family circle, the Sunday School, the Bible Class,—by circulating tracts and books,—and, above all, the HOLY SCRIPTURES, with the voice of the ministry in proclaiming the gospel, the minds of sinners are enlightened and their consciences impressed with divine truth; the *influence of the Holy Spirit* must be sought by prayer. Ministers and private Christians have no right to expect success without humble reliance on divine influence, and fervent, humble, importunate, persevering prayer for this gracious agency of the Spirit.

I hope, my dear sir, you will not fail to urge upon all the "Disciples,"

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the precious doctrine of the gracious agency of the Holy Spirit in the conversion of sinners, to which you have so recently responded in the affirmative. They certainly need much teaching on this subject, and no other person can do it with the same success as yourself. You have their ear and eye, and can teach them successfully.

Very respectfully, yours, &c.

J. M. PECK.

New York, July 20.

P. S. Your "*Reply*," No. III., was published in the Banner and Pioneer of March 10th; but on account of my absence in Mississippi and Louisiana, was not responded to till April 21st. J. M. P.

MR. CAMPBELL TO MR. PECK—*No. V.*

ELDER J. M. PECK:

My dear Sir—My attempt to obtain from you a proposition on which to form an issue, has eventuated a little more happily than I anticipated. True, I expected from your manner a longer struggle, and not quite so much candor. But I am, for once, most happily disappointed. The conclusion of the whole matter is, You and I affirm the same proposition—viz. that "*the scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age.*" You affirm this proposition, and so do I. I have, indeed, to regret two points in your letter. The first, that you did not quote the whole issue proposed in my last. You leave out of your notice and reply the all-essential BUT. You omit the following:—"But I say, *through the truth;* and you say, for the most part *without it.*" Your omission of this is a summary abandonment of the only issue that could possibly, as I conceive, ever occur between a "Regular Baptist" and a "Disciple of Christ."—Your joy is therefore incomplete, if, by passing over the only true issue, you do not cordially abandon the Regular Baptist ground. I presume, however, you have done so, as the above omission, charitably interpreted, would indicate; and therefore I sincerely congratulate you on the conclusion of the whole matter.

The second point of regret is the ambiguity which you have suffered to adhere to your first paragraph. One might imagine, from reading it, that you had, in some formal *argumentative* way, disposed of my citation of the Welsh, English, and American Baptists, the Regular Baptist Confession of Faith, Fuller's regeneration before faith, the Baptist elect and non-elect infants, 833 millions of Pagans, a portion of whom are assumed to be regenerated without the word, &c. &c.—I say, one might imagine from your allusions to these documents as

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indicative of the Baptist views in times past, that you had disproved or demonstrated them to be spurious or unauthentic avowals of Regular Baptist theories on the great point so long at issue between the modern Regular Baptists and your much slandered and calumniated correspondent. Now as you made no such an attempt; but, on the contrary, admit my affirmations and quotations; and, indeed, now for the first time allude to the most important of them without a direct or formal denial, I am sorry that you should have slurred them over so silently; I think it would have done you still more honor candidly to have admitted their unanswerable relevance, and thus more manfully, and still more Christian-like, to have shown your reasons for pretermitting the only issue which lay between us at your commencement. But you choose to close upon the old position, which, from the 1st of March, 1824, till now, has been my rallying point. If you will again turn over to the 8th number of the Christian Baptist, vol. i., on Experimental Religion, you will see the theory I opposed in the following words, to wit:—"An invisible indescribable energy exerted upon the minds of men in order to make them Christians; and that, too, independent of, and prior to, the word believed." The ground then assumed by me was: "Now the influence of the Holy Spirit is only felt in and by the word believed." So stood the matter some twenty years ago: and now how does it stand with Elder Peck and those whom he represents? He says, "The scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age." So do I. But with the following explanation: I say, "*through the truth;*" and Elder Peck it was expected would say with his old brethren, sometimes through the truth, but for the most part "*without it.*" But this you have declined to say; and so the matter ends. See the conclusion of my No. iv., page 259, current volume, and read your reply with a special reference to it.

And now, brother Peck, since we so happily agree, and since after a twenty years' war, the dogma of metaphysically abstract regeneration *without the word* heard, understood, believed, as then held and taught all over the Baptist and Pedobaptist world, with scarcely a solitary exception, is now repudiated by very many Baptists and Pedobaptists fairly represented by you, if not by their direct suffrage and election, nevertheless by their fairly implied acquiescence in your representations, I would most respectfully and benevolently importune your kind assistance in restoring a more Christian-like feeling and treatment on the part of our good Baptist brethren; and if in other matters they cannot yet go cordially with us, if they will kindly forbear a little while, I would humbly hope, through a little more candor

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and Christian sympathy, the sincerely pious of your communion may be brought to a more intimate communion and co-operation with us; and that finally the whole family of immersed believers will form one grand front in vindication of apostolic and original Christianity against all the errors and heresies that now oppose the onward march of the cause for which our Master lived and died.

I have no doubt but that some of our brethren in the reformation, through the violence of opposition, being yet imperfectly inducted into Christian science, may have so expressed themselves as if in the conversion of sinners it was all *Word* and no *Spirit*; nay, indeed, that the *Word* and the *Spirit* are identical. I have on various occasions had to repudiate such an idea.

I believe and teach now as I did thirty years ago, that the FATHER, the WORD, and the HOLY SPIRIT, are three divine names indicative of perfect equality in all that is represented by the term GOD in its highest, holiest, and supreme import; and that this same divine nature is severally and personally ascribed to each of them by all in heaven and by all the intelligent on earth in all the great works of creation, providence, and redemption.

Without this distinction in the divine nature, without the mystery of divinity exhibited in the personal relations of Father, Son, and Holy Spirit, the mystery of redemption had been impossible in conception, design, and execution. God the Father so loved the world as to give his only begotten Son for its ransom. "The Son so loved the world as to give himself up to the death for us all;" and the Spirit has so loved us as to make his abode in our hearts as the children of God; and thus the whole "*godhead*" is fully revealed, admired, adored in the mystery of man's redemption.

These views in all the mutations of partyism from the twelve Apostles till now, sometimes indeed greatly obscured by the jargon of a corrupt speech, and mystified by an empty and vain philosophy, have nevertheless been acknowledged, confessed, and cherished by saints and martyrs, and by the Hebrew, Greek, and Roman hierarchies of every age till now. The most learned, pious, and morally excellent of all the Christian times, have delighted in them, pondered them, preached them, chanted them, sung them, died for them.—Various contradictory *isms* in different ages have opposed and resisted them to the extreme; but they have in all their ancient modifications faded, died, and departed. The present forms are sickening, dying, and passing away into Perfectionism, Rationalism, Transcendentalism.

With regard to the operation of the Spirit through the Word on sinners and on saints, while we strongly affirm the fact of his sanctify-

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ing, reviving, cheering, and saving efficacy through the word of Prophets and Apostles, we ought to teach no new terms, phrases, or dogmata—preach good news to sinners, and teach holiness to the converted—teach the Christians to pray for the Spirit in all its holy influences, and to lift up their voices to the Lord for all his promised aids. Then the love of God will be poured out into their souls by his Holy Spirit that dwelleth in them, and they will learn to love his children and to rejoice in hope of the coming glory. To learn that such are your views, designs, and practice, will greatly add to the esteem I entertain for you, and will much encourage me in pleading for the sincere and perfect union of our Father's dear children in order to the conversion of the world.

Sincerely and affectionately yours,

A. CAMPBELL.

THE GREAT COMMISSION.

THE Prize Essay on Missions, by Dr. Harris, author of Mammon, has already been announced as in a course of publication in this city. We give our readers a brief extract:—

"What reason has the church, as a church, yet given the world that she herself believes the gospel? Here and there an individual member acts out his principles, and the world admits his sincerity; and, however it may dislike his Holiness, is almost as ready to admire his inconsistency and exemplariness, as the church itself. But what reason has the church generally given the world to believe it sincere? For fifteen hundred years the wealth of the world was passing through its hands; did it employ that mighty talent for the world's conversion? The world itself was at its feet; did it do much better than trample on it? Again, the world, in a nobler sense, is at our feet; asking us, if not in anguish of soul, at least, with marks of visible concern, what it must do to be saved? Providence is urging us to answer the question; Christ is saying, 'Go, and proclaim the cross to every creature;' and we ourselves, professing to believe that we hold in our hands the means of success—professing to exult that the gospel is the power of God unto salvation—can yet hardly bring ourselves to tell one in a thousand, that there is any salvation, and, professing to believe that Christ has an absolute claim on all we have can hardly bring ourselves to surrender sufficient to tell one in a thousand. Oh! if our Lord had forbade self-denial—if he were now to repeal the law of self-consecration, and to enact a law of self-indulgence—would not the great majority of his people be found in a state of perfect obedience? If living to themselves would convert the world, how long since would the world have been saved!"

Religious Herald.

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MORMONISM.

THE following extracts are taken from a pamphlet printed in New York, A. D. 1842, entitled MORMONISM EXPOSED:—

"This work is made up principally of quotations from the Mormon writings, some of which they are striving to keep from the public eye. It contains also copious extracts from a document published by order of the United States' Senate, showing the treasonable tendency of Mormonism; the whole arranged under appropriate heads, and giving a clear exhibition of the faith and conduct of that arch impostor, Joseph Smith, Jr., and those concerned with him in spreading that wicked system.

TO THE READER.

Do not imagine that Mormonism is a subject *too worthless* for your attention.

If any other religious sect should be CONVICTED from their own writings of TREASONABLE designs against the government of this nation, would you deem it unworthy of your notice? If the Methodists, or Baptists, or Presbyterians, or Episcopalians should be *convicted* of forming "*secret societies*," and binding their members, under the awful penalty of DEATH, to subvert the institutions of this country, would you not do all in your power to make such iniquitous proceedings known?

It is now some eleven years since this singular delusion first began to attract attention in this country. During all this while we have been persuading ourselves that the imposture was too glaring to do any serious mischief. We have trusted to the good sense of the people, as presenting a sufficient barrier against the spread of notions so silly and so utterly opposed to reason, to scripture, and well known matters of fact. And what has been the result? While we have been sleeping the enemy has scattered his tares among us, and thousands have been duped by this insidious foe. And not only so, but these emissaries have visited Europe, and from the ignorant multitudes of that country hundreds have already been induced to emigrate to our shores for the purpose of swelling the ranks of Joseph Smith, who glories in comparing himself to Mahomet, and who has over and over again avowed his DESIGN of spreading his religion by the SWORD!

And who has not heard of the use this Smith and his deluded followers have already made of the SWORD in the state of Missouri? A pamphlet has been printed the present year, by order of the United States' Senate, showing the *bloody* character of Mormonism, and proving by the testimonies of Mormons themselves, that it is a system of *ignorance*, *blasphemy*, *falsehood*, *theft*, and MURDER.

From a number of years' acquaintance with this imposition, the writer is fully convinced that but very few persons have ever embraced what is called Mormonism, with a knowledge of its true character. Their book of 'Doctrines and Covenants' is usually kept out of sight; and, indeed, it is kept from the knowledge of all the Mormons themselves, except the leaders! We know of numbers who have joined them, who never heard of such a book till they had embraced that delusion. For years we have attempted to beg or buy one of these

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books in vain. However, we have obtained the reading of a copy long enough to extract a sufficient portion of its contents to show the nature of this wicked system.

As these pages will probably fall into the hands of many who would be glad of information on these subjects, and as it may promote the object we have in view, we shall first give an account of the origin of Mormonism. Secondly, its distinguishing doctrines, and show that Mormonism is, in itself, treason against the government of God and man.

But, before we proceed, it may be proper to name the authorities on which we base these charges against Mormonism and its authors.—They are the following:—

1. 'The Book of Mormon; by Joseph Smith, Jr., *author* and proprietor. Palmyra: printed by E. B. Grandin, for the author, 1836.'

2. 'Doctrines and Covenants of the Church of the Latter Day Saints; carefully selected and compiled from the Revelations of God, by Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Fred. G. Williams, (Presiding Elders of said Church,) Proprietors. Kirtland, Ohio: printed by Williams & Co., 1835.'

3. 'A Voice of Warning to all People, containing a declaration of the faith and doctrine of the Church of the Latter Day Saints, commonly called Mormons. By P. P. Pratt, Minister of the Gospel. New York: printed by W. Sandford, 1837.'

The above are books written or published by Mormons themselves.

4. 'Document (189) showing the testimony given before the Judge of the Fifth Judicial Circuit of the State of Missouri, on the trial of Joseph Smith, Jr., and others, for high treason, and other crimes against that State. Printed by order of the United States' Senate, Washington, D. C., 1841.'

5. 'Mormonism Unveiled, by E. D. Howe: published at Painesville, Ohio, in 1834.'

We need not mention our common English Bible in this list, not because we do not appeal to its authority, but because we do not design to enter upon the theological bearings of this subject. How utterly opposed Mormonism is, in some of its claims, to the gospel of Jesus Christ, will be readily seen when these preposterous claims are once viewed in the light of reason and the testimony of God's word.

New York, July 1, 1841.

CHAPTER I.

Origin of Mormonism

Mormonism owes its origin to one Joseph Smith, Jun., and Martin Harris, and perhaps one or two more ignorant but designing persons, then resident in the western part of the state of New York.

In the work entitled 'Mormonism Unveiled,' we find the testimonies of not less than *eighty* different persons, all residents of Wayne and Ontario counties, N. Y., which prove, beyond the possibility of doubt, that neither Joseph Smith, Jun., nor either of his witnesses are to be believed; and that Mormonism, from beginning to end, is a *base delusion*, which does not leave its originators even the credit of honesty or good intentions in its propagation. These witnesses are disinterested respectable citizens, many of whom have made solemn oath to

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the following facts, and their characters are sufficiently vouched for by magistrates of the counties where they live. Among many other things which might be named to the eternal dishonor of the authors of the Mormon delusion, we notice the following:—

That Joseph Smith, Jr, and his family, were, about the time he pretended to have discovered the book of Mormon, known as 'fortune-tellers' and 'money-diggers,' and that they often had recourse to tricks of juggling for the purpose of finding money which they said was hid in the earth.

That the said Smith, up to that time, and after, was known as a wicked man; that we was a cheat, and a liar, and used profane language; that he was intemperate and quarrelsome.

That his own father-in-law never had any confidence in him, and he was knowing to the manner in which Smith commenced his imposture in getting out what he called the book of Mormon.

That Smith has, himself, confessed the cheat, and so has Martin Harris, one of his principal witnesses Harris once said, 'What if it is a *lie*? If you will let me alone, I will make money out of it'

That Oliver Cowdery, another of the witnesses to Smith's book, was not a man of good character before he joined Smith in the cheat of Mormonism.

That Smith and Martin Harris were in the habit of meeting together, often, just before the plates were said to be found, and were familiarly known in the neighborhood by the name of the 'Gold Bible Company;' and they were regarded by the community, generally, as a lying, indolent set of fellows, in whom no confidence could be placed; and Joseph Smith, Jr's, character for truth was so notoriously bad, that he could not and was not believed when under oath.

The wife of Martin Harris testifies that he is both a cruel man and a liar, he having beat her and turned her out of his house.

That Smith confessed his object in pretending to find the plates was to make money, saying, 'When it is completed my family will be placed on a level above the generality of mankind.'

Such are some of the facts, which are proved beyond the possibility of confutation, by the affidavits of respectable witnesses, persons who were well acquainted with Joseph Smith, Jr., and his associates, both before and since the pretended discovery of his golden plates. And, perhaps, we cannot better close the investigation of this subject, than by quoting a specimen of those testimonies. It is numerously signed, as will be seen, and by persons well acquainted with the 'author and proprietor' of the book of Mormon:—

'PALMYRA, N. Y., December 4, 1833.

'We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects; spent much of their time in digging for money, which they pretended was hid in the earth; and to this day large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Sen., and his son Joseph, were, in particular, considered *entirely destitute of moral character, and addicted to vicious habits.*

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'Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects he was perfectly visionary—sometimes advocating one sentiment, and sometimes another. And in reference to all with whom we were acquainted, who have embraced Mormonism, from this neighborhood, we are compelled to say, they were very visionary, and most of them destitute of any moral character, and without influence in this community, and this may account why they were permitted to go on with their impositions undisturbed.

'It was not supposed that any of them were possessed of sufficient character, or influence, to make any one believe their book or their sentiments; and we know not of a single individual in this vicinity, that puts the least confidence in their pretended revelations.

[Signed by] G. N. Williams, H. Sinnell, Th. Rogers, 2d; Clark Robinson, Josiah Francis, Josiah Rice, H. P. Alger, G. A. Hathaway, R. D. Clark, G. W. Anderson, H. K. Jerome, H. P. Thayer, L. Williams, Lewis Foster, G. W. Crosby, Levi Thayer, P. Grandin, Philo Durfee, P. Sexton, Joel Thayer, R. W. Smith, S. P. Seymour, A. Millard, Henry Jessup, John Hurlbut, James Jenner, W. Parke, L. Durfee, S. Ackley, E. S. Townsend, Amos Hollister, Jesse Townsend, C. E. Thayer, D. G. Ely, Th P. Baldwin, John Sothington, G. Beckwith, Durfy Chase, W. Anderson, H. Paine, A. H. Beckwith, R. S. Williams, L. Hurd, G. S. Ely, M. Butterfield, E. D. Robinson, Pelitian West, D. S. Jackways, E. Ensworth, Linus North, Israel F. Chilson.'

Persons thus destitute of moral character, combined to usher into being a book purporting to be of *equal* authority with the Bible. And here is the story which one of its 'Apostles,' professing to act under the infallible inspiration of God, tells of this book:—

'The book of Mormon was found in the year of our Lord one thousand eight hundred and twenty-seven, in Ontario county, New York; was translated and published in the year of our Lord one thousand eight hundred and thirty. It contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century, one of their Prophets, whose name was Mormon, saw fit to make an abridgment of their history, their prophecies, and their doctrine, which he engraved on plates; and afterwards, being slain, the record fell into the hands of his son Moroni, who being hunted by his enemies, was directed to deposite the record safely in the earth, with a promise from God that it should be preserved, and should again be brought to light in the latter days by means of a Gentile nation who should possess the land. The deposite was made about the year four hundred and twenty, on a hill then called Cumora, now in Ontario county, where it was preserved in safety, until it was brought to light by no less than the *ministry of angels;* and *translated by inspiration.* And the great Jehovah bore record of the same to chosen witnesses, who declare it to the world.'—*Voice of Warning*, p. 129.

Of course, they give us no evidence (except their own word) to prove what is here asserted!"

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PLEA OF THE AMERICAN HOME MISSIONARY SOCIETY.

Brother Campbell,

I HAVE just read a pamphlet of some 60 pages, with an imposing title page, which runs thus: "Our Country; its capabilities, its perils, and its hope: being a Plea for the early establishment of Gospel Institutions in the destitute portions of the United States. Published by the Executive Committee of the American Home Missionary Society. New York, 1842."

After presenting various statistics and calculations concerning the present and future greatness of the United States in general, and their probable influence upon the destiny of the world, the compiler goes on in chapter II. to speak of the Western States in particular—their extent, population, resources, prospects; and the urgency of the present crisis—all which is brought to bear upon the grand point—the sending out of missionaries to supply the desolate places of this vast region with the gospel. In noticing the various difficulties with which missionaries have to contend in this quarter, he mentions "Infidelity and Sectarianism," the great "variety of preachers," "Abner Kneeland in Iowa," "Campbellism, Catholicism, Mormonism," and though last not least, "the *poverty* of the Ministry." I wish to present you with a few extracts respecting the people he styles "Campbellites," with a brief notice of whom I supplied you last year.

"If the friends of evangelical truth do not furnish missionaries, the enemy will. *Missionaries there will be*, whether the church send them or not. Nay, more, missionaries there *already are*, subtle, active, successful. Witness the advocates of Campbellism, Mormonism, Popery, Atheism. &c. These are on the spot, and they are sowing tares, which, if they spring up before the Christian husbandman is there to counteract their growth, it will be difficult to subdue." p. 28.

"*Iowa.*—Now is the seed-time of this territory. Now the people every where want and *demand* the gospel. Preachers of some kind they *will have*—Mormons, Catholics, Campbellites, or followers of Kneeland. Who shall sow this field?"

"*Chicago, Illinois.*—This part of the vineyard of God is, I think, very important and very destitute. There are villages growing up in every direction, destitute of preaching, and the Mormons and the Campbellites are making great exertions to spread their delusions, and not without success. Men will have some kind of religion, and they are ready to seize upon the grossest errors if the truth is not presented. The Mormons are making numerous proselytes to their faith where the gospel is not preached. It is perfectly astonishing that common sense should be so satisfied with perfect nonsense. It must not be that these delusions shall spread, and get a firm grasp upon the minds of men, without Christians making a decided effort to prevent it.—

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The preaching of the gospel is the only antidote. It seems as though every form of error which the devil can devise, is rolling in here like a flood." p. 33.

By these classifications and comparisons it would appear—1st. that the advocates of Campbellism, &c. are not Christians, since they are contrasted with the "Christian husbandman;" and, 2dly. that being engaged in sowing tares, they are actually in the employment of the devil himself; for the Saviour said, speaking of the tares, "The enemy that sowed them is the devil." If, then, we adopt these most charitable conclusions, we shall be at no loss hereafter, it is to be presumed, to know what kind of people these Campbellites are, of whom so many things are reported.

Having thus defined their character, our compiler goes on to give some account of their doctrine, as follows:—

"Campbellism is the *great* curse of the West—more destructive and injurious to the cause of religion than avowed infidelity itself. There is evidence of wonderful cunning in the system, and in those who seek to carry it out. It presents something like a form of godliness, which may answer temporal purposes, and serve for those who cannot silence conscience without something in the semblance of religion.—As Mahomet, in framing his system of delusion, sought to accommodate it as far as practicable to all the forms of religion then extant, so Campbellism is intended to commend itself to all the other denominations. It has no creed or confession of faith of its own. It is like the pirate bark upon the seas, provided with the flag of every nation, ready to run up any one as occasion may require. Thus Campbellism is ever ready, Proteus-like, to change its shape whenever any thing is to be gained by deception. The object appears to be, to form one great body, in the shade of which no other can possibly exist. Hence its religious requirements are reduced to the minimum. It is only to be *immersed* and give consent to the *historical facts* of the New Testament; every thing else, they say, will follow; the Holy Ghost will be imparted; the man become a Christian." pp. 46–47.

What a dreadful thing this is—this Campbellism! No wonder that for the sake of self-preservation this Committee of the American Home Missionary Society cry out so earnestly and so pathetically for help—for *ministers* and MONEY, that the gospel, "the only antidote for such an evil," may be duly and seasonably administered.

But as I know there is such a thing as selfishness both in individuals and in organized societies, and that selfishness leads to self-aggrandizement, and creates a desire to monopolize, and a disposition to injure and break down others by force or fraud, I am led to inquire, before I take these representations as true, Who are they who make them? Who are they who have taken to themselves the grand and imposing title, "The AMERICAN Home Missionary Society"?—

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Surely this must be a general combination of all the chief religious denominations of America in the cause of home missions. "The American Society"! How general—how orthodox a title! Certainly such a society can speak with authority. It will embody the sense and judgment, and truth and charity of all the popular parties, who, being restrained by each other as to their peculiar prejudices and selfish views, will run to no extreme, and be guilty of no gross misrepresentations; but will present such views and statements as are commonly received, and may be confidently relied on. Nay, standing on common ground, they can, as in this pamphlet, even speak of themselves as "Christians;" "The Church;" "The Christian Church;" "The Christian Public;" "The Friends of Evangelical Truth;" "The People of God;" "A People whose Christianity is comparatively fresh from the fountain, and unmixed with the traditions, and unfettered by the establishments of men." They can say of their ministers, as they do, that they are "The Christian Husbandmen;" "The Christian Ministry;" "Good Ministers;" "Men of strong minds, of sound judgment, of established principle, and of ardent piety." They can style their doctrine, as they do, exclusively and emphatically, "Christianity;" "The Gospel;" "The simplicity and purity of the Gospel;" "The only true Religion;" "Evangelical Religion;" "The only antidote for the delusions of Campbellites, Mormonites, and Catholics." And finally, being strong in the orthodoxy of numbers and mighty in influence and authority, they can, as above quoted, denounce the advocates of said delusions, as 'the subtle, active, successful missionaries of the devil, sowing tares;' and Campbellism itself in particular as "the *great* curse of the West—more destructive and more injurious to the cause of religion than avowed infidelity itself." And all this *ex cathedra*.

But let us inquire: Is this "American Home Missionary Society" really the representative of the great body of orthodox professors in America? Strange to tell, it is not! It represents only the "scattered sons of the Pilgrims," as they are most rhetorically termed, (p. 51.) You no doubt remember the "Blue Laws" enacted by those Pilgrims and their persecution of the unoffending Quakers in days of yore. It is, it seems, composed of the "Connecticut Missionary Society," the "New York Domestic Missionary Society," and the "General Assembly's Board;" and is, in fact, after all its *generalisms* and imposing titles, nothing but a sectarian combination of *Presbyterians* and *Congregationalists*—the descendants and representatives of that party which in every age has been characterized by its thirst for power, and its vindictive cruelty in its exercise,—as their well known barbarous persecutions both in England and on the continent may

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witness;* and who are the very people to whom alone belongs the disgrace of having attempted to cleave asunder, by the opening-wedge of their Sunday Mail manœuvre, the integrity of our political government; and, after all their pretended fears of Popery, to bring it themselves under the control of a religious despotism. These are they, who, by the TRICK of a general and ambiguous title, and a studied phraseology calculated to impress the reader with an idea of universal agreement and authority, and of their being actually identified with the success of true religion and the preservation of civil liberty in the United States, would impose themselves thereby upon the community at home and abroad, and thus seek to gain for those slanders and misrepresentations which are the natural fruit of sectarian bigotry and intolerance, the homage and credit which are due to truth alone. But it is proper that their tricks should be exposed, and that they who thus presume authoritatively to decide upon the character, doctrine, and destiny of people who are quite as learned, intelligent, and respectable as they, and four† times as numerous, should be unmasked and

* The cruelties practised by this party when in power, are not a whit behind the tortures of the Spanish Inquisition, and are disgraceful to humanity, not to say religion. It is the history of this party which proves its true spirit and character. Doubtless there are now, and have always been, excellent and godly men among them. My remarks do not apply to these, but only to such as are truly and essentially the party. To be *the party* is one thing; to be *of the party* is another. A British poet thus speaks of the party when in power:—

"Those errant saints, whom all men grant,
To be the true church militant;
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversies by
Infallible artillery;
And prove their doctrine orthodox
By apostolic blows and knocks;
Call fire and sword and desolation
A goodly, thorough reformation,
Which always must be carried on,
And still be doing—never done."

† The principal denominations have been thus estimated as to number, from good authority—

Baptists,	492,496
Catholics,	400,000
Christians,	150,000
Episcopalians,	300,000
Disciples of Christ,	200,000
Methodists,	736,549
	2,279,045
Congregationalists,	160,000
Presbyterians,	355,084
	515,084

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exhibited in their own proper character, as among the most bigoted, grasping, and intolerant of all the sectaries of our land.

To show the true sectarian purposes of this pamphlet, so cunningly and deceitfully entitled "Our Country, its capabilities, its perils, and its hope," I make a few brief extracts from the "appeals" it presents from the West, addressed to the Society:—

"*From Rev. A. Kent, Galena, Ill.*—Letters and pledges to individuals and to your Society have failed of the desired effect; and the result of the whole is, that this large district between the Mississippi and Rock rivers is one wide waste so far as *Presbyterian* and *Congregational* ministers are concerned, if we except two or three on the southern margin of the field, and one at Galena. There are large settlements on Wisconsin, Grant, Platte, and Fever rivers, tributaries of the Mississippi; and then there is the Pecatonica, tributary to Rock river, 200 miles long, and will ere long be navigable within 30 miles of Galena, and watering some of the finest mineral and agricultural country in the world; and all this wide field is destitute of *Presbyterian* and *Congretional preaching*, with the exceptions before made."

"*From Kentucky*—The wants of *our* churches have aroused our moneyed men, and I am now prepared to offer $500 a-year each, to two missionaries. We have had the money for some months, but cannot get the men We have a wide and most promising field. As many as three or four churches could be formed at once if we had the men. In Southern Kentucky are some 12 or 15 counties, and not a *Presbyterian* minister."

"*From Missouri.*—As far as *our* means go, the youth of this place are under religious training. Had we teachers to keep up a Sabbath school or two in every village or neighborhood, another generation might be rescued from the ruin which impends over this. But you may judge for yourselves that it must be a great distance from one Sabbath school or Bible class to another, (which are under the patronage of the A. H. M. S.,) from the fact that there are *about fifty counties in this state in which no Presbyterian minister resides.*"

"My field of labor is too wide. *There is not a Presbyterian preacher within fifty miles of me*, and but very few of any denomination except Campbellites. The country all around is pretty well settled. The Lord has a great work to be done here. Unless we be sustained by your Society, we must abandon the field. The salvation of thousands of immortal souls in Missouri depends upon the prosperity of the American Home Missionary Society."

"*A large and needy field in Indiana.*—The field which I occupy is large, and many parts of it very destitute of the regular means of grace. The bounds of *our presbytery* are very much extended, and include the south end of the state of Indiana, reaching from the mouth of the Wabash, up the Ohio two hundred miles. On the latter river, scattered along down to the Wabash, are a number of villages, and from the Wabash to New Albany there is but one *Presbyterian minister* residing. The population of these villages is increasing, and in most, if not in all of them, are *Presbyterians* living destitute of preaching. We have 8 ministers in this presbytery; yet in 9 of the 21 counties which it includes, there is no minister of *our* denomination living or

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preaching, except myself. The region is, indeed, but poorly supplied with preaching of any denomination. Yet in all these counties are some of *our* people anxious to have the bread of life dispensed to them. Indeed, there is a general interest manifested to have *Presbyterian* preaching, especially in the villages. May I not say this is a *moral wilderness?* Yet it is increasing in population, and is destined one day to become a very important part of the state. We want, in the bounds of *our* presbytery alone, from 10 to 15 more well-qualified ministers; and then we should also have to look to *your Society* for aid."

There are no appeals to the Society from any other party mentioned, and we have the pronoun in the possessive case here often enough, in all conscience, to show the exclusiveness of the claim preferred by Presbyterianism to the broad and fertile regions of the West.

Upon reading this pamphlet, so full of these most urgent appeals from the West, and such gloomy descriptions of the destitution of this region in regard to the gospel, gospel ministers, and gospel institutions; and its imminent perils from the aforesaid Catholics, Campbellites, &c. &c. one would think that it was about to be wholly swallowed up by a flood of heresy, and that the only salvation would be in the ark which the American Home Missionary Society so kindly furnishes. —And when we read further the glowing accounts here given of the happy consequences which will result when the West, converted by its missionaries, and increased in population and power, shall bring not only the East, but the whole world under the influence of truth and righteousness, one is almost ready to set forth as a volunteer in so good a cause. But when I come to know who *they* are who make these representations, and arrogate to themselves, and to the world, so much benefit and advantage from the prevalence of their gospel, and the building up of their Zion; I cannot but smile at their assurance. Presbyterianism convert the world! Presbyterianism produce such unity of faith, feeling, and influence,—such oneness among all who believe that the Saviour's prayer will be answered, and the whole world receive him as the Messiah! How shallow a conceit! Presbyterianism has been long enough in the world already to show what she can do for the world. Has she promoted Christian union? No. On the contrary, she has been one of its greatest hindrances. She has been ever characterized by an exclusive and sectarian spirit, seeking her own aggrandizement, and laboring for the exaltation of her peculiar Zion. Christian union, indeed! She has divided and sub-divided and given birth to more sects than any other party whatever. And will she convert the nations? No. God does not intend Presbyterianism to convert the world. This is a point at least as certain as any of the decrees of Westminster. How large a part of the world has she converted in 200 years? How many converts is she making now per

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annum? How many unsprinkled adults of sound mind and unbiassed judgment are converted and added to her churches? But few indeed. It is not over such as these she triumphs. She finds it to be an easier victory over the unconscious and unresisting infant in its mother's arms, and sets her seal upon it, to claim it by *pre-emption right*. Yes, it is thus she recruits her forces. Natural generation is the great pillar of Presbyterianism, and she does well for herself to promote the cause of HOME missions, and to send forth her missionaries to the teeming and prolific regions of the West, to supply the destitute with *her* gospel institutions; but especially with *infant* sprinkling, and the holy ordinance of *matrimony*. Let Presbyterians stick to the FIRST commandment, far more important to them as a party than the Decalogue, and "increase, multiply, and replenish the earth;" for in *this* alone is their salvation.

It would seem, then, that these Presbyterians denounce Campbellism as a "pirate bark," because they themselves claim for their own craft the exclusive right to the freedom of the seas; that they fear its object is to form one great body, in the shade of which no other can possibly exist, because this is just what they wish to do themselves; that they regard it as "the *great* curse of the West," because it is the great obstacle to their ambitious designs; and, withal, that they take the liberty to misrepresent and denounce it, and class it with the grossest delusions, simply because they are of their fathers who in the days of Cromwell inflicted death by the most cruel tortures upon those whose religious sentiments differed from their own; an employment in which they would no doubt be happy to engage once more, if their power were equal to their wishes.

After this exposure of the *tricks* of this society, truth requires that their *decoy flag*, the title-page of this pamphlet, should be changed to read as follows: 'Our Country; its capabilities; its gullibilities; its perils from heresy, and its hope in Presbyterianism; being a Plea for the early establishment of Presbyterian Institutions in the destitute portions of the United States. Published by the Executive Committee of the Presbyterian Home Missionary Society.' This being done, the reader of the pamphlet will know in what sense to understand the various phrases, "Evangelical Religion;" "The Gospel;" "The only true religion," &c. expressions which he might otherwise by mistake suppose to mean the gospel and religion of Jesus Christ; and he will also know in what light to regard denunciations, of which it is far more honorable to be the object than the author. R. R.

The followihg extract from the pamphlet commented on in the preceding article, is not without interest:— R. R.

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POPULATION, PRESENT AND PROSPECTIVE, OF THE UNITED STATES.

The census for 1840 gives the total resident population of the United States at 18,062,566. Every year adds five hundred thousand more; so that already the number is more than seventeen millions and a half.

What the population may become.

Admitting, as may be safely done, that the agricultural facilities and the salubrity of climate in this country are equal to those of any portion of the globe, of equal extent, and what is to hinder the population from becoming as dense here as in any other country?

Should it ever equal that of Europe, (viz. 110 to each square mile,) the population would be 220 millions.

If it should be as dense as the population of Hindoostan, (50 per square mile,) the population would be 100 millions.

If it should be as dense as that of China, (150 per square mile,) the population would be 300 millions

Now when it is considered that the present civilization and Christianity of this country are vastly more favorable to the preservation of life than the degradation and superstitions of the Hindoos and Chinese, and that our civil institutions are at least as favorable to the increase and preservation of human beings as those of Europe, we may safely take the average density of population of the countries above mentioned, as data by which to estimate our own. This average is 103 3 to the square mile—giving as the prospective population of our country, 207 millions.

A European writer who has been extensively quoted, advances the bold proposition that the natural resources of the American continent, if fully developed, would afford sustenance for 3,600 millions of inhabitants, or four times the present population of the globe. He also regards it as probable that the actual population will not fall short of 2,000 millions The proportion of this number which should be assigned to the United States, would be two fifteenths, or 266,666,666. The writer alluded to goes on to say—

"And what is more surprising, there is every probability that this prodigious population will be in existence within three or four centuries. The imagination is lost in contemplating a state of things which will make so great and rapid a change in the condition of the world. We almost fancy it is a dream; and yet the result is based on principles quite as certain as those which govern the conduct of men in their ordinary pursuits.—Nearly all social improvements spring from the reciprocal influence of large and condensed numbers, and diffused intelligence. What then will be the state of society generally in America two centuries hence, when a thousand or two thousand millions of civilized men are crowded in a space comparatively so narrow, and speaking only two languages, as will doubtless be the case? History shows that wealth, power, science literature, all follow in the train of numbers, general intelligence, and freedom. The same causes which transferred the sceptre of civilization and the weight of her influence from the banks of the Euphrates and the Nile to Western Europe, must in the course of no long period carry them from the latter to the plains of the Mississippi and the Amazon."

What the population probably will become.

The President of the United States estimates that the population doubles every twenty-three years Statistical tables show that since the year 1790, the rate of increase has never been less than 33 per cent. every ten years, while the average rate has been more than 34 per cent.

But is it likely that this rate will be sustained? There are certainly many things that sanction such an expectation: for example, the favorable circumstances of the territory to be occupied, the homogeneousness of the people who have the present possession of it, and the rapidity of foreign immigration. The condition of men is constantly receiving improvements from science, the arts, and the diffusion of better principles of education and government. These causes will not only promote the increase of our native population, but will bring incalculable numbers from the Old World to our shores, and the physical and intellectual power thus imported will exert itself to better advantage in developing the means of subsistence, than it can do under the burdens of European society and government.

Taking the rate of increase of population at one-third every ten years, (i e. doubling in 30 years,) and we shall have, in round numbers, the following results:—

A. D. 1840, the population was	17,000,000
A. D. 1850, it will be	22,600,000
A D. 1860,	30,200,000
A D. 1870,	40,200,000
A D. 1880,	53,700,000
A. D. 1890,	71,600,000
A D. 1900,	95,500,000
A. D. 1910,	127,000,000
A. D. 1920,	169,500,000
A D. 1930,	205,400,000
A D. 1940,	275,200,000

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In view of such an amazing increase as this, what overwhelming responsibilities rest upon the present church! Fifty years hence, and where there is now *one* person there will be *five*, and a hundred years hence, *sixteen*. Sixteen times as many souls must pass their probation on our soil—will be exposed to eternal peril—and will require a proportional amount of effort for their salvation. In fifty years from this time, if the influence of religion be no greater in proportion to the number of the people than it is now, our children now around our tables and in schools, will behold in our land nearly five times as many agencies of evil as at present "Where one theatre, with its purlieus of vice and infamy, now allures to destruction," five "of those noxious seminaries will then educate their hundreds and their thousands for a life of profligacy and a hopeless end; where one jail now raises its horrid and cheerless front," five "will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press," five "of these pestiferous agents will pervade the community; and all sorts of mischievous influence will be increased in the same proportion."

J. Evarts.

The declaration of American independence is, to our old men, but as an event of yesterday. Looking forward no farther than the period that has elapsed since that event, and we behold a hundred millions of souls living under the institutions, and inheriting the character bequeathed to them by us. The fathers, mothers, and preachers, and schoolmasters, who are to mould that generation, are now in our arms and at our fire-sides; and what we make *them*, they will make the millions of the next century.

What a *privilege* ought we to count it, to live here, in the very infancy of this nation, and to be permitted to give the starting impulse to causes whose action will not cease till such vast multitudes have felt their influence in shaping their destiny for the life that now is and for that which is to come! How can we answer it to our own consciences—how can we answer it to our God—how can we meet in judgment myriads of the unsaved from among our fellow-countrymen, if we do not with our might for them *now*, what our hands find to do? The time for planting those institutions which are indispensable for perpetuating the prosperity of our country, and securing to her vast population, in all coming time, the light of everlasting life, will soon be past *The work of the present generation cannot be handed over to the next.*

THE DUTCH HISTORY.

"HOLLAND is the land of chivalry of the middle classes. Here they may say in honest pride to the hereditary Lords and Nobles of the earth in the other countries of Europe, 'See what we grocers, fish-curers, and ship owners have done in days of yore in this little country!' But, alas! this glory is faded. In the deserted streets of Delft, and Leyden, and Harlem the grass is growing through the seams of the brick pavements, the ragged petticoat flutters in the wind out of the drawing-room casement of a palace; the echo of the wooden shoes, slattering through the empty saloons, tells of past magnificence—of actual indigence. This has been a land of warlike deeds, of high and independent feeling; the home of patriots, of heroes, of scholars, philosophers, of men of science, of artists, of the persecuted for righteous and political opinions from every country, and of the generous spirits who patronized them. Why is the Holland of our minds no longer that old Holland of the 16th and 17th centuries? Why are her streets silent, her canals green with undisturbed slime?

"The greatness of Holland was founded on commercial prosperity and capital, not upon productive industry. Her capital and industry were not employed in producing what ministers to human wants and gratifications; but in transmitting what other countries produced, or manufactured, from one country to another. She was their broker. When their capitals, applied at first more beneficially to productive industry, had grown large enough to enter also into the business of circulation, as well as into that of production—into commerce, properly so called, the

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prosperity of Holland founded upon commerce alone, unsupported by a basis of productive industry within herself, among the mass of her own population, fell to the ground. This is the history of Holland. It speaks an important lesson to nations."

News from the Churches.

Louisiana, Missouri, July 14, 1842.

Within the last few days we have received thirty-six of the principal citizens of this county: and since my return from St. Louis fifty persons have been translated from the kingdom of darkness into the kingdom of favor and peace. The harvest is truly plenteous here, but very few laborers.

J. CREATH, Jr.

Centreville, Bourbon county, Kentucky, July 22, 1842.

I have intelligence still more pleasing than the good news in my last. The meeting at Republican, in Fayette county, which closed on the 16th ultimo, after seven days labors, ultimated, as you would have anticipated, from brother J. Curd's excellent letter, in gaining 90 for the Lord, nearly all from the world. On Friday before the first Lord's day in this month, we began a meeting at New Union, in Woodford county, and continued six days. Sixty *volunteers* (none of course pulled) rallied to the standard of our glorious Captain. On the next Saturday (9th) we commenced a meeting at Old Union, in Fayette county, and gained 56 additions. Those old and experienced soldiers of the cross, Thomas and John Smith, were with us at the latter place, to the great joy and edification of all. Our meeting here lasted seven days. On the following day I set out for Macedonia, in Fayette county, where I remained five days. With the assistance of brother J. Rogers we gained 21 noble souls to Christ. The whole country seems to be aroused, and hundreds are turning to the Lord. May Heaven grant that they may brightly display in life the religion they profess. Thus in five or six weeks we have witnessed the surrender of 227 persons to the Lord. Praised be his holy name!

The cause of the Bible, Christian union, liberty, and love will prevail.

JOHN ALLEN GANO.

Millersburg, Callaway county, Missouri, June 21, 1842.

The gospel has been gloriously triumphing in our neighborhood. I have lately baptized twenty-three, and have witnessed the confession of six others, some of whom have since been baptized by brother Rice; the rest will be baptized shortly. The cause is also progressing at other places. Brethren Marcus P Wills and Thomas M. Allen have latterly baptized a great many. May the Lord continue his blessings with all the holy brethren!

JOSEPH COONS.

Laporte, Indiana, July 13, 1842.

The good cause which you plead is progressing slowly in this part of the country. We concluded a meeting yesterday, on Stillwell Prairie, in the south part of this county, which caused us to rejoice greatly. On Lord's day we constituted a church of fifteen members The meeting continued until Monday evening, when eleven more united. Ten during the meeting put on the Lord Jesus by confession and immersion, and prospects are good for more. Our congregations were large, and very attentive most part of the time. Preaching brethren present, Sargent, Comer, and myself. O! how I long for the signal advancement of the good cause in Northern Indiana!

G. W. TURNER.

Mifflin, Richland county, Ohio, July 13, 1842.

I take my pen to inform you of the happy result of our meeting on last Lord's day.—Through the labors of our beloved brother J. Reed, our evangelist, eleven joyful converts were added to our number by baptism; also, four others four weeks previous, and prospects good for the future; for which we thank our heavenly Father and take courage.

DAVID NEWMYER.

Richmond, Virginia, July 14, 1842.

Again I feel it my duty to make you glad at the prospect of better times in the metropolis of this Old Dominion. Since I wrote last we have immersed thirteen, eight men and five women—all good respectable citizens. The First Baptist Church *cut off* a member who asked a letter or certificate; but for some cause or other thought better of it, and gave him a *certificate*. We trust the old asperities will rub off in time; and when they see (if they can see) that we are bent upon serving God more devoutly, and not upon building up a sect, they will take us by the hand and help us to exalt the Saviour to that place in the hearts of the people which has been usurped by Popes, Priests, creeds and human dogmas.

JAMES HENSHALL.

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Minerva, Ohio, July 26, 1842.

I have closed my meeting in Lisbon The result is, thirteen more obeyed the gospel — The week before, in East Fairfield, we had eighteen, making thirty one in three weeks.

J H JONES.

Newark, Licking county, Ohio, August 10, 1842.

Just closed a meeting at Elizabethtown—12 obeyed. Also, at the Brushy Fork of Licking, 4 submitted, and 6 elsewhere—in all, 22.

WM. HAYES.

Albion, Illinois, August 5, 1842.

We have now five churches in this small county, containing about 200 members — Brothers Mathes and Edmondson, from Indiana, with brother Goodwin, preached here on Saturday, Lord's day, and Monday. Two additions to the church at Albion; five at brother Mills'; and one at Bonpus. The brethren intend constituting another church at Grayville, 7 miles from me, Monday week. Brother Goodwin is not only very successful as a builder up of churches, but very zealous in enforcing practical holiness, that Christians may so let their light shine before men, that others seeing their good works, may glorify their Father who is in heaven. May the good cause spread far and wide, and to God be all the glory!

DANIEL ORANGE

Richmond, Virginia, August 10, 1842.

Since I last wrote I have been a trip to the lower country. I continued to baptize up to the morning of my departure from our city. On the morning I left, I baptized a respectable lady by half after 4 o clock, and was on the Norfolk boat at sun rise. I preached four times at Gratton in York county, three times in Hampton, once at the Grove, once at Williamsburg, and twice at Hickory Neck in James City County. Nine respectable additions were made to the good cause of original Christianity. This was performed in seven days. Several have been baptized here since my last account.

JAMES HENSHALL.

Fayette, Mi, August 3, 1842.

The cause of Jesus is advancing a little here. We have immersed twelve or fifteen persons this year, some of them influential persons. The church here numbers 44.— Prospects somewhat flattering There was one immersed a few weeks since the same hour of the night in which he confessed.

D. M. DARDEN.

ANNUAL MEETING.

The next Annual Meeting of the brethren in Upper Missouri will be held at Barry, in Clay county, on the Friday before the second Lord's day in October

OBITUARY.

It becomes our painful duty to announce the departure of two sisters from our society, with whom we oft communed, and for whom we entertained no ordinary esteem. They have gone over to the majority, and left us only the remembrance of their virtues. But we of the minority will soon follow them, and renew our acquaintance in happier climes.

PITTSBURG, July 28, 1842.

Dear brother Campbell—It becomes my painful duty to inform you that our beloved sister CATHARINE M'VAY, wife of brother J T M'VAY, this day, at 2 o'clock P M, departed this life, after an illness of near six weeks She bore her sickness with Christian fortitude, and before her death expressed her confidence in God, and gave evidence of possessing a glorious hope of immortality Her loss is deeply felt by her husband and by all her friends; but they sorrow not as those who have no hope. Her death was tranquil as her life had been exemplary and useful. May the Lord help us all to live the life of the righteous, that our last days may be like theirs!

Yours in Christ,

WARRICK MARTIN.

Fell asleep in the hope of eternal life, on the 9th of July last, in her 75th year, sister JANE GARRET, wife of James Garret, of Guernsey county, Ohio. Sister Garret was one of the first disciples of the apostolic faith as taught in the present reformation. She has been an intimate acquaintance of mine for some thirty years; and if a pious and exemplary attachment to the Lord's cause and people can authorize us to say that such are blessed, then hath she entered into the rest that remains for the people of God.

A C.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

VOL. VI. BETHANY, VA. *OCTOBER*, 1842. No. X.

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. VII.

NEVER has the necessity or importance of a scriptural organization of churches appeared to me in a more interesting attitude, nor as demanding a more candid and concentrated application of mind, than at the present moment. Church order has long been regarded by me, as well as by many intelligent and devoted Christians, as a subject of vital importance to the interest and honor of the Christian institution. But to contemplate myriads of zealous disciples of Christ essaying to restore the original order of things—to walk after the divinely approved models of the apostolic communities and yet so defective in both the theory and practice of Christian organization, is a subject not merely of deep regret, but of the most serious inquiry and research. Our daily discoveries, during a recent tour of seven weeks, in which we have conversed with many Elders of churches, and seen many thousand Christians, superadded to all our former reflections and experiences, have again arrested our attention and commanded our thoughts to this all engrossing subject. And to call forth all our energies on this topic, our more intelligent brethren and our friends amongst the various denominations are every where obtruding it upon our consideration, and demanding a full discussion of the entire subject of church organization.

So earnest and so urgent are these demands, so numerous and so zealous the inquiries for light, and so vital the subject to the harmonious and vigorous action of the whole Christian community, that we are prompted—nay, impelled to look into the whole matter with all possible discrimination. A learned and intelligent brother in one of the most respectable branches of the Christian profession, has very opportunely invited a discussion on so much of the subject as concerns the Christian ministry; and this involves the whole question

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of constitutional organization. I am therefore providentially constrained to investigate this subject with candor, assiduity, and all possible despatch.

True, indeed, that the Christian facts, the Christian doctrine, and the Christian character, standing as they do in the most intimate relation to our individual and personal salvation from sin and ruin, are always first in order, as they are first in importance in whatever concerns the honor and happiness of man. The organization and government of the Christian church are indeed very intimately connected with all the precepts and the promises of the Christian gospel, and whatever essentially affects the one must more or less involve the other. Still the question of organization and administration is not first, but second, both in the order of time and of importance. The first being amongst the senior departments of the current reformation, much canvassed and pretty well understood, the second now calls for an impartial and full development.

Regarding the latter rather as the politics of Christianity than as of its essence or of its soul-redeeming power, I fear nothing from any apparent or real division of views or theories on the subject amongst our brethren. We are not disposed to schism, division, or even strife on any theoretical views of church organization or church government. The strong amongst us do not *despise* the weak, nor do the weak *condemn* the strong; but the strong wait on the weak, and bear with the weak, and do not seek to please themselves, but to maintain unity of spirit in the bonds of peace.

The three great denominations of Protestants so unreasonably and so ardently differed on the politics of Christianity as to inflame each other to a paroxysm of discord, insomuch that each of them left the arena of conflict under the banners of his own theory of Christian politics. Hence the names *Episcopalian*, *Presbyterian*, and *Independent*, or *Congregationalist*, are severally inscribed on the partizan flags of these three great schisms of Protestants, and regarded as ensigns armorial of their respective families. We doubtless have learned neither to love nor to hate each other on account of the mere politics of the Protestant families, and to discuss any question with moderation, Christian affection, and zeal.

Without farther ceremony I here introduce to the attention of our readers the following essays from a correspondent of high standing and respectability; and though not of us, is to be heard with all respect; indeed, with more attention than if he were one of us, inasmuch as his views are not biassed by any predilections for our peculiarities, nor are they, perhaps, at all tinctured with any special antipathy toward our

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tenets or ourselves. Our motto is, "Prove all things, and hold fast that which is good."

REVIEW

Of several articles in late numbers of the Millennial Harbinger on "the Nature of the Christian Organization."

A DISCUSSION more interesting in itself, or more eventful in its results than the one referred to in the above heading, has no where, perhaps, of late been commenced. Its practical influence over the opinions and practices of scores of thousands of intensely interested and active Christian people invest it with absolute solemnity.

The advocates of the reformation in Kentucky alone have been estimated, and perhaps without exaggeration, at forty thousand church members, ministered to by hundreds of clerical or lay teachers of more or less intelligence, and comprehending an amount of wealth, information, influence, and highly concentrated activity and energy, rarely placed, in the providence of God, in a similar position. Their first awakened and giant energies were directed against the FATALISM and ANTINOMIANISM of the old fashioned Baptists. Their great battle related to doctrines, to religious experience, and to the details of pastoral duty. Insensibly to themselves, and by a growth which elicits astonishment no where more than amongst the brotherhood itself, they have acquired a sort of separate denominational existence, and a kind of church character, without concert, without dependence, without consistency.

Is it wonderful, then, that the question has arisen, in full grown energy and strength, Is this accidental church character the truest and the best? Or, to put the question more generally, What is, or ought to be, THE CHRISTIAN ORGANIZATION?

Additional interest and point have attached themselves to the inquiry by reason of the growing intelligence and more extensive reading of many of the advocates of the reformation; and no doubt, reflexly also by means of various discussions in England and in this country radically involving the great question of ecclesiastical organization.—Indeed a common and mighty movement in the general Protestant mind may plainly be observed in this very direction. What it purports, and to what it tends, is known only to the King of saints.

We return, then, with redoubled interest to the review of the remarkable articles in late numbers of the Millennial Harbinger, on this great subject. And in one respect we are by no means disappointed. Admissions with regard to the actual state of things, and the working of *the no system*, are very candid and ample. They may, thus, very summarily be stated:—

1. Small, not very well informed, and irresponsible churches, too often take upon themselves to set apart ministers.

2. Some of these, too many perhaps, are not very well trained for their work, and are sometimes heady, dogmatical, uncourteous, disputatious, and neither very popular nor very useful.

3. As they are not chosen by men competent to judge of their qualifications, as they are not sent by those who are in authority, and as they go forth with no adequate instructions, they, like the churches which first send them forth, become wholly independent and irrespon-

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sible. As there is no established mode of correspondence between the churches, so neither is there any mutual dependence, counsel, or aid amongst the ministers.

4. The want of restraint, responsibility, and discipline, are not the only evils which ensue. There is no concerted action, there is no common movement, there is neither the majesty nor might of the corps.

These admissions, and the inferences which naturally flow from them, form, in fact, the main staple of the articles before us. The mind and heart of the writer are evidently full of this great theme, the importance of a wise, comprehensive, safe, and efficient general church organization, and of a painful sense of the exceeding great evils which flow naturally from the lack of it, or defects in it. Few passages more convincing or more eloquent than the following has ever been written:—

"If the New Covenant made no provision for the induction of its agents—if it have given to them no public care for one another—if it have allowed every community to do what seems right in its own eyes—if it have given to its public functionaries to go and come, and operate when, where, and as they please—and if they are only amenable, directly or indirectly, to the particular community from which they take their departure; then, indeed, the Great Prophet and Lawgiver of the church has been more negligent of the interests of his kingdom, more inattentive to the connexion between cause and effect, between means and ends, than any other author of a new order of society that ever lived; or his apostles and prime ministers have been less attentive to his instructions and less faithful to their Master and his cause than the common functionaries of our present corrupt systems of human prudence and authority."—M. H., vol. vi., No. 2., p. 64.

A diapason key-note of such truth and power as this, if sustained, and met with a like response, will indeed make the welkin ring, and arouse a great, an enthusiastic, and a mighty community to a harmony of action which will tell upon the destinies of the church for a long time to come. A C——N.

REVIEW—*No. II.*

THAT the exigency amongst the friends of reformation, calling for some more wise and comprehensive church organization is real and not imaginary, is well attested in these emphatic words of our author:—"As we advance in this discussion *many voices* from all corners of the land *call* for a thorough investigation of the subject, and *importune* a reconsideration of the state of things amongst us. * * * ALL feel the want of a more systematic union, co-operation, and effort in the great cause."

But we must confess a painful sense of disappointment, when we look for the distinctness, the grasp, the energy, and comprehensiveness to which the solemn magnitude of the subject should, as it seems to us, have elevated the writer. When he speaks of existing evils there is no want of definiteness, or burning sarcasm; when he portrays the need of a better state of things, the tones he utters are those of truth and power; but when he seriously addresses himself to the main subject to which his heading refers and which in fact the exigency requires—what remedy can be applied—what is the Christian organization? it seems to us as if the writer faltered, either because his own

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ideas were not perfectly well defined; or, as if he had some misgivings whither his great principles, if carried out, might conduct him; or, as if cautiously feeling the pulse of his readers to ascertain how far they were prepared to follow him in his discussion.

In one place, indeed, he distinctly and boldly avows the conviction that the great principles of the Inductive Philosophy are as truly applicable to this question as to any other, either in nature, in ethics, or in theology. And yet it has seemed to us, as if the method of his present inquiry, in most cases, is any thing rather than inductive. He *starts* with general positions instead of *arriving* at them by a rigid induction. He takes for granted the sources of evidence, or the field upon which are to be gathered the facts for his induction, and he deals far too much in opinions and affirmations to suit the taste of a stern friend of rigid induction.

In theology, strictly so called, in the great doctrines of the New Covenant, the writer is often very happy in the application of the inductive principle. We conceive that, in his polemics, particularly where he differs from the fatalism, antinomianism, and immediatism of his chief opponents, the majesty of his strength, and the secret of his success depend mainly upon the right use of the inductive method applied to the words and facts of holy writ.

But here he seems first to have correctly asked himself, and truly to have answered the previous question, what are the sources of evidence, and what the field from which are to be gathered the facts for a wise and safe induction. And here he stands with the strength of a giant upon the great principle, "The Bible, the Bible *alone* is the religion of Protestants."

Has he, with equal deliberation, clearness, and truth, set himself down to the previous question, What are the sources of evidence from which a knowledge may be derived of THE CHRISTIAN ORGANIZATION? What is the field upon which are to be abundantly reaped or carefully gleaned the facts which are to be made the basis of a safe induction upon this great subject?

The inquiry is not, Is his mind made up upon this subject? He certainly is fully persuaded that it is: but is it maturely and wisely made up? Is he as certainly right in *the opinion* that the outward order of the church can be sufficiently *inferred* from scripture, as in the *belief* that saving doctrines can be surely *proved* from scripture? With all his positive assertions to the contrary, we think not. He often seems disposed to widen the field, and to venture on the induction of other facts. In the glowing and eloquent passage formerly quoted, he speaks of "the apostles and prime ministers of the Great Lawgiver," as if their acts were safe exponents of his instructions. And he is very ready to adduce the practice of the early Christians in favor of breaking bread every Lord's day, and in favor of the immersion of believers.

The principle which has commended itself to our judgment as alone soundly *inductive* upon this subject is briefly expressed thus:—Doctrines essential to salvation can only be proved by a "thus saith the Lord;" but practices desirable for the good order of the church are sufficiently proved by the *practice*. All facts, therefore, which have relation to practice (not moral, but ecclesiastic practice is intended,)

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whether derived from scripture or antiquity, and are clearly so ancient that no departure from the more ancient can be proved or fairly inferred, are *all* the legitimate materials of a sound and safe induction upon this subject.

Many such facts are recorded in scripture. Of some of these the writer has made an admirable use (not, however, in the inductive way) in the elucidation and proof of his self-assumed positions. We have no objection to their being so used. We are even greatly delighted with a laborious and careful INDUCTION of all the FACTS recorded in the New Testament relative to the Christian organization, and with a candid and clear statement of the general principles to which they lead. And the main weight and force of our objection to the articles before us, is, that they seem to us signally to have failed in this comprehensive grasp, this bold march, this only sound and safe method. In our next, in our poor way, we shall attempt a single outline of what, in part, that great inductive argument might be.

A C——N.

REVIEW—*No. III.*

IT will be found by INDUCTION that the *facts* in the records of the New Covenant which relate to the *order* and outward *practice* of the church, refer chiefly to the ministry, the sacraments, and to discipline. As a poor specimen of what seems to us to be called for, of a great inductive argument, it is our purpose to give a very brief and condensed sketch of part of the induction relative to the first of these topics—THE CHRISTIAN MINISTRY. We say a *part* of the induction only, for all the facts which may be gleaned from the gospels will be omitted, and most of those from the Acts and the Epistles. From the two last sources only, one class of facts will be made matter of induction—those, namely, which relate to the ministry of a single church, the church of Ephesus.

This is a great narrowing down of the argument, but still hardly sufficient for our purpose and our space. It will help us to be more rigidly *inductive*.

Our preconceived opinions, then, are by no means met in this case; for assuredly we should have taken it for granted that the church at Rome, or the church at Jerusalem, or *that* where the disciples were first called Christians, the church at Antioch, would have furnished us with most ample materials for the purposes of our induction.

In point of fact, however, neither of these churches has more than two documents, out of which the materials of our induction may be drawn; whilst, with regard to Ephesus, there are five such documents, and several of them exceedingly full and minute. There are two notices in the Acts, in the 18th, 19th, and 20th chapters; the letter of Paul to the Ephesians, his two letters to Timothy, and the letter of John in the Apocalypse to the angel of the church at Ephesus. These are the ample documents.

Now the true method is, rigidly and carefully to dissect all these documents, to methodize and compare every fact relating to the ministry, and thus arrive, thus far, at our conclusions upon them; or, in other words, from this induction frame our general propositions. From such an induction we would ask whether it is not clear—

1st. That ministers were first sent to, and afterwards ordained from

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amongst the Ephesian converts, by those having authority, and not by being set apart by the members themselves.

2d. That there was an order of ordained deacons in this church, ordained and ruled over by one having authority.

3d. That there was an order of ordained elders or bishops in this church, ordained and ruled over by one having authority.

4th. That Paul first, Timothy afterwards, and some thirty years later the angel of the church at Ephesus, were, successively, these persons in authority. And,

5th. That these three orders of ministers, and the saints at Ephesus formed but a part of a more universal church, between the officers and members of which there subsisted a mental harmony, communion, dependence, and concerted action, which constituted them members one of another, and all members of Christ.

The key-stones of this induction are the facts recorded by the first uninspired ecclesiastical historian, of the names of the principal persons, from Paul and Timothy downwards, who had chief authority in this church for the space of nearly 300 years; and his testimony that the ordained elders and deacons still retained office in this church, performing like functions with their predecessors—ordained and ruled over by one having authority.

Collateral aid, of the utmost consequence, is brought to this induction by a similar analysis of the history of the planting, progress, and subsequent state of all the other churches planted by the Apostles; for there appears to be no deviation or departure in the case of any of them, in these main respects, from the apostolic practice, until subsequent to a period when well known powerful causes of corruption growing out of the decay of piety, and large accessions of worldly grandeur, wealth, and power, were unhappily in full operation.

Most devoutly is it to be hoped, that, in those inquiries and discussions which are likely to settle for many years the Christian organization of a great body of zealous disciples, no other method of investigation but the inductive and only true, may be adopted and pursued; and that the results wrought out, may with more than human precision (in answer to many prayers for God's guidance,) most accurately correspond with the Pentecostal pattern, when the disciples were of one accord and one mind, and continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers!

A C——N.

Our intelligent and accomplished correspondent, in his No. I., has, in very apposite terms, correctly sketched the principal defects in the existing organization, if organization it may be called. He also acquiesces with us in submitting the all-important investigation to the canons of the inductive philosophy; but in his second number expresses some dissent from the manner in which we apply those canons to the subject. He conceives that I have "*started* with general positions instead of *arriving* at them by a rigid induction;" and that I "deal far too much in opinions and affirmations to suit the taste of a stern friend of rigid induction."

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When, indeed, he proceeds to specifications of aberrations from the canons of a rigid induction, he seems to have special and emphatic reference to the assumption of the sources of evidence, or the seizure of the field out of which the facts are to be gleaned from which this induction is to be made. In one word, I have assumed *that the scriptures alone are the field from which a scriptural induction can be made.* This is the head and front of my offending against the inductive philosophy. It may not be the only offence of which I have been guilty, but it is the capital one in his estimation. My answer to this specification is, that it was a *scriptural* induction in quest of which I set out; and to me it would seem to be an aberration from the prime canon of the inductive philosophy to have sought for facts out of the scriptures from which to have conducted a scriptural induction.—With our learned and excellent correspondent the scriptures are not the only field from which the facts are to be gleaned from which the ancient, divine, and apostolic constitutions are to be inferred. In that case, indeed, a scriptural induction would not be sufficient to the final adjudication of the whole case; but as we only proposed a *scriptural* induction, we must plead not guilty of a sin against the inductive plan in confining a *scriptural* induction to *scriptural* premises.

Still our correspondent has a right to assume other premises and to add to the apostolic field the back grounds of the ecclesiastic fathers and the examples of the early councils, and from these to induct an argument in favor of some other *ancient* order of things. Still this not being my premises, I claim the right of first trying the question by an appeal to the Bible alone. Ancient Christianity is not apostolic Christianity. This is true of the outward as of the inward Christianity.

I have said my correspondent has a right, I do not say as good a right, to assume the Fathers as I have to assume the Apostles. Still if it be assumption on my part, it is no less assumption on his part. The previous question then would be as much in his way as in mine. We equally "start with general positions instead of *arriving* at them by a rigid induction." I indeed, start with this general position, that *Christianity is all found in the New Testament.* Still, although it may be an assumption in this discussion, it is not an assumption in our scheme of reformation, nor in our general argument in favor of primitive Christianity. We have before proved from a strict induction, that the Bible alone, and the whole Bible contains the whole Christian institution. If that be an erroneous induction from its own facts, then are we in error. But it is an error not in logic, but in theology. It is a defect in the Bible, not in our inductive philosophy. If, then,

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we assume any thing in the present discussion, it is because it is a logical deduction, an inference inductively established, in some other part of the pending discussion about primitive apostolic Christianity. Still I have no objection whatever to a reconsideration of the facts in sacred history, from which we, in common with the first Protestants, have concluded that the Bible, and the Bible alone, contains the religion of Protestants. I ask no favors, no concessions, no assumptions in ascertaining the field from which the facts are to be gathered in the present investigation of Christian organization.

If then it should appear that there are no apostolic precepts, precedents, or facts from which a complete Christian organization can be gleaned, I would rather infer that whatever is wanting to complete the organization in reference to any exigencies, times, or circumstances whatever, is left to Christian wisdom and prudence, and to be regarded with no other veneration or authority than is due to human enactments: I say, I had rather infer this than throw myself upon such a sea of troubles as that upon which I must sail by way of Eusebius and his apostolic fathers in quest of the *terra firma* of apostolic institutions.

With regard to my allusions on former occasions to the testimony of ecclesiastic history in favor of immersion and the weekly celebration of the supper, I desire to be distinctly understood. I do, indeed, appeal to these as a mere *argumentum ad hominem*, but not as an authentic primary source of evidence. I will appeal in the same manner to the same sources so far as they indicate ancient usages relative to the Christian ministry and the Christian organization; but not as primary authentic sources of evidence, or as fields from which facts may be gleaned and arranged under the same category with scriptural facts and statements.

I would, indeed, most respectfully ask our much esteemed correspondent whether his grand position towards the conclusion of his second number be according to a rigid induction from a field of facts and documents of divine authority. He will at once perceive that I allude to this inference:—"All facts which have relation to practice, (not moral, but ecclesiastic practice is intended,) whether derived from scripture or antiquity, and are clearly so ancient that no departure from the more ancient can be proved or fairly inferred, are all the legitimate materials of a sound and safe induction upon this subject." From what facts, and from what field, may I ask, is this inference fairly and inductively evident! May it not, indeed, be regarded as an assumption? I most sincerely and benevolently put it to the good sense and Chriatian fidelity of my worthy correspondent, whether it

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be a logical induction according to the canons of sound philosophy from another field of facts antecedent to, or different from, that to which we look for light upon the organization of the Christian church. And will he have the goodness to state those facts from which he deduces this conclusion, and I promise acquiescence in the conclusion the instant that its relevance and legitimacy are ascertained and established. Until then, on his own allegations, I must regard it as an assumption.

I now proceed to consider the grand outline of an inductive argument on the Christian ministry, one of the three grand topics which our correspondent regards as pertinent to the subject of church organization, as sketched in the sacred records of the New Covenant. He has judiciously selected the church at Ephesus. I have always regarded the historical details of that community as more ample and complete than those of any other Christian community reared by the ministry of the twelve Apostles. We may be said to have apostolic notices of this church for some forty years by adding up the documents to which he refers. If a clear case of apostolic practice cannot be found in the scripture records of the Ephesian church, in vain will any one seek it in the details of the Jerusalem, Antiochan, or Roman communities, though from each of these many important facts may be gleaned.

From the first notices of the Ephesian church, found in the Acts of Apostles, we gather the following facts:—Paul on his arrival there, accompanied by Priscilla and Aquila, and probably by some others, (Timothy and Silas,) entered into the Jews' synagogue and reasoned with the Jews. That any were converted during his visit is not stated. Leaving there his companions, Priscilla and Aquila, he sailed for Cesarea and Jerusalem. After his departure the eloquent and persuasive Apollos came to Ephesus and commenced a series of lectures in the Jewish synagogue on the things of the Lord, so far as pertained to the baptism of John. Being farther instructed by Priscilla and Aquila, he left for Achaia. On Paul's return to Ephesus he found twelve converts to the things of the Lord so far as Apollos had preached. These being immersed in the name of the Lord, and having been endowed with miraculous powers by the imposition of Paul's hands, became the neucleus of the Ephesian church. Paul commenced a second assault upon the infidelity and superstition of the citizens, and continued his addresses for three months, with how much success Luke deposes not. Some were converted, and the synagogue was offended. Paul left the synagogue, and entering the academy of one Tyrannus, daily for two whole years disputed and reasoned with the

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Ephesians on the things of the Lord. Many were converted, renounced their wicked acts, burned their books to the value of 50,000 silver coins; "so mightily grew the word of the Lord and prevailed."—During this long siege Timotheus and Erastus, with others not named, ministered to him and aided in the work.

After the Demetrian mob was quelled Paul left for Macedonia and spent three months in Greece. Returning to Syria after his visit to Troas, he prosecuted his journey to Assos, Mytilene, and Miletus.—From this last point he sent for the bishops of Ephesus, to whom on their arrival Paul delivered a very solemn valedictory charge. Such are the facts found in the 18th, 19th, and 20th chapters of the Acts.

From the charge of the Apostle Paul to the Ephesian bishops, who it seems were a pretty numerous bench, we must learn that Paul anticipated a schism among them—that from among these very men "some would arise speaking perverse things to draw away many disciples after them." He charged them, however, to take heed to themselves, and to the flock over which they presided, to feed and tend it as good pastors. These bishops or elders he commended to God and his word of grace, and exhorted to liberality even at the expense of the labor of their own hands.

From all the facts found in this history of the Ephesian community, it does not appear who selected, ordained, or consecrated these bishops. The presbytery of this church furnishes not a single fact from which to infer their mode of selection or consecration. We know just as little of this from the book of the Acts as we do of the persons who baptized the converts at Ephesus. Whether Paul, Apollos, Timothy, or Erastus, Alexander, or Aristarchus, or all of them in conjunction, imposed their hands upon them, is so far as Luke informs, an eternal secret.

Great and valuable facts are, however, found in this field:—

1st. The congregation gathered by Paul, Apollos, Aquila, Timothy, Erastus, and others, was ultimately organized and placed under the supervision and government of a presbytery.

2d. This episcopacy was held responsible to the Lord for the faithful discharge of their duties and the church was to be subject to them.

3d. Their duties were all comprehended under two categories—"*taking heed*," and "*feeding* the church; in other words, *teaching* and *ruling*.

These facts are all-important; and from them we learn that bishops, teaching, and discipline are essential elements of the Christian organization, and that the labors of Apostles and Prophets must necessarily precede both the gathering of the materials and the erection and organization of the Christian church.

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We shall next examine the epistle written by Paul to the Ephesian church, and ascertain its facts bearing on this question. From this document it is farther evident that the Lord on his ascension bestowed on the church catholic (his body on earth) apostles, prophets, evangelists, pastors, and teachers. For what purposes, general and special, were these gifts bestowed? It is, I believe, very generally agreed that on our Lord's ascension, and especially on the descension of the Holy Spirit, various supernatural gifts and offices (for *gift* and *office* are but two versions of one word) were immediately vouchsafed in compensation of his absence. The office of Apostle and Prophet were original and supernatural gifts to the church, inasmuch as Apostles possessing "the word of wisdom" uttered new divine oracles, and Prophets possessing the supernatural gift of "the word of knowledge" infallibly expounded the ancient oracles. These offices were necessary to the introduction and establishment of Christianity, and consequently were not to be continued. Hence neither Moses nor the twelve Apostles, nor the ancient Jewish and Christian Prophets had any successors in office.

Evangelists, too, so far as they needed and received the gift of speaking foreign tongues to fit them for addressing all nations in their various languages; and so far as they needed the confirmation of miracles in attestation of their mission to procure for them a favorable hearing, may in these two respects be regarded as officers extraordinary and special: but as this office can be exercised without supernatural qualifications on ordinary occasions, while that of Apostles and Prophets could never be discharged but by the presence of special and supernatural gifts, it is not exclusively ranked amongst the first class of gifts, but is found amongst the secondary and ordinary gifts vouchsafed to the church as necessary to its extension and continuance in all coming time.

We have, then, preachers of the gospel, or evangelists; pastors, or teachers, sometimes called bishops, sometimes elders, amongst the spiritual functionaries that Christ bestowed on the church. The Apostle fully states the design of these grand displays of the Lord's bounty to the church after his ascension, and therefore intimates that at first they were all supernaturally endowed; and, indeed, the crisis so demanded: for had the church to have waited till she had raised up and trained for her service evangelists, pastors, and teachers, her commencement would have been weak and her progress slow. Not so, indeed; for all these offices, as that of the apostleship of Paul, were at first the creation of a moment. Their design is fully expressed in the 12th and 13th verses of the 4th chapter of the epistle to the Ephesians.

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For the perfecting or fitting of the sanctified Jews and Gentiles for the *work of the ministry*, for the building up of the body of Christ, and for such a time were they bestowed (*mechri*) until we all (Jews and Gentiles who compose the church) come into the unity of the faith and of the knowledge of the Son of God to a perfect man, (or manhood,) even to the measure of the stature (to the standard) of the fulness of Christ;" so that henceforth we might act as men of full vigor, and not as babes in Christ, &c.

All, then, that we learn from the letter to the Ephesians on the subject of the Christian ministry, is, the general design of that ministry immediately bestowed on the primitive church; but that very design clearly intimates that when that crisis which called for those gifts should be accomplished, all those supernatural offices or gifts should cease. This order was therefore temporary and introductory to an ordinary ministry of which we read in other epistles and portions of sacred literature. But as at present the church of Ephesus is before us, we shall now look into the 1st epistle to Timothy.

There is nothing in the first epistle to Timothy indicative of the precise state of things at Ephesus as respects organization. There are, indeed, in it some very important documents on the subject of organization, though nothing special concerning the church of Ephesus

The business commanded Timothy, involving his duties at Ephesus, comprehended the following items:—

1. He was to charge some teaches in Ephesus to teach no other doctrine than Paul taught.

2. He was to supervise the appointment of bishops and deacons, and to participate in it by the imposition of hands.

3. He was to attend to public reading, exhortation, and teaching in the congregation, and to his own improvement, and to have prayers and thanksgivings offered according to the will of God.

4. He was to preside in cases of discipline involving even the accusation of elders, and to have a general supervision of all the affairs of the church.

The second epistle to Timothy, if written to him at Ephesus, which is only probable, so far as church organization is concerned inculcates, indeed reiterates what is expressed in the former. It shows, moreover, that Timothy was not bishop of Ephesus, as the interpolated postscript in some copies would indicate; for Paul, his superior, commands him to leave for other ministries, and that in a short time after the date of his last letter.

It only remains to note the epistle addressed to this church by the Lord himself. To the seven Asiatic churches seven letters are indited,

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and by the command of the Lord addressed to the seven angels of the seven churches. The argument thence is, that the church of Ephesus had an *angel*, and that to the perfection of the Christian organization an angel is requisite in all cases. Concerning this angel of the church we shall not now speak particularly. I incline to the construction that places this personage (*messenger* we should call him) at the head of the presbytery—the president or bishop by election of the eldership of the congregation. But it is not conclusive in argument to draw upon a symbolic book for documents in support of a literary question, or concerning the literary construction of an office or its incumbent.—I know, indeed, that such a title was given in the synagogue to the senior elder, who was called emphatically the *minister* or *angel* of the synagogue; and such being the fact, it adds to the probability that by the angel of the church of Ephesus was denoted the prime minister or organ of the church. From all these premises several important deductions may be made on the subject of church organization. I have, however, time to deduce only the following:—that there is to be a responsible ministry in every Christian congregation, and that on this ministry devolves the offices of teaching and ruling, of exhorting, reproving, rebuking, and judging in all cases of infraction or neglect of Christian law or principle. And here I must leave the subject for the present.

A. C.

NOTES ON A LATE TOUR—*No. I.*

We spent the months of July and August in the field of action. It was as warm and as laborious a tour of duty as we ever performed.—During that interval we delivered addresses at various points in Kentucky and Ohio. Beginning at Augusta, Kentucky, we ended at Canfield, Ohio, having in some seven weeks swept a polygon whose sides equalled some 1400 miles.

At Augusta we were glad to learn that our address on the elementary principles of Christian doctrine disabused the minds of some leading citizens of various unfavorable prejudices to that system of truth and reformation for which we have so long plead with this community. A very deep rooted hostility to the whole cause of reformation seemed to have possessed some leading minds and religious teachers in Augusta from a misconception of our real views and objects, attributable, as was alleged, to a love of paradox displayed on some occasions by the friends of primitive principles, who have advocated in unwarrantable terms some points of doctrine greatly

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subversive of that most vital influence without which the Christian profession is a cold and barren speculation. No gentleman with whom I have had the pleasure of forming an acquaintance during my recent tour, did himself more honor than the Rev. Mr. M'Cowen of the Methodist church, Professor of Languages in the College of Augusta. That gentleman, accustomed to oppose our views for some time past, from some ultraisms imposed upon his attention, did not only to myself, but, as I am since informed, on public occasions, before his ministering brethren and large assemblies, avow his approbation of the views which we inculcated in Augusta on those litigated points of doctrine; and in a very Christian-like manner cautioned his brethren in the ministry on the course they should pursue in opposing our real sentiments on those themes of frequent declamation and dehortation.

Few men are competent advantageously to manage public discussion on points of Christian doctrine Every thing in debate depends first upon the choice of appropriate and definite terms in the propositions to be discussed, and next in the phraseology affirmative and negative.—Unless we are select, judicious, and scriptural in this matter, public discussions are a real injury to the cause, and even when the terms are select, all depends upon the Christian spirit and demeanor of the parties, so far as success is to be expected or realized.

I witnensed a portion of a debate the other day in Warren, Trumbull county, Ohio, between our brother Jonas Hartsell, one of the elders in the church, and two preachers, named the Rev. Messrs. John J. Stedman, lately knighted *Presiding Elder* of some New York or Ohio district; and John Lucock, elect reviler of all who believe and teach primitive Christianity. Could a committee of ways and means have been selected to devise in what manner they could most insidiously dishonor the Christian profession, both theory and practice, before some six or eight hundred persons, they could not have made a more judicious selection than by ordaining these two reverend gentlemen, to oppugn any proposition that affirms the necessity of the obedience of faith in order to the enjoyment of the promises of Christ. If they are not "workmen that need not to be ashamed," they certainly are workmen that cannot be put to shame by any discredit which they can do to the Christian spirit or the Christian character. While I listened to the calm, clear, and forcible arguments of brother Hartsell, and while I admired his Christian candor, meekness, and suavity, I wondered why he could have consented to place himself and his cause as a target before such left-handed archers, who, instead of a quiver full of the arrows of reason and truth, had their pockets filled with the foul missiles of vulgar ribaldry and diminutive abuse. Duelists

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generally fight with the same weapons. Why not Christian disputants? Of what use is the sword of the Spirit to parry off the filth of the streets? I should never consent to appear in the Christian armor in the presence of a scavenger in Rome.

The proposition of Elder Hartsell was too broad and too strong for such artillery. The question was, "*Does the canon of scripture teach that to the penitent believer baptism is indispensable to obtain remission of sins?*" The burthen of proof lay upon Hartsell, while the liberty of denial was conceded to his opponents, who, not content with this right, seized also the privilege to bespatter with the most common vulgarity the tenets and views of their too athletic opponent.

Our brother, prodigal of the strength of his cause, and of his ability to maintain it, gave too many and too great advantages to his calumniators. I should not give even a sloth ninety paces of a start in a race of a hundred yards, if an item of divine truth rested upon the issue. I would, therefore, have preferred some one or even all of the nine propositions sketched by brother John Kirk, of Youngstown, to that conceded to these cautious disputants:—

1st. Was infant sprinkling ordained by Jesus Christ?

2d. Is baptism enjoined on the believing penitent because his sins are forgiven?

3d. Is faith enjoined by Jesus Christ for remission of sins, independent of repentance and baptism?

4th. Does the Holy Spirit enlighten men independent of the word of God?

5th Did ever an Apostle require a sinner to come forward to a "mourner's bench" or an "anxious seat" to pray or be prayed for, for remission of sins?

6th. Is a creed necessary in company with the Bible to govern a Christian church?

7th. Are the Methodist Episcopal Discipline and Presbyterian Confession of Faith free from errors?

8th. Are the Presbyterian and Methodist Episcopal church governments such as were practised by the Apostles.

9th. Are Messrs. Boardman, Lucock, Stedman. &c. called and sent by the Holy Spirit, independent of the word of God, to preach the gospel?

Any one of the above propositions would be a more equitable division of labor. Fifty men can be found on the Western Reserve able and ready to form an issue on any one or all of these propositions whenever any one who preaches such doctrines is prepared to appear on the arena to maintain them.

But to return to Kentucky. From Augusta, after a very agreeable interview with a few choice spirits there, mostly sisters, I hastened to Cincinnati, where I spent only three days. The church, as I

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learned from my Christian host, brother Crane, has amicably agreed to form two societies in that growing city. The members in the city amount to some seven or eight hundred, and certainly ought to form some two or three churches, or "candlesticks," in a population of some 50,000. Sister Garrard, in her Christian liberality, has tendered a lot to the new church on which to erect a new house, only on condition that when not used by the brethren for the purposes of their own edification and comfort, it shall be opened occasionally to any meeting of moral and benevolent persons who may desire to occupy it in pleading the cause of virtue, in opposing such popular vices, follies, and wrongs as may chance to be in favor with those in power amongst the people.

We next visited Louisville, and delivered a single address to the church in that place. Under the labors of brother Hall and others, the church in Louisville has grown in numbers, in intelligence, and, better still, in piety. It has been often named to me during my recent visit to Kentucky, that family training and family worship are in many cases generally neglected, and therefore social prayer meetings and public prayer in the weekly assemblies on the part of private members are very often dispensed with on the plea of incompetency, or because of the want of scriptural precedent. But such we learn is not the condition of things in Louisville. The demand for positive precept or by law established precedent for family worship, resembles a demur on the obligation of parental affection in the absence of a positive precept or an apostolic precedent. If any father can bring up his children in the nurture and admonition of the Lord without family worship and family instruction, he has made a discovery in human nature and in the philosophy of divine precepts and precedents as novel and original as could be the discovery of a sixth sense in man. If a man may love his children and provide for their growth and education without a written statute and an apostolic example, then may he presume that the Lord will not be angry at him should he spend an hour or two in the day in teaching and praying in the presence of his children for their present and eternal good.

From Louisvilla we proceeded to Brunorstown; thence to Frankfort, Versailles, New Union, Woodford, Lexington, Richmond, Winchester, Paris, North Middletown, Mount Sterling, Sharpsburg, Flemingsburg, May's Lick, and Maysville, in which places we addressed very large audiences. In Frankfort the brethren have erected a very neat and commodious meeting-house, in an excellent location, and the most capacious in the city. The church is growing in numbers as well as in intelligence and good order. Brother Fall has never been

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in favor of much excitement, nor of inflammatory protracted meetings, and calculates on the increase of the body rather after the manner of the oak than of the willow—a gradual and firm, but long growth. It is worthy of remark that the growth of churches, as a general rule, is in the ratio of the views of expediency of those who preside over their destiny. Each administration selects such pasture and discipline as are most apposite to its theory of consistency and advantage. Those who favor a rapid growth and those who are pleased with a more gradual one, will generally reap such harvests as they sow, and have the results of their theories in the ingatherings of the flock. I am, indeed, less and less in admiration of highly excited meetings. The religion of excitement is of feeble growth and of rapid decline. The force of nature is all expended in being converted. Since the art of getting up revivals has been perfected by the sects, and since the master revivalists have shown that the spirit of revivalism is subject to the will of the revivalists, the results are full of disappointment and disgust. If the fallings away were only half as faithfully recorded and divulged as are the accessions of those feverish protracted excitements, revivalism and revivalists would not be in quite so good taste and odor with the people as at present they seem to be. Upon the whole, I am now where I was many years since, strongly in favor of a combination of teaching and exhortation, of addressing the understanding and of stirring up the affections, of much light and some heat, not of great heat and little light, nor of great light and no heat. Protracted meetings, so conducted in the midst of intelligent communities, with an efficient and faithful ministry, will generally eventuate favorably; but where there are not good nurses for the babes in Christ, nor good discipline for the youth of the church, nor good examples among the aged, the fewer great efforts at great ingatherings the better. To this fact my theory, observation, and experience give one concurrent testimony.

In Lexington the brethren are erecting, in one of the most favorable locations, the largest meeting-house in the state. The church in Lexington is large and efficient, and of very considerable enterprize. They have intelligence, zeal, energy, and a good cause, and if their means are made to bear on the intelligence of that city, with the concentration which wisdom and philanthropy would command, they may expect great and happy results. Brother Dr. Pinkerton labors here with much acceptance for one so young. His maturity of character and excellent spirit have supplied the lack of years, and given him an advantage which few of his compeers in age ever possess. His labors in the city and the country have been greatly blessed. The church in

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Lexington is now in the most happy and prosperous state in which I recollect to have seen it.

Our brother, the learned and eloquent Dr. Fishback, has given himself and his influence to the cause of reformation. I had the pleasure of some very pleasing interviews with our venerable brother, who has indeed for many years been laboring in the cause of primitive Christianity with but little between us in all vital matters affecting the sanctification and perfection of the church. Many years since, the Doctor took some very bold and rapid steps in advance of the age, and indeed laid a foundation for a more sound philosophy on the subject of the Bible and spiritual influence than was either comprehended or appreciated by any of his state contemporaries. The mellowing influence of age and experience has confirmed our brother in what was not only true but useful in these researches, and he is at this time one of the first men of the age in the comprehension of primitive Christianity, as he is in his ability to communicate to the conviction and edification of those who can be taught the divine excellency and loveliness of Bible Christianity. I trust he will furnish us with some communications for the benefit of our numerous and inquisitive readers.

The anxiety to hear, and the interest taken in the cause of reformation in Kentucky, never was greater than at present. The crowds that in all places overfilled the most spacious buildings, and the profound attention shown in the city and in the country amongst all ranks and classes of society, show that the cause of reformation has not been preached nor heard in vain amongst this intelligent and magnanimous community. Within forty miles of Lexington, during two months immediately preceding my arrival, not less than one thousand persons had been immersed. In Madison, Lincoln, and Garrard they were obeying the gospel by hundreds. Even in Danville, the metropolis of Presbyterian influence, while I was laboring in Woodford and Fayette a few days, some forty or fifty persons obeyed the Lord. In the Green River country, too, the march of the gospel is onward. One brother informed me that he had, within a few months, in the south-western portion of that district, immersed some three hundred and fifty. The success of brothers Johnson, Rice, and Elley, in another portion of that district, is as usual, rapid and irresistible. People of all creeds and no creed, of all manner of prejudices and antipathies fraternize and amalgamate under the broad banners of apostolic Christianity. But, ah! how much is wanting to bring the churches up to the standard of Christian piety and morality! In personal, domestic, and congregational piety, in the discharge of all the relative duties, in the practice of the moral and social excellencies of our religion, how

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far yet behind the models which the apostolic records deliver to us! We must discuss these subjects with much discrimination, and every one propound to himself the interrogatory, *What lack I yet?* Are we not, brethren, determined to inherit eternal life! Do we not desire to hear the Lord say, "Well done, good and faithful servant, enter thou into the joy of your Lord!" How rich, how wise, how honorable in the things of earth, we all confess, gives neither precedence nor rank in heaven. There purity and moral excellence alone give honor and distinction. In heaven's nobility are found none but the pure in heart, the greatly good, the divinely excellent of our race. Shall we, then, risk our heavenly peership or jeopardize our eternal fortunes for any distinction, possession, or honor that comes from men or springs from earth! Forbid it, Heaven! Let us, then, seek first the kingdom of God and the righteousness required by him, and sure we are that even in time we shall not lack any good thing. A. C.

EXCURSION INTO OHIO.

After my return from Kentucky, on the 16th of August, I hastened to Ohio. We had a very large and pleasant meeting at East Fairfield: thousands in attendance on Lord's day. During the meeting some fourteen were immersed. The gospel has been glorified in Columbiana county during the last year. In its capital, New Lisbon, a spacious and comfortable meeting-house, after the general outlines of our church architecture—inclined floors, low stand for speaker, much light, windows let down from above, no galleries, ceiling not more than from 16 to 20 feet from the lowest part of the floor; I say, a spacious and substantial meeting house has been erected, and the church augmented to about 250 members. In other parts of the county, also, the cause prevails.

We next visited Warren, the capital of Trumbull. Found a debate on hand between brother Hartsell and the Messrs. Stedman and Lucock, before named. These two Methodistic brothers have been jointly and severally crusading against Christian baptism on the Reserve for the last year or two.

In August, '41, at Newton Falls, in company with a Mr. Waldo, a Congregationalist, they argued for four days against the scriptural *action*, *subject*, and *design* of the ordinance called baptism. Brothers A. S. Haden, Green, Wilcox, and Henry, affirming *immersion to a believing subject for remission of sins.* Chief speakers, Haden and Green, on the affirmative side.

In February, '42, at Bedford, Cuyahoga county, these two dispu-

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tants added one Mr. Worello to their side, and for four days contested against our brethren Hartsell, Haden, and Robinson, on the question, "*Do the scriptures teach that the remission of sins cannot be enjoyed without baptism?*"

At Youngstown, in the next month, (March last,) Stedman and Hartsell engaged in single combat, two days and a half, on the question, "*Is baptism in any case necessary to the forgiveness of sins?*"—Stedman on the negative, and Hartsell on the affirmative. Eager to recover lost ground, Stedman and Lucock engage with Hartsell alone at Warren, on the 22d July, on the proposition, "*The canon of scripture teaches that to a believing penitent baptism is indispensable to obtain remission.*" Our brother Hartsell, confident of the triumph of truth, gave the greatest advantage to this crusader, not only in entering single-handed against two such men, strong in their own peculiar panoply, but more especially in taking a proposition somewhat transcendental—as far beyond the equator as was that of his opponents on this side—"*Baptism to a believing penitent is not absolutely indispensable to obtain remission of sins in every conceivable case.*" Brother Hartsell does not so teach. Better, then, had it been expressed in such words as these—'*Baptism to a believing penitent is indispensable to the full assurance of the remission of sins under the present administration of favor.*' This proposition is nothing ultra scripture testimony and sound reason. Much, indeed all depends upon the precision and perspicuity of the proposition on which we meet an opponent. The half of the best debates I have heard have been either ill-natured logomachies or vain wranglings about points of order and decorum.

After delivering two addresses at Warren—one on Christian Union, and one on Education—I proceeded to Youngstown, a flourishing village on the canal, in the same county. A new church has been providentially raised up in this town by the instrumentality of the Rev. Mr. Landis, of Eastern Pennsylvania. Our readers will doubtless remember this bold and reckless defamer of our views and undertakings. His assaults upon our reputation, endorsed and commended by the Rev. Absalom Peters, of the Biblical Repository, the oracle of New School Presbyterianism, were laid before our readers; but our defence, only in a mutilated and decapitated form, was never shown to the Presbyterians. The cowardly Mr. Peters feared to show it to his readers, and only gave such a garbled view of it as he thought the denomination might be permitted to read. But so it has come to pass that this outrage upon morality and religion has providentially redounded to the glory of the gospel. The reader will be curious to know how from such fraud and injustice so much good could be educed.

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That he may learn the mysteries of Providence, we shall give the outlines of the story. There lives in Youngstown a very respectable clergyman, of high reputation both at New Haven and the Western Reserve—the Rev. C. A. Boardman by name. This gentleman passes with the community as a learned and eloquent man, who can write and pronounce as learned and as eloquent a sermon as any preacher in the Western Reserve. He is, indeed, regarded both in learned criticism, oratory, and personal dignity, as the oracle of the denomination.

This gentleman was stirred up by Mr. Landis' review to commence a formidable cannonading of our doctrine and manner of teaching. He thoroughly digested the contents of this elaborate production, and soon began to serve it up on his own table to the voracious appetites for slander in his own vicinity. They began to fatten, and were bold in their denunciations of that everlasting thing nicknamed "Campbellism." The preacher spoke as though he really himself believed Landis, and sometimes transcended his master in the ribaldry and scurrility of his eloquence. But so matters grew and increased until a regular sermon of extraordinary dimensions and unusual eloquence was formally read to his own congregation. It was so transcendantly eloquent and spiritual that it was *encored*, and must be delivered a second time for the edification of Methodists and other sectaries as well as the Presbyterians. The whole community came together on another Sabbath to hear this pious effusion; and amid the most profound attention Mr. Boardman read it over again. This reiteration gave an opportunity to some few friends to attend and take down its memorabilia. From one of these authentic memoranda we gather the following extracts:—

"By request I send you the following account of a discourse delivered in Youngstown by the Rev. C. A. Boardman in February last, part of which is from notes taken at the time, and part from recollections. Text, Deut xiii. Subject, "false teachers." (The said discourse was at this time repeated by request.) First he described the manner in which false teachers may be known; in which description, among many others, were the following, to wit:—By the denial of "fundamental doctrines in their teachings; such as the trinity and unity of the godhead—the complex nature of Jesus Christ—the doctrines of the Holy Spirit—evangelical faith, &c. &c.—such a denial as will make an infidel."—"A certain great teacher," whom he designated as Editor of the Millennial Harbinger, Christianity Restored, Great Southern Luminary, &c he affirmed "neither professes Trinitarianism nor Unitarianism; he denies the doctrine of Eternal Sonship; the title Supreme God as applicable to Jesus Christ, because that presupposes superiority in the godhead." The reverend gentleman then endeavored to make it appear (as I understood the matter) that this same *false teacher* was a Unitarian, by declaring that he knew of a certain B. W. Stone, a Unitarian preacher, whom he patronized as a brother, and referred his hearers to the Millennial Harbinger for proof of this fact; but said that he acknowledged the association of I, Thou, and We in the Divinity, and that he believed Christ never to have been a created being, but that the rivals of Trinitarianism were entitled to as much claim to public favor as their opponents. And in speaking farther of this false teacher's Unitarian sentiments, he said, "Dr. Priestly has not gone farther."—The reverend gentleman then complained that the friends of this *false teacher* found fault with their opponents for affirming that he had translated the Scriptures. He then read the title-page of the stereotype edition of the New Testament, and emphasized on the following words, to wit:—"With Prefaces, various Emendations, and an Appendix, by A. Campbell—stereotype edition—Bethany, Brooke county, Va.—Printed and published by A. Campbell." He then spoke of its being attributed to Drs. George Campbell,

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Macknight, and Doddridge, and asserted that he had mutilated the version in about three thousand instances. He then referred to the "spurious readings" Many were described. The following only I had time to note, to wit: Rev. i. 11. "I am Alpha and Omega, the first and last" He remarked this was undoubtedly considered spurious on account of the doctrine contained in it. He made no mention of these same words being recorded in the 22d chapter, 13th verse, same book He then stated various other doctrines that were maintained by this *false teacher*, (whom he had not intended to name, but as it was found in the title-page above referred to, it was unavoidable,) among which were the following, which I merely sketch, to wit:—"All the power of the Spirit is in the record—All that is necessary to overcome the world is to be assured that the Scriptures are true—Faith wrought in the heart is mysticism—The baptism of the Holy Spirit is sneered at—We will receive all Christians who acknowledge the facts of the gospel—The belief of one fact and submission to one institution constitutes a Christian; and that one fact is, Jesus is the Messiah; and that one institution is immersion—It is not faith, but an act consequent upon faith, which makes a man a Christian—Nothing personal regeneration but immersion—No change of heart is equal to a change of state, without which man is unpardoned, unsanctified, &c.—It is not our faith in God's promises, but our going down into the water, obtains remission of sins," &c. &c. &c. For proof of all these allegations he referred his hearers to one or another of the writings of A. Campbell. He then proceeded to state what kind of treatment these *false teachers* should receive from Christians. In the days of his text such men were considered traitors; and as the law of God was the supreme law of the land, they were to be put to death. It was as much treason *now* as *then* against the law of God; but as his law was not recognized as the supreme law of the land, they may not be put to death; but they should meet with the severest rebukes of Christians. No matter how nearly related by the ties of consanguinity the false teacher may be to you, you are not to permit him to enter your house to disseminate his doctrines. You are to consider him and treat him as you would "a traitor, a horse thief, or a murderer." He then warned his hearers to beware of going to hear them preach, and described their meeting house as an "idol's temple," filled with "splendid trappings and gorgeous display in order to entice men to come among them," and stated various arts they would make use of to gain proselytes. They would make a great display of charities and great benevolence, and sometimes make presents to persons to gain their ears. He compared these false teachers to dogs, whose peculiar characteristic was to worry their prey. So they will beset men and women, and continually worry them and teaze them untill they are successfully repelled or secure their victims as proselytes to their cause. And after farther faithfully warning his hearers to beware of them or of hearing them, he concluded his discourse, (which was probably, two hours or more in being delivered,) by offering an ardent prayer for the success and spread of evangelical piety, the destruction of error, &c.

W H. F.

That this is a correct statement and miniature view of said sermon, I have other very respectable names.

This admirable production wrought out results which its author had not sagacity to anticipate. The outrage was so gross and the assault so flagrant and unprovoked, as to call forth and excite inquiry on all the premises. Our brethren were invited into town. Hartsell, Henry, Lanphier, &c. were summoned to the defence. They took up the reproaches, misrepresentations, and perversions of Messrs. Landis and Boardman. Public attention was awaked; houses were crowded with hearers where a few weeks before scarce a single score could have been induced to listen to a series of lectures on the elements of reformation. This more and more irritated Mr. Boardman and his personal adherents; and as they still farther outraged truth and all the Christian charities, the public ear was opened, prejudice disarmed, a candid hearing obtained, and the gospel began to be preached. The truth possessed their hearts. They begin to yield. Some confessed the Lord and were immersed. The Lord added to them one after another, until a congregation of one hundred and twenty-five members, of much intelligence and moral excellence, was gathered; a commodious and comfortable meeting-house as large as any in the town was

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procured, and all things set in order for the enjoyment and furtherance of the gospel institution. Thus, by the sinister instrumentality of Messrs. Landis and Boardman, a new church, with its meeting-house, was reared in a village where but one disciple of notoriety, the intelligent and excellent brother Kirk, has for years stood a sort of target for all the missiles of the enemy.

Having heard so much of our indebtedness to Mr. Boardman and of his continued and eloquent efforts in favor of his new old school *nondescript* Presbyterianism, with its patrician patrons and admirers, whose adhesion is only secured so long as the heart admires externals, and the ear only listens to the side already preferred, immediately on my arrival in Youngstown I resolved to wait on the gentleman at his own house. I did so; and in a friendly interview, in the presence of two very respectable citizens, in the most courteous terms which I could devise, I solicited a free and familiar conversation in the presence of the citizens on all those vital points whereof he had accused me in my absence. To secure this it was argued that if my doctrine and character had merited so much attention from him when I was absent, doubtless they were worthy of some regard from him while I was present. Finding, however, that my efforts were wholly unavailing, I requested his personal attendance to a discourse which I would frame with special reference to the alleged errors against which he had so warmly inveighed, that he might have the opportunity of pointing out to me before the community the deadly heresy and "fatal doctrine" that I labored to establish. This proposition he declined on the plea that "it would be inconsistent with his principles so to do."

We instantly retired to the meeting-house, gave a narrative of the interview with Mr. Boardman, and proceeded to our subject. We sought to disabuse the public mind of the tares sown by Mr. Boardman, and to secure a more candid and conscientious regard to the truth. The next day we delivered an address on Education.

During the evening it occurred that the manner in which Mr. Boardman and his session refused letters of dismission to members of his church about to unite with the brethren, became a subject of private conversation. During its progress a written correspondence between Mr. Boardman and one of the members of his church demanding a certificate of moral standing, was called for. It was permitted that I should read Mr. Boardman's letters as a specimen of the policies of his ecclesiastic administration. I was, indeed, as much enlightened by the scholarship as by the theology of this so reputable and so authoritative an advocate of Presbyterian traditions. Mr. Boardman writes a good and strong hand, and is both a vigorous and eloquent

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minister of New Haven theology. And had not the gentleman assumed so much learning and critical acumen in his criticisms on new and old translations, it likely should not have been observed that he had been so ardently studious of theology as to have greatly disparaged both the orthography and syntax of his own vernacular. Such, however, is the incontrovertible fact, as those letters written by his own hand most clearly and unequivocally demonstrate. After the eulogies I had heard pronounced by saint and sinner on the talents and critical prowess of this champion of new-vamped orthodoxy—after hearing of his pseudo-critical animadversions on new translations, and acrimonious censures of the new and improved version of the New Testament, the courteous reader may judge of my surprize on discovering that the gentleman's profound attention to the canons of the church had greatly diverted his attention from the canons of orthography and syntax as taught in the English Academies of the past and present century.—This, however, is no proof that Mr. Boardman is not a good preacher, an orthodox minister, a man of talents, an accomplished gentleman; but it is an argument the most conclusive, that in literary questions and criticisms he is no oracle, lawgiver, or judge. A person who had never been accurately taught the powers of letters in a word, or of words in a sentence, can never be trusted in matters of Grecian and Roman criticism, much less in any attempt upon the sacred text, or upon any version the New Testament. I am not, indeed, without hope that the scenes through which this gentleman has recently passed, if they do not convict him of the errors of his course and the numerous frailties of his system, will at least teach him that prudence is the queen of all the virtues, and that discretion is of as much importance to a clergyman as to any other man in the community.

From Youngstown we went to Canfield to meet the brethren of Trumbull at their annual meeting. It began on Friday and continued to Monday evening. On the Lord's day we had the pleasure of addressing about 5000 persons in the open air, and of breaking the loaf with some 2000 disciples, as estimated by the brother who presided on the occasion. It was a beautiful day, an orderly and most attentive congregation, and a delightful meeting of the Christian brotherhood. Many ministering brethren were in attendance. Some thirty new converts were immersed, and the brethren were animated and encouraged in the work of the Lord. Some thirty preachers were on the ground. I am sorry that I cannot make out a full list of those in attendance. The cause still flourishes in the north-eastern part of Ohio—indeed, flourishes more the present year than for some years past. And for this success we are, under the wise and benevolent

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administration of Heaven, measurably indebted to the more than usually bold and daring assaults of Methodists and Presbyterians. Their opposition, through the kind auspices of Heaven, has been greatly instrumental in the furtherance of the primitive gospel and its institutions. Thus the great King "makes the wrath of man to praise him, and restrains the remainder thereof." "Thanks be to God for his unspeakable gift," and for all the success which has attended the feeble efforts of our brethren in pleading the cause of heaven-born truth and union! May we all learn to be thankful and humble under his mighty hand! We are all but weak and humble instruments. The work is his: to whom be glory now and forever. Amen! A. C.

CHRISTIAN BENEVOLENCE.

The following timous and useful hints are from a brother that has long practised as he preaches, and his remarks on this subject deserve the deep consideration of all who regard themselves as stewards of God's property and manifold grace. A. C.

SAVANNAH, July 23, 1842.

Beloved brother Campbell—In your remarks on the "Christian Harvest," in the 5th number of the present volume, after stating that but a "few millions of its many ten thousands have been subscribed in Heaven's Saving Bank," you ask, "Why is it so, is one of the most puzzling problems in the whole science of evangelical political economy." Let us see if this puzzle cannot be easily explained, and a good reason given why it is so? Why, verily, it is because Paul's admonitions on this subject to Christians has received a Calvinistic tint, and hence become a dead letter, viz—"To lay by in store as they have been prospered of God." This attended to, and there will be no lack; for "those that gathered little were fully supplied."—This, as I apprehend it, is the whole secret; and I hazard nothing in saying, until Paul is more respected and the congregations of disciples throughout the land obey the sayings of the Great Apostle, there will be many a blank leaf in the book of "Heaven's Saving Bank." Let us see what might be accomplished with even a limited attention to New Testament liberality. It is presumed that there are 150,000 disciples in the United States; and a gift of 1 cent each per week to the treasury of the Lord, would produce 78,000 dollars per annum. This is a small sum for each. Is it given? Let us pursue the calculation a little farther—say 4 cents each per week, and the result is 312,000 dollars per annum. But is it an over estimate to say that they can, without the least inconvenience, average 10 cents each, which would produce the sum of 780.000 dollars per annum? Surely the Lord has prospered them that are rich over and above their real wants. I wish every disciple would attentively read the 8th and 9th chapters of the 2d epistle to the Corinthians, and the 2d verse of the 16th chapter of the 1st, and the last chapter to the Philippians, that he may duly appreciate the blessings and enjoyment of letting the grace of liberality abound in him: for it will not only supply the wants of the saints, but will produce abundant thanksgivings to God for their willing *subjec-*

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tion to the gospel of Christ. Now I apprehend that each disciple should weekly pay the Lord all that he is indebted to him (to say no more) as he should pay his neighbor to whom he might be indebted; and may I not with all propriety say, if this was attended to, many of the disciples would have to give from 10 to 20 dollars per week, at least. It is rather unmercantile, I admit, to make a disposition of funds previous to their receipt; yet in the present case it may be admissible to speculate a little on the disposition of the 780.00 dollars; and first of all, appropriate for the poor saints 150,000 dollars; next, for the furtherance of the gospel, by employing 300 faithful proclaimers, at 1000 each. I would not stipulate a certain sum for each, and no more: the rule of distribution should be, that they be entirely removed from anxious care on the subject of support for themselves and families; and if 1000 dollars will not do this, 2000 dollars should be given, if necessary, to complete this object. There is yet unappropriated 330,000 dollars, and how can it be disposed of for the honor of Jesus? Well, I will suppose of this sum 100,000 dollars shall be employed for printing Bibles, and 50,000 dollars for publishing the new version of the New Testament. Why, as I progress in the distribution, as there is so much of it, I am at a loss how to appropriate it all. I shall, however, place 100,000 most cheerfully and gladly to Bethany College; and yet there are remaining 80,000 dollars. Difficulties as to a judicious distribution rather increase here as to what is the best object; but it must be disposed of, as the same sum at least is to be forthcoming next year, and it should be ready as a "gift and not as a thing extorted." "Now this I say, he who sows sparingly shall reap sparingly, and he who sows bountifully shall reap bountifully." The 80,000 dollars remain yet unappropriated, but it must be spent this year; for as God is able to make every blessing abound, and *will do it* if the disciples do their duty to the Lord; therefore it will not do to let this surplus remain in the treasury. I will say, then, expend 50,000 dollars to pay judicious and well qualified Christian school-masters, and with a special stipulation that the Bible should be daily taught as any other science. Yet 30,000 dollars remain of the cheerfully given bounty. "God loves a cheerful giver," sowing bountifully. Now I do not know a better object to which this remaining 30,000 dollars can be appropriated than to republish the "Christian Baptist," deservedly the renowned pioneer of the present reformation.

You may not agree with me in all the objects of appropriation, and I am not tenacious that it shall be as I have enumerated. Perhaps it would be judicious to take 10 or 15 thousand from one or more of the items already named, and distribute among the periodicals that are not well sustained. On reflection I am rather of opinion this would be well.

It is unnecessary to dwell on the blissful consequences that would ensue if the 10 cents gift was fully carried out. Suffice it to say, that myriads would rejoice, and I have no doubt but their rejoicings would be "unspeakable and full of glory;" and is it too much to say that the King's scribes would have to be employed in emptying the chest, as in the days of king Joash? Oh! how these Jews put Christians to the blush.

Very affectionately your brother, in the hope that the coffers of the Bank may be filled to overflowing, and that speedily.

S. C. DUNNING.

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MORMONISM.

Extracts from a pamphlet entitled MORMONISM EXPOSED, *continued from our last.*

CHAPTER II.

The distinguishing doctrines of Mormonism, and the manner in which they have been acted out.

THE only way in which the advocates of this delusion could make converts, would be by teaching some truths in common with other Christians. Hence we find when first visiting a place for the purpose of making converts, they preach and enforce many Christian precepts, like ordinary Christians, leaving entirely out of sight the *peculiar* notions which distinguish them from others. The following are some of them:—

I.—*Mormons profess to act under the infallible inspiration of God, and to have power to work miracles.*

"Without these gifts [prophecy, miracles, healing, and all other gifts] the saints cannot be perfected; the work of the ministry cannot proceed; the body of Christ cannot be edified."

Voice of Warning, pp. 118, 119.

"And as I said unto mine apostles, even so I say unto you; for ye are mine apostles—therefore, as I said unto mine apostles I say unto you again, that *every soul* who believeth on your word, and is baptized with water for the remission of sins, shall receive the Holy Ghost; and these signs *shall follow* them that believe: In my name they shall cast out devils—heal the sick—open the eyes of the blind—unstop the ears of the deaf—and if any man shall administer poison unto them it shall not hurt them."—*Doctrines and Covenants*, p. 92.

II.—*Mormons are pledged to work miracles when required to do so.*

"Require not miracles, *except* I shall command you, *except* casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these things ye shall not do *except* it be required of you, by them who desire it, that the scriptures might be fulfilled."—*Doctrines and Covenants*, p. 112.

III.—*Mormons profess to have intercourse with the angels of God, and affirm that they frequently see them, and have messages from God through them.*

See the account of the origin of the Book of Mormon, before quoted.

IV.—*Mormons claim to be the only true church; all other churches are of Antichrist, and exposed to God's eternal displeasure.*

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jr., and spake unto him from heaven, and give unto him commandments."

"After having received the record of the Nephites, yea, even my servant, Joseph Smith, Jr., might have power to translate through the mercy of God, by the power of God, the Book of Mormon; and also to those to whom these commandments were given, might have power to lay the foundation of this church,—the only true and living church upon the face of the whole earth.—*Doc. and Cov.*, page 76.

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V.—*Mormons say that God has sent down from heaven a city called the* New Jerusalem, *and located it in the western boundaries of Missouri, where he requires all his followers to go, under the pain of his wrath.*

And, it is a fundamental principle with them, that if they cannot buy the land, they are to *obtain it by the sword.*

"America is a chosen land of the Lord, above every other land; it is the place of the New Jerusalem, which has come down from God out of heaven, upon the earth."—*Voice of Warning*, p. 179.

"This is the will of God concerning his saints, that they shall assemble themselves together unto the land of Zion. Behold the land of Zion, I the Lord *holdeth* it in my own hands: notwithstanding, I. the Lord, *rendereth* unto Cesar the things which are Cesar's. Wherefore, I, the Lord, *willeth* that you shall purchase the lands, that you may have advantage over the world, that you may have claim of the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood. Wherefore the land of Zion shall not be obtained but by purchase, or *by blood*; otherwise there is none inheritance for you."

Doctrines and Covenants, p. 143.

"A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted up their voices on high, . . . for the gathering of his saints to stand on Mount Zion, which shall be the city of the New Jerusalem; which shall be built, beginning at the Temple Lot, appointed by the finger of the Lord, in the western boundaries of Missouri."—*Ib.* page 566.

"And that it was the place of the New Jerusalem which should come down out of heaven, and the holy sanctuary of the Lord."

Book of Mormon, page 566.

VI.—*Mormons affirm that their books were written, and that the Book of Mormon was translated by the inspiration of God; and that they are of equal authority with the Holy Scriptures.*

The book called "Doctrines and Covenants," it seems, received the approbation of the Mormon General Assembly, August 17, 1835.—Twelve *Mormons* bear the following testimony to its divine authority:

"We, therefore, feel willing to bear testimony to all the world of mankind,—that the Lord hath borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true."—*Doctrines and Covenants*, page 256.

"They shall speak as they are moved upon by the Holy Ghost; and what they shall speak when moved upon by the Holy Ghost, *shall be* SCRIPTURE "—*Ib.* p. 148

VII.—*Mormons pretend to have power to give the Holy Ghost to those on whom they lay their hands for this purpose.*

"Behold, verily, verily, I say unto my servant, Sidney Rigdon,—I give unto thee a commandment, that thou shalt baptize with water, and they shall receive the Holy Ghost by the laying on of hands, *even* as the Apostles of old."—*Doctrines and Covenants*, page 116.

VIII.—*Mormonism threatens all who reject it with eternal damnation.*

"Verily, verily, I say unto you, they who believe not on your word, and are not baptized by water, in my name, for the remission of sins,

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&c., *shall be damned.* And this revelation unto you, and commandment, is in force from this very hour, upon *all the world.*"

Doctrines and Covenants, page 92.

IX.—*Mormonism most wickedly assumes to alter the conditions of forgiveness and salvation.*

"And whoso believeth not in me, and is not baptized, shall be damned."—*Book of Mormon*, page 478.

"Behold, I say unto you, that he that supposeth that little children needeth baptism, is in the gall of bitterness, and in the bonds of iniquity: for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell."

Ibid, page 582.

The curse of God is denounced upon all who reject the nonsense contained in the book of Mormon:—

"And he that shall deny these things let him be accursed."

Ibid, page 546.

"Therefore, all who receive the priesthood receive the oath and covenant of my Father, which he cannot break, neither can it be renounced; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."—*Doc and Cov.* page 91.

"And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the book of Mormon."—*Ib.* p. 91.

"He that kills shall not have forgiveness in this world, nor in the world to come."—*Ib.* p. 121.

X.—*Mormonism demands money as the condition of discipleship, under the penalty of eternal damnation.*

"Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you *money*—and he who doeth not these things is not my disciple."—*Doc. and Cov.* p. 93.

Here it will be seen that giving *money* to the Mormon leaders is a condition of discipleship, and all who are not Mormon disciples are *doomed to hell!*

XI.—*One grand design of Mormonism is to fill the pockets of its advocates with money.*

"It must needs be that ye save all the money that ye can, and that ye gain all ye can in righteousness."—*Doc. and Cov.* page 191.

"It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs."—*Ib.* p. 138.

From the next extract, which is addressed to one Titus Billings, the grand object of Mormonism appears in full view.—

"And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto those I have appointed to receive it."—*Ib.* p. 143.

Here it is again. Money, money, money:—

"And let all those [preachers] who have no families, who receive moneys, send it up unto the bishop of Zion, or unto the bishop in Ohio,

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that it may be consecrated for the bringing forth of the revelations, and the printing thereof, and establishing Zion."

No "revelations" can be brought forth without money. The "New Jerusalem" cannot come down from heaven without money. Here it is again:—

"Behold, this is my will, obtaining moneys even as I have directed."—*Ib.* p. 133–4.

"He that sendeth up *treasures* unto the land of Zion, shall receive an inheritance in this world. And his work shall follow him. And also a reward in the world to come."—*Ib.* p. 144.

And we must believe that the foregoing language is from the mouth of the infinite God, under the penalty of eternal damnation!

Look also to the following, said to be the words of the Most High:

"I command that thou shalt not *covet thine own property*, but impart it freely to the printing of the Book of Mormon, which contains the truths of the word of God."—*Ib.* p. 175.

"Impart a portion of thy property; yea, even part of thy lands, and *all* save the support of thy family."—*Ib.* p. 176.

The next extract is not only important, as it plainly shows the true Mormon solicitude about *money*, but it reveals an important fact with regard to Oliver Cowdery, one of the eleven witnesses upon whose *ipse dixit* we are commanded to believe the Book of Mormon:—

"Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be *entrusted* with the *moneys* which he shall carry up unto the land of Zion, *except one go with him who is true and faithful.* Wherefore, I, the Lord, willeth that my servant, John Whitmar, shall go with my servant, Oliver Cowdery."—*Ib* p. 138.

Does the reader still doubt as to the grand design of Smith and his associates? Read the following:—

"It is meet that my servant, Joseph Smith, Jun., should have a *house built* in which to live and translate. And, again, it is meet that my servant, Sidney Rigdon, should live *as seemeth him good*, inasmuch as he keepeth my commandments."—*Ib.* p. 189.

And from the following it will be seen that Joseph Smith excuses himself from work, and has provided himself with "*whatsoever* he needeth." And this regulation is not only to last while he lives, but he is to hold his office in the world to come!

"Provide for him food and raiment, and whatsoever he needeth."—*Ib.* p. 126.

"And in temporal labor thou [Smith] shalt not have strength, for this is not thy calling."—*Ib.* p. 112.

"Verily, I say unto you [Joseph Smith, Jun.] the keys of the kingdom shall never be taken from you, while thou art in this world, neither in the world to come."—*Ib* p. 114.

Nor is this all. A new "revelation" has recently "come forth" from this impostor, in which he not only makes provision for himself during life, but also for his family connexions after him, *forever!* This revelation is dated January 19, 1841, and has appeared in the papers of the day. It orders the building of a *boarding-house*:—

"And now, I say unto you, as pertaining to my boarding-house, which I commanded you to build for the boarding of strangers; let it

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be built unto my name, and let my name be named upon it, and let my servant *Joseph* and *his house* have places therein from *generation to generation*. For this anointing have I put upon his head, that his blessing shall also be put upon the heads of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee and in thy seed shall the kindreds of the earth be blessed.

"Therefore, let my servant Joseph, *and his seed after him*, have place in that house from generation to generation for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House."

A Presbyterian clergyman, from the neighborhood of Smith's residence, informs us that the impostor walks with a golden headed cane, and dresses in the finest style. A distinguished member of the sect informed him that Smith was now possessed of more than $100,000. How much further could fanaticism go?

[TO BE CONTINUED.]

MILLENNIUM.

THE COMING OF THE LORD—*No. XIX.*

If, according to friend Miller, the Lord will come next year, or "*immediately*," according to others, how can such scriptures as these be verified?—

1. "They shall beat their swords into ploughshares, and their spears into pruning-hooks." This indicates that after wars shall have ceased and the peace of Messiah's reign shall have become universal, swords and spears shall be fabricated no more; and that the demand for ploughs and pruning-hooks will survive the demand for the implements of war. Now if the world ends next year, or immediately, then we shall no more need ploughshares and pruning-hooks than swords and spears. Nor will it help the matter to view the last thousand years as one day of judgment, and thus make the Millennium and the day of judgment identical: for in the day of judgment they will no more need ploughs and pruning-hooks than swords and lances.

2. "Babylon the Great is fallen!" say the weeping merchants while they survey her smoking ruins. They lament that the market for their wares has ceased forever. But if the world terminate immediately, Babylon never falls, unless Babylon means the whole world — Jerusalem and Babylon, the gorgeous palaces, the solemn temples, the lofty towers, the great globe itself shall dissolve into ruin at the same moment. Babylon, then, never falls if the world ends next year

3. Again, Satan is never "bound for a thousand years" if the world end next year. There will be no nations to deceive; and, indeed,

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there will be no utility in binding him a captive when nations are no more.

4. Can any one believe that the following predictions from Isaiah, Zachariah, and Malachi, have yet been accomplished?—

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name, and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. liv.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, and the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom

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that will not serve thee shall perish; yea, these nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." Isai. lx.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isai. lxii.

"For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more hence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and whiles they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isai. lxv.

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules,

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and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isai. lxvi.

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen, that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be Holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zech. xiv.

"For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."—Malachi i. 11.

Have these promises been fulfilled? If not, how can they be fulfilled, if so be, the world comes to an end next year? Do not all these predictions and prophecies intimate the continuance of the present conditions of human nature as respects the continuance of the system of nature? A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXXI.

Olympas. Our Lord stood up to read, and sat down to teach. He returned the book to the minister of the synagogue, and tendered his comments to the audience. All seem delighted with his comments; but the question, "*Is not this Joseph's son,*" seems to change the topic

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and lead to a serious issue. Why, Thomas, did our Lord stand up to read, and sit down to teach?

Thomas. Men rise in honor of each other, and standing up to read God's Book is in good keeping with that idea. No greater honor can be done the Bible in a public assembly than to stand up and read it.

Eliza. And why not stand up and listen to it?

Robert. I heard of one congregation who always stood up while the regular readings of the scriptures was going on; and they were the most pious congregation in all the country.

Olympas. It was a very striking proof of their piety. I have no doubt it would promote the piety of every congregation to stand up, as the Jews did to hear Ezra the Scribe read from noon to even the words of God's law. What sort of reader and teacher was Jesus, think you, Reuben?

Reuben. He was the most popular reader and speaker in all Judea.

Olympas. Where is your proof?

Reuben. God's Spirit is the spirit of wisdom, knowledge, and eloquence. Now this being admitted, my conclusion is evident: for we are told that "Jesus returned in the power of the spirit to Galilee."—The consequence was, there went out a fame of him all round about. We are told that "he taught in their synagogues with universal applause," or, as in our common Testament, "And he taught in their synagogues, being glorified of all." Could it be otherwise when he returned into Galilee from his baptism in the power of the Spirit?

Eliza. His temptation, fasting, prayer, as well as his baptism, prepared the way of his fame.

Olympas. His mature age also helped much. Men always gain power at the expense of time, and lose power by gaining time. He was thirty years old, well educated by a pious mother, taught to read early, early taken to the temple and the synagogue, was baptized, received the Holy Spirit, and had spent much time in meditation, self-discipline and government, and was in his peculiar manner an orator and teacher never equalled. His enemies were constrained to say, "Never man spake like this man."

Thomas. But in Nazareth he had not the proper honor. A prophet never had equal honor in his own vicinity or amongst his relations.—They implied something very inacceptable to the Saviour in these words—"Is not this Joseph's son?" What could it mean?

Olympas. What think you, Reuben?

Reuben. It was disparaging his humble birth. The carpenter's son! Whence has he all this learning and eloquence!

Thomas. Might it not indicate that as he lived amongst them, they

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thought that they had claims upon his gifts and services above other cities.

Olympas. In either case there was an error of heart implied in the question. He was not to be despised or humbled because he was a carpenter's son; nor had they from mere propinquity or neighborhood relation, any good reason to expect from him spiritual or special favors. Envy, prejudice, or inordinate selfishness prompted the inquiry, and he disdained it. Which of them seem to be struck at William, in the response of the Saviour?

William. His answer was, "You will surely say to me this proverb, *Physician, heal thyself.* What we heard you did in Capernaum, do here in thy own country." This, then, imports that they felt a liberty from citizenship to demand of him some display of his benignant power.

Olympas. He, however, repudiates the claim. Other qualifications than natural birth, or mere local residence, are necessary to qualify and prepare for spiritual blessings. He cites two striking cases from their own scriptures that taught a very different lesson—"Many widows were in Israel in the days of Elijah during the protracted drought of three years and six months, yet the Prophet was sent to a foreigner, a widow of Sarepta, to communicate his favors. Also, many lepers were in Israel in the days of Naaman the Syrian, but not one Israelite was cured, while the Syrian participated in the powers of the Prophet."

Olympas What, Eliza, was the effect of this speech?

Eliza. It was revealed what manner of spirit they were of; for instantly they were filled with wrath.

William. Their anger proved that they expected something in which they were disappointed.

Thomas. Their pride was mortified, and they evinced a total want of faith in him, else they could not have thrust him out of the city to a precipice with the intention of killing him.

William. In examining the map, as well as in reading the travels of some who have visited the Holy Land and Galilee, I find no trace of a precipice immediately adjoining Nazareth?

Thomas. Modern travellers say that one mile and a half from the present city of Nazareth there is a very abrupt precipice; and it is most likely the town has been built more in the rear than formerly.—From the narrative, however, I would rather conclude that Jesus was led out some distance from the synagogue, which itself was rather on an eminence, and probably a little out of town. Still the hill or upland

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on which the city now stands has on one side of it a very dangerous precipice.

Susan. The Saviour was not hurt by this violence, for he passed through the midst of the crowd, and marvellously escaped out of their hands.

Olympas. Which way then did he go, James?

James. To Capernaum, a town in Galilee.

Olympas. Did he work any miracles there, Susan?

Susan. Yes, there was in the synagogue a man tormented by a very foul spirit, crying with a very vehement voice, which Jesus cast out.

Olympas. And what was the effect of this display of beneficent power, Susan?

Susan. "They were astonished at his doctrine, for his word was with power."

Olympas. Any other miracles, James, at Capernaum?

James. Peter's mother was instantly cured of a fever, and from the imposition of his hands many sick persons of all manner of diseases were healed; many devils were cast out, crying out and saying, "Thou art the Christ, the Son of God; but he rebuked them, saying that they should not speak who he was; for he knew that he was the Messiah."

Thomas. These evil spirits could not be human maladies, for I never read of human maladies knowing that Jesus was the Christ.

Olympas. The Neologists of Germany, France, and England, have converted them into eastern metaphors, but by a most violent outrage on all the rules of interpretation. "Demons came out of many, crying out and saying, "Thou art Christ the Son of God." "Jesus rebuked them, and suffered them not to speak; for they knew that he was Christ." Could any rhetorician or grammarian, not infatuated with some extravagant fancy or theory, suppose that any physical malady could not only be gifted with speech, but with more intelligence than the person himself who was the subject of the disease. What epilepsy ever came out of a man saying the Doctor was a person of divine science, and when rebuked by the Physician became dumb as a stone!! Or, to allegorize the whole passage:—Diseases came out of many persons intimating by their manner of departure that the person under whose practice they migrated was a great Doctor. But when the Doctor's life became endangered by his rivals because of his excessive fame among the people, he inhibited these diseases from proving that he was possessed of more than common skill.

Thomas. Really, that would be rather a ridiculous version of the matter. I wonder that any person of common sense could read Luke

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iv. 41., and then affirm that demon is only another name for palsy, epilepsy, or some physical malady.

William. What, were those demons, father?

Olympas. They are called 'unclean spirits,' and is not that enough?

William. What kind of spirits, father?

Olympas. We know of only two classes of spirits—human spirits and angelic spirits; but as to the properties or personal attributes of the one or the other, we know nothing positive and clear. They can think, reason, and speak; but they have neither flesh, blood, nor bones. They have great strength, and evil spirits are fond of using it malignantly. All those legions of evil spirits or demons spoken of in the Testament appear to be the unclean spirits of dead men. But if any one imagine them to be fallen angels, he has as good a right, political and ecclesiastical, to cherish and express that opinion when called upon as I have to give mine. It is not with me absolute faith, but plausible opinion; and I think there is more reason and historic evidence, and less difficulty in the way of this opinion, than of any other of which I have heard But we may have a better opportunity of dilating on this subject hereafter. A. C.

PRESBYTERIANISM AT HOME.

Those who wish to see the good old mother Kirk of Scotland in her glory, must attend at St. Andrew's Church, Edinburg, during the annual sittings of the General Assembly. They meet in May. The following I copy direct from the Edinburgh Witness of May 21, 1842:

"On Wednesday evening, according to ancient custom, the Losd Provost and Magistrates of the city proceeded to Holyrood House the present residence of the Marquis of Bute, whom her Majesty has been graciously pleased to depute as her Representative in the General Assembly of our National Church, to present to his Grace the keys of the city. The Lord Provost and the Magistrates having been introduced, presented the keys to his Grace in common form, which were immediately returned with the remark, that he could not perform a duty more satisfactory to his Sovereign nor more agreeable to his own feelings, than to resign them into the hands from which he had received them. The Lord Provost and Magistrates were then invited to dine with his Grace, a party of about forty of the *elite* of the city and neighborhood having been at the same time invited. Among them we observed Lord Greenock, Lords Murray and Mackenzie, Sir Neil Douglas, Commander of the Forces in Scotland, and Captain Douglas, his Aid-de-Camp; Sir F. W. Drummond of Hawthornden, Bart.; Sir James Gibson Craig of Riccarton, Bart.; Sir Adam Hay of Hayston, Bart.; Sir P. M. Thriepland of Fingask, Bart.; Sir Tho-

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mas Dick Lauder of Fountainhall, Bart.; Sir C. D. Ferguson of Kilkerran, Bart.; Sir James Campbell, Sir William Drysdale, the Dean of Faculty, Mr. Sheriff Speirs, Allason Cunninghame of Logan, Esq., Colonel Hill of the 53d, Colonel Hutcheson, R. A., Colonel Emmet, Captain Nunn, North British Staff: Dr. De Grave, Rev. Dr. Gordon, Dr. Welsh, &c. &c.

On Thursday forenoon his Grace held his first levee in the Throne Room of the Palace, which was much more numerously attended than on any previous occasion in our recollection, there being upwards of 600 persons present. Among the presentations were—

Sirs T. D. Lauder, A. Hay, W. Dunbar of Mochrum; W. F. Dunbar of Boath; F. W. Drummond; P. Murray, Thriepland; C. H. Hastings, G. Macpherson Grant, E. S. Lees, D. Brewster, J. G. Dalyell, W. Foulis, James Campbell, James Spittal, George Ballingal, James Ramsay, A. Agnew, General A. Halkett, General Neil Douglas. and R. Mowbray, &c. &c.

The Lord Provost, Magistrates, Treasurer, and several members of the Town Council; the Magistrates, and Treasurer of Canongate; the Provost, Magistrates, and Town Clerk of Leith."

And a hundred other Honorables, Baronets, Lords, Colonels, Advocates, Esquires, Consuls, Admirals, Captains and Commodores, Principals, Doctors, and Divines.

"About 12 o'clock his Grace proceeded to the High Church in the following order of procession:—

Detachment of Dragoons.
Magistrates of Canongate in their Robes.
Town Councillors of the City in their Robes.
The Magistrates and Treasurer of the City in their Robes.
Carriage with City Mace and Sword.
The Right Honorable the Lord Provost in his Robes.
Band of the 53d Regiment.
Enniskillen Dragoons.
A party of the City Police in Full Dress.
Six Trumpeters in State Dresses.
Carriage and Pair with Ushers.
His Grace's State Carriage, drawn by Four Horses, with Pages and Mace-Bearer
Yeomen of the Scottish Guard.
Enniskillen Dragoons.
His Grace the Lord High Commissioner,
Attended by his Purse-Bearer and Chaplain, in the Royal Carriage, drawn by Six Horses.
Yeomen of the Scottish Guard.
Party of the City Police.
Enniskillen Bragoons.
His Grace's Private Carriage.
Then followed the Carriages of the Nobility and Gentry, with several Carriages of Private Gentlemen,
amounting altogether to between forty and fifty.

A detachment of Dragoons lined the High Street; from whence, as far as the High School, the road was kept by the 53d regiment. The

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whole line of procession was crowded,—in some parts to excess,—far surpassing the attendance on any former occasion.

The Rev. Dr. Gordon, Moderator of last General Assembly, preached a suitable discourse from Matthew v. 13.—"Ye are the salt of the earth,"—to a numerous and attentive audience. Divine service having been concluded, his Grace the Commissioner proceeded to his state carriage up the High Street, down Bank Street, the Mound, up South Hanover Street, to St. Andrew's Church, which has been given again for the accommodation of the Assembly.

The Assembly being convened and constituted by a solemnizing prayer from Dr. Gordon, the Clerk called over the roll of members."

If such be the *salt* of Scotch earth, how miserably insipid is our American soil! I should like to have a copy of said sermon on *the salt of the earth.* Will some of our Edinburgh friends send us a copy of it? A. C.

THE CRISIS IN BRITAIN.

THE following exhibit from an eloquent editorial found in the aforesaid "WITNESS," on the crisis of affairs in both the established church of England and that of Scotland, cannot be without interest to our readers. Mark in it the signs of the times! A. C.

"The reaction in favor of belief has begun powerfully to operate in both false and true churches. Popery is evidently rising. Protestantism seems fast quitting the neutral ground it had so long occupied, by two opposite outlets, and aggregating its divided forces on opposite sides,—here advancing towards its original type,—there precipitating itself full on Rome. The felt reference to the spiritual nature and future state of man, exerts, as of old, its influence on human affairs.—Ecclesiastical questions promise to be no longer subordinate to merely political ones,—and the General Assembly of the Church of Scotland is felt, in consequence of this change, even by worldly men, to represent one of the greatest interest of the kingdom. It is only fifteen years since Canning, in his place in Parliament, predicted that the first war in Europe would be a war of opinion. It was of political opinion he spoke. He had watched the accumulation, and marked the evident direction, of that power which has since produced the revolutions of France and Belgium, and extended the franchise over Britain and Ireland. But the present is, above all others, a time of sudden change; the tide, whose rise he marked, has since fallen, leaving no inconsiderable mass of impurity and corruption behind it, and the current is now setting in full in an opposite direction. The political war is past, and the next great conflict of the world will be, in all probability, a conflict, not of secular, but of religious opinion.

It would be well to be prepared for it. There is no class of arguments which worldly men set aside with a feeling so ineffably contemptuous as the class derived from prophecy. There has been, no doubt, abuse in this province, as in all others; but it is the only province in which the sober and proper use has been denied in conse-

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quence. We shall venture to refer to it notwithstanding the virtual prohibition. Many of our more judicious interpreters of prophecy are much in error if the church be not entering, in the present time, on a period of protracted conflict, in which, though she may have to long often and vehemently for peace, as a blessing, she shall have to contend for the right as a duty,—nay, to struggle perchance for very existence. If such is to be the event, it would be surely well for "him that believeth not to make haste." If there is to be no "discharge in this war," let us look well to the posts in which the providence of God has placed us, and exert ourselves in His strength that they be maintained. Let us not desert them. Better to be in his battle than in quiet elsewhere. The evening will at length come, and we shall lay us down and be at rest. It is scarce possible to take a cool survey of the various stages of the present conflict, without being struck by a remarkable peculiarity in its character. Cowley, in one of his graver pindarics,—the Ode to Destiny,—describes a game of chess in which the various figures seem to move of themselves along the board, with apparently no hand to guide them. He sees skillful and unlucky moves. A *pawn* rises to the top, and "becomes another thing and name." A *knight*, "that does bold wonders in the fray," amazes him with its success. He approves the gaining,—censures the losing party,—admires their better moves,—condemns the false and unfortunate ones. But their moves are not *theirs:* he raises his eyes from the board and sees two shadowy figures bending over it, and propelling the pieces along the squares. And such he exclaims, is the game of life.

> "With man, alas! no otherwise it proves,
> An unseen hand makes all the moves,
> And some are great, and some are small,
> Some climb to good, some from good fortune fall,
> Some wise men, and some fools, we call,
> Figures, alas! of speech, for Destiny plays all."

Destiny is not the word. The Scriptures, and from these the Confessions and Catechisms of our church furnish us with a better. With this emendation, however, we have been often reminded of Cowley's seemingly extravant fiction, during the course of the present controversy. "An unseen hand makes all the moves." The game has got very palpably beyond human management. We would but ask the reader to call to recollection the various moves, if we may so speak, which have been made during the last nine months. It is enough simply to name them. The sympathy meetings,—the change of Ministry,—the projected schism,—the great West Kirk meeting,—the *Liberum Arbitrium* negociations,—the utter failure of these,—Calsalmond,—the high-handed and contumelious despotism of Sir James Graham,—the military hastily recalled from Strathbogie, an apparent softening on the part of government,—the leading organ of the English press recognizing as just one of the master-principles for which the church is contending, and dropping in consequence the charge of rebellion,—*the defection of the Forty*,—the tone of government suddenly changed,—Monzie's non-intrusion bill withdrawn,—the same leading organ which had recognized the principle of spiritual jurisdiction, within whose precincts the civil authority might be justly withstood, informing the church that, by way of special favor, she shall have yet

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another opportunity afforded her of closing with the terms of Lord Aberdeen's bill,—the distracting influence which would have otherwise militated from without against the anti-patronage party in the Assembly, removed in consequence of the palpable change in high quarters, and the way cleared for their success. But who shall declare the rest? Who, nine months ago, could have discerned through the game, the moves which we thus briefly indicate? We see, indeed, darkly as through a fog, a line which *may* be successfully pursued,—the deputation of an anti-patronage Assembly appealing from the rulers to the people of England,—and uniting themselves, through the sympathies of a common faith, to the evangelism of the country, whether within or beyond the line of the Establishment. We can see, too, a great movement there, in the spreading heresies of Puseyism, suited apparently through the reactive principle to operate in our favor. But the event is in the hands of God,—we cannot see it,—we cannot see even the nearer moves,—we can see only our duty. We can but see that in this quarrel we must assert the headship of Christ and the rights of his people. And certainly though the shore be dim and distant, the compass is true."

News from the Churches.

Warren, Stark county, Ohio, August 18, 1842.

Within three or four weeks past brothers Whitacre, Hall, and myself, have occasionally visited Paris, seven miles from this place, (where our brethren have never before spoken,) where sectarianism and infidelity had reigned triumphantly previous to our entrance; but, to our joy and great satisfaction, the powers of darkness were driven back by the mighty car of truth, and we had the pleasure of seeing twenty-nine of our Father's children come out from the world and among the sects as willing volunteers under the blood stained banner of the Prince Messiah. May the conquests of the Redeemer's kingdom be pushed forward until "the kingdoms of this world shall become the kingdom of our of our Lord and of his Christ."

W A. BELDING.

Clarke county, Kentucky, August 27, 1842.

The brethren of Madsion county, amongst whom Elders Collins, Stivers, White, and Bronson are proclaimers of the gospel, commenced a series of meetings on Monday the 13th of June last. At Union, aided by Elder A. Raines 37 additions were obtained. At Pleasant Hill, aided by brethren A. Raines and William Morton, 24. At Tates Creek, by William Morton, 68. At White Oak Pond, by same, 39. At Centreville, by Elder L. Pinkerton, 17. I was with the brethren to this place, in the neighborhood of which there have been about 30 more, since I left, as I learned from brother White. Six in Richmond during the labors of Elders Raines and Shannon. I learned on Wednesday that at a meeting now in continuance in the neighborhood of Tates Creek, there had been 40 obedient to the faith The brethren of Madison were numerous before these accessions were obtained. Great is their love of truth and the God of truth. At a meeting of the brethren of this county at Providence, on the 12th of this month, and continuing for several days, there were 72 accessions. Our beloved brethren J Creath, Sen. A Raines and William Clarke, the laborers. At a meeting of the brethren at Antioch, assisted by brethren Creath, Raines, and Moore, 20 were obtained. The meeting adjourned Thursday last.—Our next meeting commences at Log Lick to day.

JOHN MORTON.

Monroe county, Ohio, September 7, 1842.

We had about eighty members this spring after the removals and changes of residence that usually take place at that season. We have received thirty-nine since, twenty-two of them at our three days' meeting on the 6th, 7th, and 8th of August, held by our brethren Vanvoorhies and Malam Martin, from Columbiana county; Bottenfield and William Jarvis, from Antioch; Harper, from Boston, Ohio, and John T. Crist, from Ben Fork of Capitina. Though we are yet young in the cause, ignorant, and consequently very weak, there is a manifest growth in the brethren, an increasing desire for the sincere milk of the word that they may grow thereby, and a wonderful change in the face of society around us. My soul rejoices and magnifies the name of the Lord.

A. G. EWING.

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Bethany, Virginia, September 16, 1842.

Through the kind care of our heavenly Father I have again returned home, after an absence of fifteen days to the Western Reserve, during which time I attended two meetings. At the first, held at Bedford, Ohio, there were fifty-four immersed; and at the other, held at Wadsworth, Ohio, there were thirty-one, making in all eighty-five, many of them persons of high standing and intelligence. Some fifteen of the preaching brethren were present. The cause appears to be progressing in that country, not only in numbers, but also in the piety and devotedness of the brethren,

W. F. M. ARNY.

Lexington, Missouri, August 17, 1842.

The good cause of our Redeemer is still on the onward march in this Western country. The brethren have just closed a protracted meeting at Dover, ten miles from this place, where forty-four made the good confession, and were buried with the Lord in baptism.—Some five or six of the number were from the Presbyterian ranks, and one from the Methodists, and seven by letter, making in all fifty-one

The preaching brethren were father M'Bride (that old pioneer in the good cause in Upper Missouri,) and T. N. Gaines.

Brother Gaines held a meeting at the same place last month and gained eleven. Two weeks ago brother Gaines also gained ten on the other side of the river.

He is riding constantly, and his labors are greatly blessed. The harvest is truly plenty, but the laborers are few. May the churches be aroused to a more diligent discharge of their duty in bringing laborers into the field, and sustaining those already there.

ALFRED JONES.

Scott county, Indiana, August 18, 1842

The good cause continues to receive accessions in this part of the country. On the first Lord's day in July three persons were added to the congregation at Union; and on the Friday before the fifth Lord's day of the same month we commenced a meeting at the same place, aided by our excellent brother Stephen Tribble. The meeting continued for six days and was blessed with great success. We obtained forty-six additions, thirty one of them by confession, and ten of the confessors were from the Methodists. On the first Lord's day in this month I obtained two more at the same place, making fifty one additions at one place in four weeks.

JOHN F. WARMOTH.

Valparaiso, August 17, 1842

I have just reached home with my family from a visit to the St. Joseph, where we have been attending to a co-operation meeting of the brethren in that region. We had a refreshing time together. Praised be the name of the Lord! I left on Monday. Seven up to that time had made the good confession. Prospects are bright for a large ingathering there—to see scores of brethren all contending for obedience to the same Lord, owning one Lord, one faith and one baptism, meeting together from different parts of the country, and greeting each other in the name of the Lord in that loving spirit that was manifested by the brethren at that meeting, is enough to melt the hardest heart. My soul was filled with sentiments like the following:—

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

Proclaimers present, Corbly Martin, Reuben Wilson, John Martindale, John Sargent, Father Dunn and Father Holmes, two old veterans in the gospel and myself.

The brethren of the congregations on the St. Joseph have made arrangements to sustain brother Corbly Martin in the field for one year, which I think is an excellent move. He is a man who earnestly and ably contends for the faith once delivered to the saints.

We hold our co operation meeting for the counties of Laporte and Porter at Laporte, commencing on Friday before the first Lord's day in October. Cannot some of the brethren from a distance come and help us? Brother Sargent, our evangelist, has baptized I think over 20 in these two counties since the commencement of spring.

G. W. TURNER.

Versailles, Woodford county, Kentucky, September 2, 1842.

I have had a refreshing time in company with the disciples in Trimble county, Kentucky, and in Charleston, Indiana. At the latter place we gained nine by confession and one reclaimed; and at the former thirty-seven during the meeting submitted themselves to the justification which is of God; thus swelling the number of the names of the disciples of that most excellent church (at Mount Byrd) to upwards of two hundred, that began to keep the ordinances some three years since with only twenty-five. But this is not remarkable when we state in truth that there is not a greater portion of the good spirit perhaps in any church in Kentucky. On my return home we paid our monthly visit (last Lord's day) to the Grassy Spring Church in this county, when in the two or three days which we spent with them, seven confessed the Lord and one reclaimed. That is another church that goes on like clock-work, and without any great excitement. The Lord is adding to them almost every time they meet, no matter who happens to be the speaker. Praised be the Lord for his goodness!

C. J. SMITH.

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Bowling Green, Kentucky, August 13, 1842.

To the Congregations of Disciples South of Green River.

Dear Brethren—Agreeable to our previous appointment for an annual meeting at Pleasant Hill Meeting-House, near the Dripping Spring, on the 4th instant, we have had the pleasure of meeting and becoming acquainted with many of the brethren from the adjoining counties; yet we have to regret, that many whom we confidently expected to see, were not present; and we have to complain that but two of the teaching brethren, who live south of us, were with us. We trust that it was not owing to any indifference felt as the objects and importance of the meeting. We had, however, nine teaching brethren with us—to wit: J. T. Johnson and R. C. Rice, of Georgetown; S. Jones, Roberts, Smith, Callahan, Biby, Embury, and George W. Elley. We had much good teaching and 36 additions during a social interview of some 5 days. We are truly gratified in being able to report to you the results of our meeting and some of the information received from the congregations.

Our next annual meeting will be held in Morganfield, Union county, beginning on the Friday before the 2d Lord's day in August, 1843, to which meeting special attention is now invited, and it is desired that at that time we shall hear from every church south of Green river, and those in Hardin county, and all south of that between Green and the Ohio rivers.

Written or verbal communications were received from fifty-one churches, while very many were unheard from. The annexed statement will show the results of our call upon them:—

1 Morganfield, Union county, present number, 50.
2 Cypress, Union county, commenced in 1838, organized with 15 members, increase last year 10, present number, 52.
3 Union, Union county, 1840, organized with 7, increase last year 11, present number 30.
4 Barren, Henderson county, 1831, organized with 11, increase last year 7, present number 145.
5 Liberty, Henderson county, increase last year 10, present number 31.
6 New Antioch, Davis county, present number 50.
7 Christian Union, Hopkins county, present number 45
8 Near Madisonville, Hopkins county, present number 60.
9 Republican, Hopkins county, increase last year 10, present number 30.
10 Rumsey, Mulenberg, 1842, organized with 14, present number 14.
11 Lebanon, Trigg county 1838, organized with 9, increase last year 33, present number 63.
12 Hopkinsville, Christian county, 1832, organized with 13, increase last year 59, present number 157.
13 Little River, Christian county, 1827, organized with 11, increase last year 30, present number 80.
14 Elkton, Todd county, 1837, organized with 14, increase last year 31, present number 70.
15 Berea, Logan county, 1841, organized with 19, increase last year 44, present number 79.
16 Keysburg, Logan county, 1842, organized with 19, increase last year 19, present number 38
17 Bee Lick, Logan county, present number 60.
18 Russelville, Logan county, 1841, organized with 8, increase last year 14, present number 22
19 Bethany, Logan county, 1840, organized with 7, increase last year 31, present number 60
20 Hartford, Ohio county, 1839, organized with 12, increase last year 33, present number 91.
21 Welch's Creek, Butler county, 1840, organized with 7, present number 37.
22 Franklin, Simpson county, 1842, organized with 15, increase last year 42, present number 57.
23 Bethel, Warren county, 1839, organized with 15, increase last year 25, present number 74.
24 Pleasant Hill, Warren county, 1835, organized with 25, increase last year 42, present number 121.
25 Rogers's House, Warren county, 1841, organized with 43, increase last year 30, present number 54
26 Prewett's Knobb, Barren county, 1841, organized with 5, increase last year 2, present number 26.
27 Salem, Barren county, 1828, increase last year 53, present number 64.
28 Leeper's, Barren county, present number 63
29 Glasgow, Barren county, present number 170.
30 Mount Zion, Barren county, 1830, present number 70.
31 Woodsonville, Hart county, 1836, increase last year 36, present number 66.
32 Mount Horeb, 1838, increase last year 37, present number 73.
33 Rolling Fork, Hardin county, present number 120.

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34 Middle Creek, Hardin county, present number 55.
35 Stone Meeting House, Hardin county, present number 40.
36 Hodginsville, Hardin county, present number 20
37 Indian Creek, Monroe county, present number 35.
38 Martinsburg, Monroe county. 39 Sulphur Lick, do. 40 Tompkinsville, do. 41 Slaughter's Stone Meeting House, do. 42 Hanover, Cumberland county. 43 Burksville, Cumberland county 44 Crocus Creek, do. Reported by E. H. Smith. From his knowledge of these churches, there are at least 500 members.
45 Columbia, Adair county, present number 70
46 Mount Pleasant, Adair county, present number 85.
47 Mount Gilead, Adair county, present number 90.
48 Jamestown, Adair county, present number 50.
49 Bethel, Adair county, present number 60
50 Antioch, Adair county, present number 40.
51 Marrowbone Monroe county, 1830, present number 47.

From the above report we have 269 members in the different organizations when congregated, 609 additions during the past year, and 3295 disciples in the 51 churches, many of whom were organized within the last four years. We rejoice to say, brethren, that we learn from the letters received that many of the churches are meeting regularly on the first day of the week for worship Beloved brethren, let us increase our efforts to sustain the cause both at home and abroad: at home by family culture, by reading the sacred oracles with our families, and prayer to God for the salvation of all both at home and abroad If the churches will exert themselves to spread the truth far and near the coming twelve months, the results must be glorious. Untie the hands of such as are able to plead this good cause, and send them forth into the highways and hedges to proclaim the gospel And finally, brethren, let us, one and all, add to our faith all the graces of our holy religion, while we look for the second appearing of our Lord.

By order of the churches, GEORGE W. ELLEY,
J T. CARPENTER,

Little York, Indiana, August 21, 1842.

On the second Lord's day in July I preached in the vicinity of Little York At the close of my discourse six persons joined the army of the faith: one of them was from the Methodists Again I visited the same place on the third Saturday in this month, and held a two days' meeting, and obtained eleven additions. The prospect still good.

JOHN F. WARMOTH.

New Lisbon, Ohio, July 13, 1842.

I arrived here two hours since from Fairfield, at which place I ended a meeting last night. Sixteen were immersed, and two added from the "Old Bible Christians"—18 in all. I will give you a line in a few days from this place again, informing you of the result of our meeting which we commence to-morrow evening. J. H. JONES

Paris, Tennessee, August 10, 1842

I have been laboring in this place for several days. Five persons have confessed and obeyed the Lord—three on Monday evening, and two at 9 o'clock last night, and one on Lord's day, in the country—in all, six. Praised be the Lord!

I expect to speak to the citizens again to-night, and anticipate more additions.

J H. DUNN.

Fredericksburg, Virginia, September 5, 1842.

Since I left Bethany my labors have been confined principally to Fredericksburg, Caroline, and the valley of Virginia. After speaking in Fredericksburg for ten days, two of sister Walker's daughters confessed and obeyed the Lord. After which five, more made the good confession and put on Christ In Caroline, within the last two weeks, thirty-four have been added to the churches—Antioch and Emmaus We had here the assistance of brother Seizer from King William, and brothers Abel and Magruder from Charlottesville. The brethren in Fredericksburg also assisted in the good work, and brother P. Woolfolk gave several warm and spirited exhortations Amongst the number baptized in Caroline were Mr. J. Woolfolk, Mr. Boler, and Dr. Wright, gentlemen with whom you are acquainted, and whose example will doubtless exert a salutary influence in behalf of the cause in Caroline and King William. In Shenandoah we had fifty-five additions, making in all seventy-seven since the fourth Lord's day in June. Blessed be the name of the Lord! Let us return thanks to his holy name, and go forth with more zeal and more energy to the good work,

"Our God will needful aid bestow,
And on our labors shine."

J. D. FURGUSON.

Georgetown, Kentucky, August 15, 1842

Brother R. C. Rice and myself have just returned home from a tour of nine weeks in the Green River section of this state, labored mostly in the boundary of the evangelist G. W. Elley, who was with us during the trip We commenced operations at Russelsville, and from thence proceeded to Elkton, Hopkinsville, Belle View, Red River, Adairsville, Keesburg, Franklin, Grass Dale, Bethel, Bethany, Fountain Head, Gallatin, and Hopewell in Tennessee, Dripping Springs and Salem, at which places we labored most

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faithfully for several days. We succeeded beyond the expectations of all at each of those points, and the cause is so far elevated at most of them that all the efforts of the opposition will prove unavailing if the brethren prove true and loyal to the good cause.

We labored every day for eight weeks, and continued in fine health. The additions were 238 Thanks and praise to the Lord for all his goodness! The congregation at Grassy Springs, in Woodford county, sustained brother Rice while thus engaged. May the Lord bless them for their work of faith and labor of love! The brethren in Georgetown and in the vicinity have acted nobly in this matter and seem resolved to push evangelizing to the extent of their power. I trust the time is at hand when all the faithful brethren will esteem it a great privilege to aid in the proclamation of the gospel to the poor and destitute. We are under obligations to have evangelists proclaiming the gospel all over the United States.

I regret deeply that I was not at home to enjoy your society during your recent tour through Kentucky But we must submit. May the Lord still smile and upon and bless you in all your benevolent efforts to build up the cause of primitive Christianity!

Were it not for the preachers, Christians would unite upon the Bible alone in less than one year, in my judgment We need not hope any thing from them. They are ruled by an unholy ambition and a party spirit; and when they dare do so, they rule those under them with a rod of iron. J. T. JOHNSON.

To the Congregations of Disciples in Georgetown and at Grassy Spring, Woodford County, Kentucky.

Beloved Brethren—We take this public occasion to tender to you an acknowledgment of our gratitude for the inestimable favor which you have bestowed upon us and the common cause of our Lord, through the labors of your able Evangelists J T. Johnson and R. C. Rice, who, in conjunction with our Evangelist, George W. Elley, have been laboring most faithfully in the several counties around us, and at this point, for some 7 weeks The result has been truly cheering. About 240 additions have been made to the churches in our state, including some 41 near Gallatin, Tennessee, at Hopewell. Their labors will be remembered, and we trust appreciated by many who are both in and out of the church.

We have great reason to thank God, beloved brethren, for such liberality on your part, in sending to our aid two such faithful workmen. For many years we have been almost destitute of laborers, and through many embarrassments thus far we have moved on. If our brethren in Northern Kentucky, who are so abundantly able to aid us will again let their love be once more manifest in sending us seasonable aid, we shall before many years be able to sustain the cause throughout the extent of the Green River counties.

May the great Head of the church greatly bless you in your labors of love, and may we long strive together for the unity of the faith in the bonds of peace.

Done by order of the churches in co operation, at their annual meeting, held at Pleasant Hill Meeting House, near the Dripping Spring, Warren county, August 8, 1842.

MOSES SHOBE,
RICHARD HEATHER,
Elders.

To the Congregations of Christ, composing the co-operation in the counties of Warren, Simpson, and Logan.

Your Evangelist George W Elley would most affectionately and respectfully submit the following report at the termination of his labors A series of meetings were commenced by brother J. T. Johnson and myself, embracing a period of five weeks, in the months of August and September past, at Hartford, Russelville, Friendship, Franklin, Bethel, and Smith's Grove, which resulted in 58 additions. Since that time there have been added within the range of my operations, up to the 13th June past, 101, making the total number of 169.

The third Lord's day in June last I commenced a series of meetings, assisted by brothers Johnson and H. C Rice, with the presence and aid of brothers H. T. Anderson and C. Day. On two occasions meetings were held at Russelsville, Elkton, Hopkinsville, Belle View, 10 miles south west of Berea, Adairsville and Keysburg, in Logan county, Franklin, White's school house in Tennessee, Bethel, Bethany, Gallatin, and Hopewell in Tennessee, embracing a period of 7 weeks, and resulting in 184 additions to the churches; and up to this time at Pleasant Hill Meeting, 36 additions more have been gained; making the total number of additions since the 1st of September last, 289; and 220 during the past 7 weeks.

Since October last three churches have been formed—one in Russelville, numbering 22; one at Franklin, 57; and one 8 miles above Bowling Green, on Big Warren River, 54. Of the above total number of 389, there were from the Baptists, 58; Methodists, 10; Presbyterians, 6. Total from the parties, (uniting upon the word of God as the only bond of Christian union,) 74.

Beloved brethren, in view of all the difficulties which have been around us and the churches, amidst untiring opposition and much misrepresentation, we have cause to thank God and buckle on again the armor for additional efforts in the good cause of our Lord. Sinners will be converted, and scores of the pious from all the parties will rally to the Bible, and that alone as the constitution of the church of God, if we do our duty.

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I would not forget to say that I am indebted as well as you to our beloved brother Ford for his aid on sundry occasions, and by whose aid some of the above additions were made.

I regret that the afflictions of my companion for the last six months will compel me to resist the earnest and affectionate appeal of the co-operation to continue my labors among them My labors must be more circumscribed until a change of circumstances.

May the Lord bless you in your labors of love and untiring zeal in the cause of our Lord! With all affection,

GEORGE W. ELLY.

August 8th, 1842.

By order of the churches as above, we are requested to ask the publication of the above report in the Harbinger and Christian Family Library.

MOSES SHOBE,
RICHARD HEATHER,
Elders.

Brother Campbell—By request of the Elders above, I am required to ask you to give the above an insertion; which do, and oblige yours in hope,

GEORGE W. ELLY.

Lexington, August 16, 1842.

Paris, Kentucky, September 15, 1842.

I will proceed to give you, in a few words, the accessions obtained at protracted meetings, which I have attended, since last May.

At Antioch, Clarke county, Kentucky, at one meeting, 17; at another, 20; at Bethel, Madison county, 16; Pleasant Hill, 24; Union, 37; Mount Zion, Clarke county, 14; Richmond, 6; Winchester, at one meeting 10, at another 4; Howard's Creek, Clarke county, 84; Log Lick, 54; Athens, Fayette county, 52. Total, 338. A few others recollected after making out the above estimate, 345

At all these meetings I was but a co operater with other preachers, several of whom were highly efficient helpers of the good cause. At Pleasant Hill, the veteran William Morton sounded out the word of truth; and at most of the places named John Morton, the brother of William, was our helper; and at several of the places last named, such a one as Jacob Creath the elder! discreet, humble, affectionate; and in exhortation, still wielding astonishing power!

A. RAINES

☞ A large amount of news from the churches, and various communications from Evangelists and others, amongst which is a very interesting one from brother Johnson, are reluctantly laid over till our next.

A. C.

THE MILLENNIUM.

Brother Thomas J Harvey, of New York, has issued a Prospectus "for publishing a monthly periodical in the city of New York, to be entitled *The Millennian Christian Evangalist, and Defender of the True Faith.* Our object is to make ourselves useful in the great work of reformation, in disciplining the nations, and rallying them under the one broad banner of Christ, which great and good work is to be performed in this great millennial day, and believe this work is already begun. Sectarians have become divided against themselves, and are already beginning to totter, and fall; thousands and thousands have already united themselves with the numerous Christian congregations of the middle and western states, and shall New York and the eastern states be found in the rear? We hope not! The world seems to be on the eve of some great moral and religious change."——We have seen Dr. Harvey's "QUIETUS, written to show the evil tendency of all such Prophecies as that of Mr. Miller's, respecting Christ's 'Second Advent,' and to establish and set forth the TRUE GOSPEL doctrine of the same, that men may no more be led astray as to that matter; 'eschew evil and do good.' But on my return from long absence I have not had leisure to examine it satisfactorily. The Doctor is not afraid of strong positions, and seems to devote himself to their development with much spirit and energy.

TERMS—The work will be furnished at one dollar and fifty cents per annum; or four copies for five dollars, invariably in advance; 24 pages 8vo.

A. C.

☞Several communications on hand, and many Queries, with some tabular views of large districts of country as respect reformation statistics, are reluctantly postponed till our next.

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THE

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ADDRESS

Delivered before the Little Rock Lyceum, by the Rev. W. W. STEVENSON.

Gentlemen—THE subject I have selected for the address of this evening is the *mind* and its improvement.

By the *mind*, I mean that *power* in man that *thinks*, *reasons*, and *judges*—*which* distinguishes him from every other animal with which we are acquainted.

The *mind* is not a mere *faculty* or assemblage of faculties. It is an *agent*. Memory, reason, and *will* are the attributes of this agent, and as such *subservient* to its government.

The *mode* of *being* and local *residence* of this agent, I shall not attempt to describe. The attributes or faculties are all we are capable of examining, and even these very imperfectly.

The *mind* with all its powers, (and surely they are many,) had a *beginning*. There was a period when there was but one *mind*, and that the unoriginated mind of the Supreme Intelligence.

When God created man he "breathed into him the breath of *life*, and he became a living soul." There is a period when every *mind begins to be*. This remark forms a distinction of much importance, and one to which we shall be indebted presently for some very important conclusions. This *same* mind which began to *be*, was at the time of its first being a blank: susceptibility was at that time its only *power*. In common with the body, of which it is a tenant, it could only receive impressions.

The mind is by the Creator endowed with certain faculties which are gradually developed, and, as before stated, are the servants of this *agent* through which its energies are exerted; these faculties are *perception*, *reason*, *imagination*, *judgment*, and *memory*. These faculties are *only* competent to *receive*, *compare*, and *extend* ideas: they *cannot create* them. These faculties are *not* the *mind*, but are simply attributes of the mind. The mind itself is wholly unable to create an idea, but is dependant on the bodily senses for the origin of all its ideas.—This is the doctrine of common sense, and was taught by Bacon, Newton, Locke, Watts, and Goode. I am very sensible it is disputed ground, and many worthy names stand arrayed on the opposite side of the question. It is not my intention to enter upon the discussion of this point, or glance at the theories advanced on the subject of ideas and their origin.

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There was a period when the mind was not in being. This period of non-existence terminated when the mind was united with *sensible organs*, and not BEFORE. The mind can have no ideas beyond the beginning of its own existence, nor can we suppose that the Creator, by a direct act, fixes in each mind the germ of knowledge. As before stated, we can claim for the mind and body no higher powers than ability and susceptibility.

Gentlemen, I perceive at this point a certain theory, stretching across my path in majestic prominence, and as is usually the case, it is called by a long hard name. You will perceive what I mean when informed the theory in question is that one which pretends to know all that a man is and should be, by certain bumps on his head. By these bumps the initiated not only pretend to know what a man is and will be, while he yet wears his hairy scalp, but even the dry brain-pan affords equal facilities for deciding. The presumption of this theory forms a strong objection to it; only last week we were informed through the Arkansas Gazette, that the bumps on the head of a poor fellow found dead, proved him to be a suicide. A few more strides, and courts and juries will be relieved from the most difficult part of their duty in criminal cases: that is, neither to clear the guilty nor punish the innocent. They need only have one learned in the '*science*' of bumps to examine the heads of the victims and culprits, whose *chart* will decide the whole matter.

I would ask these theorists whether the *bumps* form the *mind* and *passions?* or does the mind and passions form the *bumps?*

If these men contend that the "*organs*" give to the mind and passions their direction, we know what they mean, and the tendency of their theory: it is another form of the old exploded doctrine of *materialism.* In the days of Lavater physiognomy was the all in all. These modern theorists have fixed on the *bony* structure of the head. I am frank to admit that there are indications about the head and face, of the character of the mind that works within; but that four inches square of the bony forehead developes more different traits of character than there are signs in the zodiac, I cannot believe, until there is another bump developed in my own head

I assumed that all our ideas are derived through the senses of our physical frame, which are, *seeing*, *hearing*, *feeling*, *tasting*, and *smelling*. These are to the mind both teachers and sentinels. The ideas received through the senses are the simplest ideas received by the mind: they may be denominated roots or germs of knowledge. The importance of these roots or germs are clearly seen in the case of those born blind; such persons have no idea of color—they *reason*, *imagine*, and *judge;* but are unable to originate the idea of color. The blind lad will still ask if "*red* is like the sound of a bell." If we involve the poor fellow in the additional calamities of deafness, what can he learn? He is in a world of which he is entirely ignorant, except that sugar is *pleasant* and fire gives *pain.*

Philosophers have given us a sixth sense, which they are pleased to call *moral*, because it belongs to the mind independent of the mind's dependence on the external senses.

It would be an unnecessary waste of time to enter upon a definition respecting this moral sense. It will be sufficient to our purpose to

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admit at once the name most generally given to it, which is "*conscience*," and proceed to examine its *identity*. It is said to be an *original* and *independent attribute* of the mind, to which I cannot assent for the following reasons:—

1. This doctrine is a fragment of the old exploded theory of innate ideas.

It is contended that by this moral sense we have *intuitively* an idea of a *Supreme Being*, of a *future state*, and of *future retribution*—three of the most important ideas known by mortals. The idea of retribution is only the subordinate idea of immortality: so that by this sense we receive the first ideas of all *moral government*.

If, as I have before stated, there was a time when the mind was *not in being*, then it follows of course that all its ideas, both physical and moral, have been received since it *began to* BE. We are told that this sense possesses the amazing power of conceiving ideas by its *own intuitive* perception.

This is downright assumption; and that, too, in the face of strong negative testimony. This the advocates of this doctrine feel sensibly, which drives them to appeal to every man's experience, in proof of their notion; and then very boldly charges every one who does not admit their *inference*, with a defect of moral perception, or a want of intellect.

I have no controversy with those who hold this theory about such an operation of the mind as we call conscience; nor that the whole world have the ideas before named; that is, of God, of immortality, &c.; but I do deny that conscience is a faculty of the mind, and I also deny that the idea of a Supreme Being, the soul, and retributive justice are received by intuition. The fact that these ideas are common to all men, and the same in all men, is a strong argument that they have been derived through some *infallible* source. Is it not far more probable that those ideas have descended through the countless generations, intervening between us and the first man who *saw* his Maker and *knew* him, and learned from that awful source these immense ideas—ideas as far beyond the conception of a poor circumscribed intellect, such as man's, as the farthest fixed star is removed from the touch of our finger.

To contend that we know these things by natural intuition, because they are known by every one, is to dogmatize without reason or evidence; and to contend that they are revealed to each individual by the Creator, for himself, is *begging* the question.

They *were revealed* to the first man, and through him, by universal tradition to all men. These ideas are of such magnitude, that when once known they could not be forgotten again.

What is conscience? Bishop Watson (to Payne) says it is "the decisions of our judgment (well informed) upon our own actions."—Hence our conscience is either *strong* or weak, pure or defiled, in proportion to the moral information we possess, and the heed we pay to that information.

If this be true, then this moral sense is no sense at all, but the exercise of a faculty of the mind—the "decision of our judgment."

This view of the question is still more evident from the great diversity that prevails among mankind, as to the complexion or character of

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what we *call* conscience. Their faces and language are not more variant than their conscience.

Every man's conscience is fashioned like the system under which he has been educated. Hence a Christian has a conscience very different from the Turk. The Arab's conscience leads him to perform his ablutions and prayers at the set time, and the next minute he will rob the weak. Those who have the most perfect moral knowledge will of course have the most perfect conscience.

2. I object to the doctrine in question because it supersedes one of the most important displays of God's goodness vouchsafed to man: that is, his word. If we can know all that Paley, and some other writers of the same school teaches, *we can know* without *the* book. It would seem we have but little use *for the* book. The Bible, under this view, would be nothing more that a book of details.

3d. I object to the doctrine under consideration from its tendency to erect a false rule of action. If we erect it into an independent faculty of the mind, and tribunal, a man is not to be blamed for his acts more than for his mistakes, arising from weakness; that is, upon the supposition he acts adverse with his conscience.

Every man's mind settles upon some general rules of action. These rules are nothing more than a digest of the moral code under which we may chance to have been educated. The influence of the moral code of the Bible is not confined to those who are strictly Christian, but has become the rule of action to thousands who know but little of the letter of that book. Those having what may be properly called a Christian conscience, have formed, by the approval of their judgment, a code of conscience drawn from the Bible.

The Mahomedan draws his from the *Koran;* and he who has no sacred book, forms his from the best materials in his possession. He has received from universal tradition the idea of God, the soul, and retribution. With these he draws from nature's volume the best mode he is capable of—subject, however, to the same disregard and violation, from the depravity of mind, as that of the Christian.

Gentlemen, I shall now return to our train of thought respecting the origin of our knowledge. I have before assumed that we derive the whole of our ideas through the external senses I have also endeavored to show that these ideas, thus derived, are the first and simplest ideas—that they form the basis of our knowledge. For example, I am for the first time shown an orange. I perceive that it is round and yellow. I cut it, and find it soft and juicy. I taste it, and find it sweet, and the rind spicy. I have obtained six ideas respecting the orange, which may be denominated original ideas.* The mind now begins *its* operations, and very soon *it* has more than a dozen additional ideas: As an orange tree or trees, an orchard, a gardener, a fruit dealer, money with which to purchase, profit and loss in the business, the the pleasure of eating the fruit, &c. &c. Thus the mind goes on increasing the number of our ideas, all of which are referrable to the six originals before named.

* The ideas of roundness, &c. were not originated with the orange; they were only applied to it by experience. It is not my design to treat of abstract ideas, and account for the origin of the idea of shape, color, and taste. This would lead to the discussion of questions foreign to the design of this brief address. Philosophers have perplexed themselves with this question to no purpose. It may be that all these ideas were derived by original revelation.

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The mind at its beginning is a blank, destitute of ideas. To remain in this condition is what we call idiocy. To acquire many ideas, and to have them properly arranged and connected, constitutes wisdom or knowledge.

The *acquisition* of ideas and their *connexion* is what we mean by the improvement of mind. This forms the great characteristic distinction between men. The external condition of men is not more diversified than the mental condition. Every degree on the scale, from downright idiocy to the highest mental attainment, is occupied, indicating the number and connexion of ideas attained by the thousands with whom we converse.

Improvement of mind depends upon three distinct acts of the mind, or *qualities*. I confess the want of a proper term to designate philosophically what I mean. These three acts, or qualities, are *observation*, *thinking*, and *energy*, or *decision* of character.

These constitute the *medium* of improvement, or enlagement of mind. *Observation* gathers from every object and incident the materials of knowledge.

The man of observation simply uses his *eyes* and *ears*, with the powers of sense, by which the mind is furnished with ample materials for improvement. It is by observing natural objects that men have arrived at the phenomena of natural science, such as geology, mineralogy, and chemistry. Some of the most important and useful discoveries are the result of observation, such as the art of printing, the law of colors, and the power of steam.

We may say of many, that they neither see nor hear, though they have eyes and ears. To such persons the heavens are nothing more than a speckled canopy; and the earth, with all its plants, minerals, and animals, is a mere blank. The same objects are seen a thousand times without attracting any notice. Such men can never advance beyond the threshold of knowledge. A few simple ideas connected with their natural wants and desires, is the highest attainment of such men.

As before observed, the observing man sees and hears every thing that passes before the senses. Napoleon was remarkable for his observation. While he grasped the highest and most towering objects, he noticed the smallest incidents. Some persons have taken a very erroneous notion of what is called an enlarged mind; small things are excluded entirely from the list of objects befitting the notice of a man who would be great. The very reverse of this is what is true. A great mind observes great and small objects. To trifle with *little* pursuits is the business of *little minds;* but to notice little things is the work of great minds. Often the most important event or discovery is only perceptable through a very narrow space. The whole stock of our knowledge is only an aggregation of little things. There is nothing that rendered the mind of Franklin so dissimilar to the mind of most men, than his knowledge of so many little things: in a word, his *common sense*.

Very much of our success in life, in whatever business we may engage, depends upon *observation*. Take one profession—that of the Physician. Why does he visit his patient at stated intervals, but to observe the symptoms? Often the life of a friend depends on the

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the observation of the Doctor; and no man would (if he knew it) employ an unobserving Physician.

Observation is to the mind what miners and forgers are to the fine workman: they procure and refine metal into steel, but are not able to work it into the fine springs that move your watch. Observation collects *facts* and materials for knowledge—*thinking* renders these materials useful.

By *thinking* I mean the whole exercise of the mind, with all its faculties in reasoning, judging, and imagining.

It has been said that man is a "thinking being"—the mind is ever on the wing. This is as true of the fool as wise man. The mind is never at rest, except in profound sleep, when all the *organs* are *reposing* in senseless dormancy.

This roving of mind is not thinking; it is the mind acting without an object. In this manner the mind often wastes its energies in trifling, or in fitful gambols of irrational mental carousal. Persons habitually in this state of mind are either *poets*, *wits*, or *madmen*.

To think profitably, the mind must be brought under suitable rules and restraints. Judgment and reason should preside over the thoughts, giving to them their character and direction.

The most efficient helps to *thinking* are reading and conversation. By reading we have the benefit of other men's thoughts. The same is true of conversation. But *neither* reading *nor* conversation will make a man wise *without thinking*. By thinking we form our own views of every subject presented to the mind. Many pass through the best schools and colleges, and are withal nothing *more* than men of *reading*—not of thinking. All their learning consists in reciting the opinions of others, for they have none of their own. No man of intellect reads to commit to memory other men's thoughts.

It is said of Doctor Johnson that he read few books entirely through. The reason was his remarkable habit of thinking.

When I recommend reading as a help to thinking, I do not mean the light chaffy stuff now pouring forth from the press by tons. Such reading may help us to think *foolishness;* but to think *wisely*, *never*. I have the pleasure of being somewhat intimate with a man who has attained to something *like* a respectable knowledge of the sciences, who has made his reading on such topics an amusement. One or two hours spent in close converse with a good author, furnishes food for the mind for a day or two.

If we would improve by reading, we must *think* of what we read. In a word, we *must* think of *all things*—of what we *see*—of what we *hear*, and *feel*, and *taste*, and *smell*—of what we *remember*—of what we *imagine*—of things present and things absent—of things great and small—of things as they *are*, and as they *might be*—of things simple, and things compound—of things physical and *moral*—of bodies and *spirits*—of *time* past and to come—and of *vast eternity*.

Observation acquires ideas, and thinking compares, enlarges, and arranges them in the mind in their proper order and connexion.

That something we call *energy*, or *decision* of character, can alone render knowledge available. Without this *something*, (for it is not an *easy* matter to find a suitable term by which to express it; it is *not* the *mind*, nor can we call it a *faculty* of the mind; it is to the whole man

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what the main-spring of a watch is to the machine; it is that undefinable characteristic which renders every thing available, and turns every event to the best advantage;) without this, *all* learning is useless, at least as far as practical good is concerned. But for this, and a thousand names on the page of history would not have been known beyond their native parish. Bacon, Newton, Locke, Franklin, Washington, Napoleon, and Howard, are bright illustrations of the importance of energy and decision in the pursuits of life. There are thousands of other names bearing the most ample testimony to the truth of our position. Permit me, gentlemen, to select one from among the number as a fit example: *Luther*, who began his career at the darkest period of that moral night which *covered the earth* from the fifth to the fifteenth century. Unassisted and alone, he made war on the established order of things, and the opinions and customs of ten centuries, rendered venerable from their age, and sacred from the universal belief of men that they were the ordinances of God's house.

ALL the *learning*, the *civil* and military power of Europe, with one of the most sagacious, powerful, ambitious, and bigoted princes Europe has ever produced, stood forth to sustain these institutions. With all these disadvantages he never faltered or shrunk for an hour from the contest, but pressed on in an offensive warfare until he achieved a victory, compared with which Alexander's, Cesar's, and Napoleon's sink into absolute insignificance. Nothing in the annals of history can compare with it, except the first conquests of the gospel of Christ.

We are often surprized to see men rise from humble stations and attainments to eminence and usefulness; but, gentlemen, we may cease to wonder at the success of a man of *energy* and *decision* of character. The true reason o our surprze is, that *energy is a rare endowment*. Few men possess it to any remarkable extent.

By energy I do not mean that a man is bound or will be *impelled* to learn and do every *thing* in this way. Energy is often wasted. It is to *bring* the whole physical and moral powers to bear on one single object. Where this is done, success is the inevitable result. The object though should be one worthy the effort. It often happens that men of respectable decision of character have but poor judgments. Of this class are those who spend their whole lives in learning languages, or in attempts to construct a self propelling machine, which is impossible

The secret of success attending the career of some men, is the application of this principle to the intended object, or rather making the most of every event. Neither Cromwell nor Napoleon intended, when they began their upward course, to *aspire* to the *height* the *waves* eventually rolled them. They made the best of every change. Neither of those men were the agents to set in motion the current which eventually bore them to such heights. *But, without* them, *neither* effort would have been any thing more than an indecisive effort to throw off a yoke bearing heavy on the great mass of the people. With such men the *conception* and *execution* of a plan was the same act.

We see the opposite of this in the conduct of Danton, Robespierre, and Marat. These soulless men glided smoothly on the sea of blood they had spilt, so long as that sea flowed on an inclined plane; but as

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soon as breakers appeared, they were the first to drop the dagger and abandon the ship of slaughter. One master stroke. and France would have fallen more completely into their power; but they wanted *energy*, and the consequence was they lost *all* in a moment.

That remarkable saying of Cesar when he plunged into the Rubicon, "*All is over*," is illustrative of that decision men of energy are capable of, and its *value in their estimation*, and also its value in every enterprize in life. We have not only the example of *evil* and *good* men to illustrate the value and importance of *decision*, but the inspired writings place it before us in the form of a moral duty: "Whatsoever thy *hand* findeth to *do*, *do it* with all thy MIGHT; for there is no work, nor device, nor knowledge. nor wisdom in the grave whither thou goest." Eccl. ix. 10.

Gentlemen, permit me to inform you, that while you have many helps to the improvement of the mind; such as good books, intelligent friends, and to which I would add your Lyceum, you have at the same time many hindrances; the most formidable of which I will endeavor to point out.

The first I shall notice is dissipation of mind and of time, both formidable enemies to improvement.

The second hindrance I shall notice is pride, or vanity of mind, by which I mean that state of mind which induces us to imagine ourselves very learned and wise. This feeling is often associated with the *very unmeaning* saying, 'He (or she) has finished his (or her) education;' by which the impression is desired to be made that they are really learned. The evil would be far less, if this mistake was confined to *silly parents and guardians*, but it often happens that the young gentleman or lady is among the first to be deceived. Hence we often meet with the sage philosopher not yet out of his teens, who will pronounce an opinion in the most positive tone, upon any question in the whole range of science, especially upon ethical and moral questions. *They* look back with commiseration on the great ignorance of the former generation, and with special pity, and even contempt, on any one called a philosopher, who was so weak as to advocate the Bible or its cause. To such the Bible is an old-fashioned *thing*, out of date, and too common-place for a *man of science*.

This evil, like other diseases of the mind and body, has its stages and degrees; but in every stage and degree it is the *deadly* enemy of improvement of mind, and should be carefully avoided by every young man who would desire to improve his mental stock.

The remedy for this evil is easy, and equally accessible to all, except those who may have gone into the last stage of the disease.

The remedy alluded to is comparison; not to compare ourselves by ourselves, but with men of known and acknowledged celebrity.

Another very effectual mode is to try some question in natural science, such as what the living principle in animals is, and what constitutes the food of plants.

As to the first question, the principle is the same in man, animals, and trees. I do not mean the soul of man; for trees and animals have no such principle, but simply the *life* of all things. What is it, and where does it reside? I pause for a reply. No one answers. The confession is ready from each one, 'I cannot tell;' and, gentlemen,

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this is the sagest answer that can be given to the question. It is a secret not made known to mortals, and perhaps is not even knowable by them

If we could only succeed in getting one of the wise ones we have been speaking of, to try his powers on this question, it would have a salutary effect at least on some.

Is it not the veriest presumption, in the face of our inability, to answer so simple a question, to decide so dogmatically as some do, that there is either no such being as a *God*, or if there be, he is incapable of having *one small book* written, without trapping himself in many contradictions? How is it that such men have *really* discovered that a *man* is a *brute*, and a *brute* is a *plant?*

I take great pleasure in commending the zeal that has led to the formation of your Lyceum. It is a strong indication of your determination to improve. You need not be discouraged when I inform you that should you live many years your education will not be complete. You will still be uninformed on many topics. The mind is susceptible of *endless improvement*, and doubtless will continue to improve and expand, without end or limit, in the spiritual state of being awaiting us in a future world.

Nearly allied to the foregoing as a preventive to improvement, is that of prejudice. This evil is one that embodies in *itself* the *power* and *force* of *ten* ordinary evils. It is the centre from which radiates a number of pernicious rays which blight the whole moral powers. *Bigotry*, *envy*, *intolerance*, and *persecution*, are only a few of the shoots from this deadly root. *Prejudice* leads us to judge without knowledge, and decide without testimony. It is the offspring of *pride* and ignorance, and dwells in *narrow* minds, *or* minds warped by the ignorance of the people or age in which the individual lives. This is illustrated in the character of that remarkable man Sir Thomas Moore. He was an able Chancellor and diplomatist, disposed to be pious and devout, and was at the same time a bigoted persecutor.

Prejudice, like a deluge, has swept over the *earth*, often desolating the fairest portions of it. Few comparatively of mankind have wholly escaped its influence.

It effects the mind in *opposite* directions, that is, for and against men and things. When Nathaniel was asked to come and see Jesus the *Nazarene*, he asked, "Can *any* good thing come out of Nazareth?"

This demon of the mind is seen acting on a grand scale in the Mahomedans and Chinese. The whole Chinese character is based on a thorough contempt for every thing not Chinese: the same is true of the Turk.

But, gentlemen, we shall not be compelled to visit Constantinople and China for illustrations; we have by far too many nearer home. Look around upon the parties, *political*, *literary*, and *religious*, and see what sad havoc this *demon* has made, and is yet making, in the social compact. What countless numbers are even at this moment slumbering in the folds or this monster's coil! Who can even conjecture the vast number who, in the nineteenth century, are yet groping their way, clung to the feelings and superstitions of the dark ages! Even now no man can with safety think for himself, unless he thinks like the majority.

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To think for a man's self, is to be prescribed and placed under the ban of public censure. New truths cannot be introduced, or old ones corrected, unless the approach is made so warily as not to awake the old enemy *prejudice*. Often the name of a party, sect, or even a man, is all that is requisite to recommend or condemn a system, political, philosophical, or religious. This *evil of evils* has done more injury in the moral, than in any other department of knowledge or action. The *Bible*, for example, the first and best of books, has been attempted to be expelled from schools as a class-book, while Homer, Horace, and Ovid are retained. Why do so few read the Bible? The answer is, They are prejudiced against it. Such persons have heard some *exquisite* say the Bible is written in bad style.

If the names of Bacon, Newton, Locke, Kepler, Herschel, and Davy were of any weight, I would present them; but it would be useless to those under the delusive influence of prejudice. To such men nothing by way of authority could convince; and to those who are *not*, more evidence would be rather an excess of light

Free and social intercourse with those who differ from us upon any or all of our favorite opinions, is the best remedy for the evil of prejudice.

Remember this, that nothing with which we are acquainted is either wholly good or bad. Good and evil, wisdom and folly, are mixed together, and whoever expects to find good alone, will be disappointed. No system is *wholly* true, except the system taught in the Bible.

Young gentlemen, permit me again to express my warmest wishes for the success of your Lyceum. You live in an important period of the world. Never was there so much effort upon every topic as at the present time.

Innovation treads on the heels of innovation. We scarcely have time to become acquainted with a discovery before some new discovery is pressed upon our attention. The press is pouring forth a deluge of *light* and *darkness* upon every subject, mental, moral, and physical.—Innovation is rife in every department of science, from pill-making to the sacred science of religion. The land is beset with quacks, pedlars, and lecturers, from the retailer of pills to the sage phrenologist.

Surrounded as we are by so many strange and contradictory systems, it requires no little knowledge and self possession to keep the straight forward course to wisdom, honor, and happiness. To reject all is stupid: to adopt any without evidence, is duplicity. To avoid these unenviable characteristics, apply to every science and pursuit the system of induction, and your onward course will be safe and successful.

But, my young friends, I must close by directing your attention to the Great Teacher, the Messiah, who teaches the way to be happy forever in a far better state than the present. He speaks to his scholars in the Bible. There you will learn that to fear God is to be wise: "The fear of the Lord is the beginning of knowledge, and a perfect understanding have they that keep his commandments."

The preceding address of our excellent brother *Stevenson*, of Arkansas, is worth the attention of other persons besides the members of the Little Rock Lyceum. He has spoken many excellent and practi-

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cal truths in plain and forcible style. He has, indeed, gone out of his way to raise a new bump on the head of our new friend Phrenology. There was no need for this. It has done neither himself nor his maxims any injury whatever. His reasoning will stand with or without Phrenology. Our brother is better read in the old school of mental philosophy than in the new; therefore his adhesiveness to its dogmata. But this excepted, there is so much good sense in it, sound maxims, correct views, sage reflections, and general knowledge of advantage to young men and some of more advanced years, that I have laid it before my readers as eminently worthy of their perusal. A. C.

A TRAVELLER.

[See "*Journal of*"]—Millennial Harbinger, O. S., Vol. V.]

MY POSITION DEFINED.

Mr. Berry.—"Mr Emmons, (if I have a correct history of the man,) ever since his ejection from the ministry and membership of the Calvinistic Baptist church." p. 13.*

Traveller—"Mr. E. was *never* ejected from the ministry, nor from membership in the Calvinistic Baptist church. Why does the preacher insinuate any such thing? As a response to the implication of his letter touching my *standing*, in my former pamphlet I said: "I have professed to be a Christian for the last twenty-three years." I named all the congregations with which I had been associated, and then added: "If Mr. B. will produce a certificate from any one of these, saying, that while connected with it, I ever received a censure for unchristian conduct, or acted unworthy of my profession, I will print him one thousand copies of it for distribution gratis." Why did he not adduce some such certificate in his pamphlet, and call on me to republish it?—The reason is obvious; because *he could not do it.*

My last connexion with the Baptists was with a church at Eastport, Maine, over which I was ordained Pastor, and from which, at my own request, I was dismissed, with letters of commendation, dated the 31st of December, A. D. 1829. These letters, which I still retain, can be seen by any one who may please call on me for this purpose. I have since had membership in two, and only two congregations, of what is called "the current Reformation:" from both of which I was, in like manner, commended and dismissed. My standing now, is just where and what it was when I came up out of the water, on the 7th day of April, 1816—that is, of a citizen in the kingdom of heaven, into which I was then born: and my creed and confession of faith are the same now, that they were then, and subsequently, when I was examined by a presbytery, convened in the First Baptist Church at Providence, R. I.; by which, on the 21st of May, 1829, I was ordained "to the work of the gospel ministry, and to take the pastoral care of the Bap-

* "Deformer Reformed: or corruption exposed.

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tist church at Eastport, Maine."—namely, the BIBLE, and the Bible alone.

"I well recollect, that when questioned concerning my faith, by Elder JOSEPH A. WARNE, who offered up the ordaining prayer, I answered, with a Bible in my hand, "*This is my Creed—this is my Confession of Faith:* so far as I understand or may understand it, *this* will I preach and teach and inculcate." And I have never violated this promise.

I do not know, therefore, any reason why I might not now be as cordially received, should I offer myself at the Lord's table for communion, or at a monthly meeting for membership, in any Regular Baptist church, as I was received ten or twenty years ago. Nor do I know why I might not also be received, in like manner, by any congregation in the '*current Reformation*' I consider myself free to unite in exercises of worship, with any and with all, who love the Lord Jesus Christ, my Lord and Master, and manifest their love to him, by walking in all his commandments and ordinances blamelessly.†

REMARKS.

Such was my position in the spring of 1840; and such is it now, in the fall of 1842. And I may add: such was it for more than two years immediately after I left Eastport; and for nearly four years, immediately previous to the spring of 1840. *I then was not, and now am not, a member of any particular church.* Wherefore?—Not because I did not, and do not now, consider it the duty and privilege of every disciple of Christ to be thus associated. On the contrary, I have ever believed it to be the will of God, 'that wherever the residence of a sufficient number of disciples was cast together to form a congregation, they should be so associated; and that to obey all the Lord's commandments, they must be so associated.' Therefore I said—I have said—and I now say, 'that it is manifestly the duty of every person, who has the opportunity of associating with a church of Jesus Christ, walking orderly in all the statutes of the Great King, to do so.'

But while I answered and answer thus, I believed and believe that individual Christians may be placed in such circumstances as to justify their standing alone, for a time, in the kingdom of Heaven: and such have been, or such have I considered, my circumstances.

But though unconnected with any particular Baptist church, since the last of December, 1829, I was a Baptist afterwards, as I was before, and I am a Baptist still; and though, since December 11th, 1836, unconnected with any particular church of the current Reformation, I am a Reformer still.

"I considered myself free to unite in exercises of worship with any and with all," &c.; and so have I ever considered myself; and so have I united. I have participated since, as I participated before, in all the public and social acts of worship with Baptists and with Reformers; and with one as cordially, where for Christ's sake I was cordially received, as with the other. And so would I continue to do. Indeed, in my judgment there should be no middle walls of partition between Bible Baptists and Bible Reformers. "As many as have been baptized into Christ have put on Christ"—They are "all one in Christ Jesus."

I would, however, obey the Lord in all things. I would and will,

† "The after-clap." pp. 37, 38.

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therefore, as soon as the way opens for me, have membership again in some particular church.

I could not offer myself for membership to an Episcopalian, a Presbyterian, or Methodist church; because these denominations have their confessions of faith and codes of discipline beside the Bible, by which they interpret the Bible, and by which all their members must understand the Bible. For one to understand and interpret it differently, he subjects himself to their censure and disfellowship. To be an Episcopalian, or a Presbyterian, or a Methodist, no one can know more or differently from the founders of these sects—or, from those who fabricated their creeds and are now their guardians. Nor could I offer myself thus to a Christian church, which I considered imperfect, which considered itself perfect, and that would not, consequently, hear any proposition to reform.

O that I could find a perfect church! How readily would I join it! In it I would have nothing to do but to perfect myself and be perfected by it! But I despair of finding such a one below the skies. I must, therefore, join an imperfect church, or stand alone in the kingdom of Heaven. And with it I must labor and suffer—must bear and forbear, and be forborne with—must not look altogether on my own things, but also on the things of others—must not please myself only, but my brethren—must, so much as in me lies, "become all things to all men, that by all means I may *save* some." FRANCIS.

Herkimer, N. Y., September 15th, 1842.

ELDER HENLEY'S APPEAL TO THE BAPTIST BRETHREN.

HILLSBOROUGH, *Va.*, September 20, 1842.

Beloved brother Campbell—I HAVE just read Elder Peck's letter in the 9th number of the current volume of the Harbinger, and agree with him the matter it contains is a "*momentous subject.*" Yes, sir, this is what induced us to incur the frowns, decrees, and anathemas of those whom we loved as dear as life. I have read it repeatedly, and it has produced both pain and pleasure: pain, to find a man of Elder Peck's intelligence ignorant of the fact of our having nearly twenty years labored to impress this "momentous subject" upon the minds of all men; and now for him to convey the idea that he has, for the first time, drawn you out upon the influence of the Spirit, in a satisfactory manner, in the salvation of sinners. Again, I am pained at the impression his words are likely to make upon our Baptist brethren on this "momentous question," viz.—that "*the scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners in every age.*" He leads them to believe the disciples have not taught this doctrine; but "all well-informed Baptists have done so." Now I do believe Elder Peck's object is to correct the errors of both the Baptists and disciples. This is right; but I am well persuaded he labors under serious mistakes respecting both parties; and if the Baptists generally were to say that they have always believed and taught this momentous subject, as now agreed on between you, it would throw up an insu-

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perable barrier to a union with the disciples, so much desired, with all the real friends of Jesus that keep his commandments, in order to the salvation of the world.

Let me lay before him my difficulties for his solution. You have referred him to the 8th number, vol. 1, of the Christian Baptist. I will add my testimony, which no man living will deny upon seeing the written and published documents now in my possession. In April, 1828, this subject was taken up in church meeting by our Baptist brethren, 'Whether a sinner believed the gospel without the *special* gift of the Holy Spirit previous to saving faith." I contended that sinners believe through the testimony of the Apostles, confirmed to us by "signs and wonders, and with divers miracles and gifts of the Holy Spirit." I then received from my Baptist brethren their answer to my answer of a resolution of theirs of disapprobation upon my denying the gift of the Holy Spirit to produce faith independent of the gospel testimony. They said, "On this point our minds we trust have long been fixed, viz.—that no unregenerate sinner repents and believes with a saving faith without the enlightening and quickening influence of God's Holy Spirit." I was soon arraigned before my church, and condemned. I complained of injustice done me, and was called before many ministers and a large audience to deliver my views upon this "momentous subject." Just before I entered the house of worship four queries were handed to me to answer. I answered them. The 2d query, "What is regeneration, or being born of God?" I then proved that regeneration taught by Jesus and the Apostles did not convey the idea of a change of heart, but of dispensations or change of state. [See the Religious Herald of February 27th, 1829, 1st page.] I then, in the conclusion of my answer to this query, spoke as follows, as will be found in the above named paper:—"There can be no birth without the deposite of a seed. All nature teaches us that this is the way to propagate its species. The seed by which a sinner is "born of God" is the *word of God.* This seed must come in contact with our spirits before it can germinate and bring forth. The *word* therefore must be received into our hearts, or there can be no birth. This seed possesses a life-giving power. The Spirit that dwells in the word is the AGENT by which a conception is produced. It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak they are spirit and they are life, said the Saviour. We are commanded to receive the engrafted *word* which is able to save our souls alive. Of his own will begat he us with the word of truth, says James. i 18, 20. Being born again, not of corruptible seed, but incorruptible, *by the word of God*, which liveth and abideth forever. 1 Pet. i. 33. This certainly includes the gospel dispensation, as Peter informs you in the following verses. Whenever a sinner hears and embraces the gospel, a spirit is produced in the sinner *by the operation of the Spirit in the word*, which applies to the only proper source for its support; that is, to God and to the word of his grace. This, then, is the only food visible to its senses, that can nourish this heavenly offspring. It must now be made manifest by putting on Christ, and by first being buried and then emerging out of the water; then it receives the spirit of adoption of a son or daughter of God. Because ye are sons, God hath sent forth the spirit of his Son into your hearts,

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erying, Abba, Father. iv. 6. This spirit beareth witness with our spirits that we are born of God. Rom. viii. 16. If you will notice the birth of Jesus Christ and his baptism, you will find this was the order in which he was made manifest to Israel. Luke i. 26–38. and John i. 31–34. This spirit which we receive by putting on *Christ's baptism*, aids us in all our duties, sanctifies us, and perfects our salvation; and finally we shall renew and unite both soul and body at our proper place of residence. This is what the scriptures teach us of being born of God, and the AGENCY that effects the work in a sinner."

In a subsequent conversation with the author of these queries, this subject was farther discussed. [See the Religious Herald of the 20th March, 1829, 3d page.] "In your third answer I am far from being satisfied. You seem to think a sinner can turn himself by his own nature to God. If so, the church must sink without the influence of the Holy Spirit."

"*Answer.*—It cannot be admitted that a sinner is the moving cause of his turning himself to God. Faith comes by hearing, and hearing by the word of God. Without Christ had died and rose again there would be no reconciliation between God and his rebellious creatures. He is now reconciled, and the word of reconciliation is to be proclaimed to all the world. A belief of so glorious a truth, a public acknowledgment, a confession of, and submission to his will, brings us into the enjoyment of all the promised blessings made to the sons and daughters of Adam. Had not the Holy Spirit revealed it to us, and supported its testimony by incontrovertible evidence, not a Gentile or Jew could have been saved. Now I believe there is the same virtue in the gospel of Messiah there ever was, and *the Spirit that strove in the mouth of Noah, David, and Paul, now strives in the written word.* We have read the glorious effects produced upon thousands. and we shall see it again whenever we drink from the fountain of divine truth."

I now call upon the Editor of the Religious Herald, or the author of the queries, to show that the above extracts were not published at the dates named in said paper, if they can; and if I did not write under the signature of a female to escape the frowns of my brethren; but was severely handled, condemned, and decreed as a heretic, and finally anathematized by the Association for maintaining the foregoing sentiments. These facts are beyond all contradiction.

Now the solution of my difficulties are important to all men. We have been treated as heretics, charged with being "disorganizers and demoralizers of society," after having published the above views in their own paper, by those who heard us, and read what is above quoted from the Herald, for teaching this doctrine.

I ask Elder Peck if a union takes place between us, if it should not be honorable to both parties? Yes, it should be a union of hearts or souls according to the truth as it is in Jesus. Now the question is, How can we come together and be of one mind, one spirit, and one judgment with those who were either directly or indirectly engaged in decreeing us as unworthy of their fellowship for maintaining the foregoing sentiments, which Elder Peck says is of momentous consequence to the right action of the ministry, and the church in the salvation of sinners, if they now say they have always believed and preached this doctrine? All the sects in America—yes, many in Europe, as well as

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men of the world, know we have been denounced as heretics for maintaining what Elder Peck now admits is truth. I repeat it, how shall we unite with such? I know of but one honorable way. If we are such characters as we have been decreed to be, we cannot on our part be restored to union without a conviction of our guilt and an acknowledgment of our error, and a reformation. To unite without, would be a baneful example to the church. We are of the same mind now as we were in the beginning. If now right, we were then. Therefore, it now remains with our Baptist brethren to do themselves the honor, and us the justice, publicly to acknowledge that they have either been mistaken or misunderstood themselves the gospel, or us who hold the gospel as taught by the inspiring Spirit. This is the only honorable course to both parties, so far as I can see. If Elder Peck can point out a more honorable and scriptural way to bring about a union with us, he will confer a lasting favor upon both parties, that no doubt would be gratefully acknowledged.

This is not intended for any Baptist that has been immersed upon a confession of his faith in Jesus Christ, and wishes to unite with us. Such will be cordially received if they were not concerned in those decrees against us.——Yours as ever.

THOMAS M. HENLEY.

ASPIRATIONS OF POPERY.

At the annual meeting of the Roman Catholic Institute, held lately in London, Daniel O'Connel, Member of Parliament, made the following remarks:—

"He was a moderate man—he was easily contented, and would prove it. All he wanted was to hear high mass celebrated in Westminster Abbey. He did want this, and *he believed the period was near when high mass would be celebrated in Westminster Abbey.* And, oh! would it not be a glorious day for England to witness such a sight in that Abbey, which had originally been erected in order that the sacrifice of the mass might be solemnly celebrated there? Yes, it would be delightful to see the sacred vestments laid upon the tomb of Edward the Confessor, who was not only celebrated for his piety and religion, but for his being the founder of British liberty. He did hope to see these things take place; and why should he not? The Spirit of God seemed to be manifesting itself in an especial manner just now in the case of the Catholic religion. It seemed as if the period had arrived when the people of England were about to be brought within the one fold of the one great and everlasting Shepherd. The Catholics in America were increasing an hundred fold; if they were to take the testimony of Miss Martineau and Captain Marryatt, the latter a high Tory, they weae assured that in a very short time all America would become Catholic. Then, again, Portugal had lately been received into the arms of the church; and even in Spain, he found that the tyrant Espartero had not been able to carry out his efforts to injure the Catholic church in that country. He had also read in the Tory *Times*, which had so lately called the Catholic clergy 'surpliced ruffians,'

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and 'a demon priesthood,' that one thousand of the youth of Paris had bound themselves to carry out the feasts and fasts of the church, and eighteen hundred of them were to be seen on the same day receiving the sacrament at the altar. These were signs of the times that were not to be mistaken; and if they assisted him that day, he should endeavor to give effect in this country to the spirit that was so triumphantly abroad. Look again to Germany and Holland, and see in these countries the increase which had taken place there in the numbers of the Catholics; and, if he looked at home, was not the thing most gratifying and cheering!"

The right honorable gentleman then commented on the address of the Bishop of Oxford, and said that "the Right Reverend Prelate was evidently afraid that the rising sun of truth, which was shedding its lustre throughout the land, would expose to the eye of the observer the nakedness of that religion of which he was a professor; and this was the reason why he suggested that the authors of the Oxford Tracts should not be abused by their reverend associates."

We trust in God that these ardent aspirations, at least as far as they relate to this country, will be disappointed. Although our abuse of God's goodness and indifference to God's truth deserve the severest judgments at his hand, we cannot believe that this land of light and liberty is destined to fall under the dominion of the darkest and foulest system of error that ever cursed our fallen world.—*Pioneer.*

MORMONISM.

Extracts from a pamphlet entitled MORMONISM EXPOSED, *continued from our last.*

WE now commence our quotations from the Congressional Document before referred to.—

"John Whitmar, a [Mormon] witness for the state, produced, sworn and examined, deposeth and saith—

"I also conversed with Mr. J. Smith, Jun., on this subject. I told him I wished to allay the (then) excitement, as far as I could do it. He said the excitement was very high, and he did not know what would allay it; but remarked he would give me his opinion; which was, that if I would put my property into the hands of the bishop and high council, to be disposed of according to the laws of the church, he thought *that* would allay it, and the church after a while might have confidence in me." *Cong. Doc.*, No. 189, p. 33.

XII.—*Mormonism authorizes theft.*

"Behold it is said in my laws, or forbidden to get in debt to thine enemies; but, behold, *it is not said*, at any time, that the *Lord* should not *take* when he please, and pay as seemeth him good: wherefore, as ye are agents, and ye are on the Lord's errand, and whatsoever ye do according to the will of the Lord is the Lord's business, and he hath sent you to provide for his saints," &c. *Doc. and Cov.*, p. 147.

A Mormon has only to imagine himself an agent of God, and, according to the above precept, he may steal or commit any other crime, and fancy himself doing the will of God all the while. And these

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very things the Mormons have done. Most of our readers have probably heard of the Mormon war, which raged in Missouri in 1838. And it is a remarkable fact, that the Editor of the New York Watchman, while exposing this great delusion through the columns of that paper, a year before, showed the tendency of Mormonism to that very state of things; and the reader will see, in the sequel, that Mormonism is directly calculated to produce insurrection and bloodshed.

That they have been persecuted, we admit as quite probable. This is much to be regretted, as nothing could increase that fanaticism more than to persecute its advocates.

The following account of one of the battles is from a Western paper, printed in Jefferson City, Mo., and quoted in the New York Sun, of November 20, 1838:—

"ELKHORN, October 30, 1838.

"On Thursday, the 25th instant, about the dawn of day, a party of Mormons, about 200 strong, attacked Captain Bogart's company, consisting of about 40 men, on the line dividing Ray and Caldwell counties. On the approach of the Mormons, the sentry fired and gave the alarm. The former advanced within 35 paces, formed a line, and received orders 'in the name of Lazarus, the Apostles, and Jesus Christ our Lord, to fire;' which was followed by a simultaneous charge, accompanied by demoniac and hideous yells of 'Fight for liberty!—Charge, boys!—Charge!—Kill the d—d rascals,' &c. Bogart, at the head of his gallant band, levelled his gun and echoed the command, 'Boys, let them have it!' The struggle was short and desperate. The Mormons were armed with one gun, two long pistol's, a butcher's knife, &c., and rushed to the charge, in which many of our men came in collision with them and parried their swords, &c., with their guns, and knocked them down. They pursued the charge about 600 yards. Our loss was one killed and three wounded; two of the latter were left for dead on the ground. The loss of the Mormons was 19 or 20 killed and wounded; five or six of the latter are yet living. They took one prisoner, carried him to within three miles of Far West, where they had him put to death.

"The country is in the highest state of excitement; there are about 2500 troops within a day's march of Far West. They are pouring in from all quarters, and we expect, in a day or two, that that town will be laid waste. We are looking for the Governor with more troops. I have this moment been informed that the Mormons are making every preparation for a general battle. In the engagement on the 25th they took about $1,500 worth of horses, &c."

The congressional document before mentioned contains testimony which frequently alludes to this battle. This testimony was given before the Honorable Austin A. King, Judge of the Fifth Judicial Circuit, in the state of Missouri, at the court-house in Richmond, in a Criminal Court of Inquiry, begun November 12, 1838. The defendants were Joseph Smith, Jun., the head Mormon leader, Hiram Smith, Sidney Rigdon, Parley P. Pratt, Amasa Lyman, Lyman Wright, George W. Robinson, and about fifty other Mormons, who appear to have been the ringleaders in this war.

This testimony was given by about thirty persons, most of whom were Mormons, and it *demonstrates* most fully *the bloody and thievish character* of this most wretched of all fanaticisms.

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The following extracts will show the insidious manner in which Smith teaches his followers to *steal*. One of the principal witnesses was a prominent Mormon leader, by the name of Samuel Avard.—Speaking of an address delivered at a certain time by Joseph Smith, Jun., he says—

"In the address he [Smith] related an anecdote about a Captain who applied to a Dutchman to purchase potatoes, who refused to sell.—The Captain then charged his company several different times *not* to touch the Dutchman's potatoes. In the morning the Dutchman had not a potatoe left in his patch." *Cong. Doc.*, 189, page 2.

"Reed Peck, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—One day before the last expedition to Daviess, I heard Joseph Smith, Jun. in a speech say, in reference to *stealing*, that in a *general way* he did not approve of it; *but*, that on one occasion our Saviour and his disciples *stole* corn in passing through the corn fields." *Ib.* page 18.

"John Corrill, a [Mormon] witness, produced, sworn, and examined in behalf of the state, deposeth and saith:—On Sunday Joseph Smith, Jun. in his discourse, spoke of persons *taking* [!] at some times, what at other times it would be wrong to take." *Ib* page 13.

In the next extracts we have the *practice* of this doctrine:—

"Andrew J. Job, a witness for the state, produced, sworn and examined. deposeth and saith:—After I left Diahmon I went to my step-mother's, and made efforts to get out of the county. After the Mormons surrendered at Diahmon to the militia, I went with my step-mother to Diahmon to hunt for her property which had been left at the house when she moved, and which was missing on her return—such as beds, bed-clothing, knives and forks, a trunk, &c. On examination we found at the house of Lyman Wright, and upon his bedstead, a feather bed, which I knew to be one left by her at the time she fled from the Mormons. I knew the bed from its appearance; the tick was striped and pieced at the end, and the stripes of the piece turned crosswise; also, we found in Wright's house a set of knives and forks which I knew were the same left at her house as above stated. My step-mother left her residence, (within two miles of Diahmon,) where she left the above articles, on Wednesday before I was taken prisoner, which was on the Sunday night after; and when at Diahmon, the night I was a prisoner, I slept on that same bed, as I believed it to be, at one Sloan's, as I understood his name to be." *Ib.* page 28.

"George W. Worthington, a witness in behalf of the state, produced, sworn and examined, deposeth and saith—

"I thought it best then for me to put out, seeing they were burning. It alarmed me, and I fixed, and did start that evening, leaving something like 700 dollars worth of property in my house. After I left, my house was burnt, and the property gone. Since then I have seen some of my property in a vacant house in Diahmon; some in a store-house; some in a house said to be Bishop Knight's; all in Diahmon. These articles consisted of a clock, two glass jars, a box coat, a paper of screws, some paints, a canister of turpentine, and some planes, chisels, squares, &c. These were found since the surrender of arms in Diahmon, by the Mormons. I saw a number of articles also in Diahmon, at the time I was seeking after my property, which, I be-

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lieve, were taken from Strolling's store, consisting of a Leghorn bonnet, a castor, screw and hinges, or butts, which I knew belonged to Strolling. I saw a number of articles which had been concealed under ground, consisting of pots, ovens, and skillets; among them a pot belonging to myself." *Ib.* page 34.

The above are sufficient to fix the charge of *theft* against Mormonism as a system.

XIII.—*Mormons charge their leaders with the crimes of theft, lying, cheating, counterfeiting, slander, and other infamous crimes.*

Dr. Avard, the Mormon teacher before alluded to, when under examination, produced a document, signed by eighty-four Mormons, in which they charge a number of the leaders directly with *theft*, and in a manner which leaves no room to doubt the truth of what is stated. The following are extracts. It is addressed "To Oliver Cowdery, David Whitmar, John Whitmar, W. W. Phelps, and Lyman E. Johnson," and dated

"FAR WEST, June, 1838.

"After Oliver Cowdery had been taken by a state warrant for *stealing*, and the stolen property found in the house of William W. Phelps; in which nefarious transaction John Whitmar had also participated. Oliver Cowdery stole the property, conveyed it to John Whitmar, and John Whitmar to William W. Phelps: and then the officers of law found it. While in the hands of an officer, and under arrest for this vile transaction, and, if possible, to hide your shame from the world, like criminals (which indeed you were) you appealed to our beloved Presidents, Joseph Smith, Jun. and Sidney Rigdon, men whose characters you had endeavored to destroy by every artifice you could invent, not even the basest *lying* excepted.

"As we design this paper to be published to the world, we will give an epitome of your scandalous conduct and treachery for the last two years. We wish to remind you that Oliver Cowdery and David Whitmar were among the principal of those who were the means of gathering us to this place, (Far West,) by their testimony which they gave concerning the plates of the book of Mormon, that they were shown to them by an angel, which testimony we believe, now, as much as before you had so scandalously disgraced it. The saints in Kirtland, having elected Oliver Cowdery to be a Justice of the Peace, he used the power of that office to take their most sacred rights from them, and that contrary to law. He supported a parcel of blacklegs, and disturbing the worship of the saints. Oliver Cowdery, David Whitmar, and Lyman E. Johnson, united with a gang of counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the saints out of their property, by every art and stratagem which wickedness could invent; using the influence of the vilest persecutions, to bring vexatious law-suits, villainous prosecutions, and even *stealing* not excepted.

"During the full career of Oliver Cowdery and David Whitmar's bogus [counterfeit] money business, it got abroad into the world that they were engaged in it, and several gentlemen were preparing to commence a prosecution against Cowdery; he, finding it out, took with him Lyman E. Johnson, and *fled* to Far West, with their families, Cowdery *stealing property* and bringing it with him, which has been, within

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a few weeks past, obtained by the owner, by means of a search-warrant; and he was saved from the penitentiary by the influence of two influential men of the place. He also brought notes with him, upon which he had received pay, and made an attempt to sell them to Mr. Arthur, of Clay county. And Lyman E. Johnson, on his arrival, reported that he had a note for one thousand dollars against a principal man of the church, when it was a palpable falsehood, and he had no such thing; and he did it for the purpose of injuring his character.

"Neither were you content with slandering and vilifying here, but you kept up a continual correspondence with your gang of marauders in Kirtland, encouraging them to go on with their iniquity, which they did to perfection, by swearing falsely to injure the character and property of innocent men—stealing, cheating, lying—instituting vexatious law suits—selling bogus [bad] money—and also stones and sand for bogus: in which nefarious business Oliver Cowdery, David Whitmar, and Lyman E. Johnson were engaged while you were there. Since your arrival here you have commenced a general system of that same kind of conduct in this place. You set up a nasty, dirty pettifogger's office, pretending to be judges of the law, when it is a notorious fact that you are profoundly ignorant of it, and of every other thing which is calculated to do mankind good, [of course, then, they were ignorant of the 'plates' which they said an angel had 'made known' to them,] or if you know it, you take good care never to practise it.

"And in order to bring yourselves into notice, you began to interfere with all the business of the place, trying to destroy the character of our merchants, and bringing their creditors upon them, and break them up In addition to this, you stirred up men of weak minds to prosecute one another, for the vile purpose of getting a fee for pettifogging from one of them. You have also been threatening continually to enter into a general system of prosecuting, determined, as you said, to pick a flaw in the titles of those who have bought city lots and built upon them—not that you can do any thing but cause vexatious lawsuits.

"And, amongst the most monstrous of all your abominations, we have evidence (which, when called upon, we can produce) that letters sent to the Post-Office in this place have been opened, read, and destroyed, and the persons to whom they were sent never obtained them; thus ruining the business of the place. We have evidence of a very strong character, that you are at this time engaged with a gang of counterfeiters, coiners, and blacklegs, as some of those characters have lately visited our city from Kirtland, and told what they had come for; and we know, assuredly, that if we suffer you to continue, we may expect, and that speedily, to find a general system of stealing, counterfeiting, cheating, and burning property, as in Kirtland—for so are your associates carrying on there at this time; and that, encouraged by you, by means of letters you send continually to them; and, to crown the whole, you have had the audacity to threaten us, that, if we offered to disturb you, you would get up a mob from Clay and Ray counties. For the insult, if nothing else, and your threatening to shoot us if we offered to molest you, we will put you from the county of Caldwell: so help us God."

"The above was signed by eighty-four Mormons." *Cong. Doc.*, No 189, p. 6, 7, 8.

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Such, then, is the account which Mormons give of one another, and such are the men who profess to have "seen and *hefted*" the golden plates, and who command us to believe that they are inspired, and empowered to work miracles! And this Oliver Cowdery, here charged with such infamous conduct by his own disciples, is announced in the book of Doctrines and Covenants, (page 77,) as an "apostle," and the "second elder" of the Mormon church!!

[TO BE CONTINUED.]

NOTES ON A LATE TOUR—*No. II.*

WHILE returning from Tennessee, in 1840, I visited the village of Bardstown and its environs, principally on the solicitation of our good brother Carpenter. I intended to have given another article on that tour in the Harbinger of that year; but, by some singular caprice of memory, the matter was pretermitted until it passed out of date. The association of ideas clustering around the name of the Rev. Mr. Rice now reminds me of my neglect to publish some strictures written by brother Carpenter on the conduct of that gentleman towards the brotherhood of Christians in that State, and also of a singular manœuvre in reference to myself. But it is all matter of record in heaven, and it is now too late to revive the recollections of the sufferings of our brethren there, or to dilate upon his valorous address to me after I had left his town and arrived at Bloomfield.

Romanism was too strong for Presbyterianism at Bardstown, especially when assailed by that gentleman. The hands of Romanists are always strengthened by every attempt to alienate Protestants from each other, and by an intemperate zeal against its advocates and defenders. The respect paid by the non-professing portions of community to religion is not peculiar to the Christian Institution. While Tiberius or Nero was the *Pontifex Maximus* of the old Pagan hierarchy, every man in Rome that courted popular favor, had to pay a decent respect to the religion of his country.

It is often said that the hypocrite gives a very strong, though sometimes only a tacit testimony in favor of the excellency of Christianity. But, like some other adages of great currency, it is not strictly true.—He only pretends to admire and feigns to practise that which promotes his oblique ends; not because he admires what is true and excellent, but because the public espousal of the cause conceals his measures of fraud and imposture. There are hypocrites at Rome, at Constantinople, at Alexandria, and Pekin, as well as at Jerusalem or Edinburgh. In the days of the Prophets some wore a rough and hairy garment to deceive. Pharisees and Scribes, in the days of the Messiah, made

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long prayers, and wore many sentences of the Law on their garments; while, like whitewashed sepulchres, they were full of rottenness and corruption.

Our great men generally, and most of our political aspirants also, inherit a portion of the spirit of their distinguished prototypes in Grecian and Roman story. Hence we see them to-day in the carnivals of sensuality, at the theatre, the ball-room, or card-table; to-morrow, commanding a fast, and enacting a religious observance. I do not say that all are equally inspired with the Spirit, but certainly it is not wholly quenched in any of them.

During my rapid tour through Kentucky, in all places we were favored with the presence of the most distinguished men of that community. The multitude included all ranks and degrees of men. Now that I may not be supposed as impugning the motives of all such, I would say, that some of our most distinguished characters exhibit a very sincere respect for religion—at least for such views of religion as they may regard rational. Some of them, indeed, only respect it as a handsome theory.

That the Messiah was a great reformer, a most sage philosopher, more deeply read that any other man in the secrets of human nature and in all the elements of society, and more exemplary in his manner of life than any other person, they do frankly own. Such is the amount of their faith. But that Jesus of Nazareth is really and literally THE SON OF GOD, in a sense peculiarly his own—*a joint participant of the godhead*—as *divine* as his Father; and that his death as a *sin-offering* had power to *expiate* the sin of the world, and that it opens a fair, full, and honorable vent for all the benignity and mercy of the great God to flow to every sinner who receives and acknowledges him in his proper person and official character; in one word, that it, and it only, justifies and sustains the unsullied purity, inflexible justice, immaculate holiness and inviolate truth of God in justifying and adopting into his favor a fallen man, a rebel, and in receiving into heaven itself the humble and devoted Christian who is sanctified and redeemed to God by the sacrifice of his Son and the sanctification of his Spirit.—Of such a faith and of such a sanctification they see not the beauty, the excellency, or the grace. They do not feel their need of it, nor see any beauty or loveliness in it.

Still when I see such distinguished citizens attending with all apparent respect on the preaching of the word, and sometimes on the stated worship of the church, I would flatter myself that, like other men, their ears and their hearts might perchance be opened to the truth.—But again, when I think of the almost irresistible power of the antag-

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onist influences that oppose the truth, and of the words of the Lord—"How can they believe who seek the honor that comes from man, regardless of the honor that comes from God!"—my hopes die within me, and I am all in despair of their salvation. The only flickering ray of hope in this case is, that "with God all things are possible."

Machiavel is reported to have said that he would rather go to hell than to heaven—because, forsooth, he would have philosophers, orators, statesmen, sages, kings, bishops, and popes for his companions; whereas, in heaven he would only expect to see apostles, martyrs, monks, and beggars. I fear, indeed, that those great talents and high endowments which have been made to worship at the shrine of political ambition, or that have bowed in the temples of Mammon, are not within the precincts of the spiritual motives and celestial arguments which the gospel tenders to the poor, the wretched, and the disconsolate.

It is yet true that not many mighty, noble, wise, and great men in earth's esteem, are found preaching Christ. Thanks to the Lord that it does hot read, '*None* of the mighty, noble, wise, and great.' Some there are; but, alas! how few! I have had the pleasure and the honor of various intimate interviews, both recently and on former occasions, with some of those of highest fame amongst their contemporaries in the present evil world; and, with all their complaisance and high attainments, it requires no uncommon penetration to see that through all the glory that surrounds them, there is no opening for the humbling, renovating, soul-subduing, and redeeming doctrine of a crucified Saviour. An arrow from an Indian bow would as easily have pierced through the shield of Achilles, as any word of mortal strike through the manifold envelopes of earth's honors and allurements that ensconce the heart of every aspirant after high political distinction. When a whole nation has to be worshipped for its suffrage, and when there are ten thousand capricious demagogues to be secured, the costly incense and hecatombs of devotion at such shrines would bankrupt to all eternity the greatest prince of a man found in the four quarters of the globe.

What mighty Emperors and august Princes—what renowned Conquerors and Warrior Chiefs—what honorable Judges and eloquent Senators—what magnificent Merchants and rich Bankers—what stately Popes and Lord Bishops will forever wail with the fallen seraph and his angelic peers in that dark, deep, and dread abyss of untold anguish and everlasting ruin which Heaven's own Eternal King has ordained for the devil and all his aids in the work of anarchy, misrule, and rebellion, because the gospel proffered eternal life on such terms

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as gave to the humblest penitent, though a beggar, at least as good a chance as to a king.

Few men have ever triumphed over prosperity. Millions have vanquished adversity compared with the noble and puissant few who have held riches, honor, power in abeyance according to the divine precept. I have, then, almost despaired of all our Websters, Clays, Calhouns, Jacksons, Johnsons, Everetts, &c. &c., notwithstanding the decent respect which they occasionally exhibit to the Christian religion, as they suppose, when they visit any popular place of worship. To seek political power and the stately chairs of high office, requires a discipline of mind, and education, and habits, opposite as the poles to the ways and means of bliss and eternal honor.

But from this circuit to return to our tour:—From Lexington, helped forward on our journey by our worthy brother Stone, of Madison, we met our appointments in Richmond and Winchester. In each place we delivered two addresses to very large and attentive audiences. In Madison I learned that about half of its whole population are either directly or relatively allied to the reformation. While in Richmond a proposition from the Rev. Mr. Brown, Presbyterian Pastor of that place, was presented to us for an amicable discussion of the points at issue between us and the Presbyterians; which was met with the same frankness on our part in which it professed to be made. Formerly, Mr. Brown observed, his brethren rather stood off from public discussion; but now they had rather changed their views of the expediency of such an attitude, and were resolved to meet in a friendly conference or discussion on the points in debate at present. The substance of the overture on his part was, that a number of persons, selected by our brethren, should meet at Lexington, or some other point, a number of persons to be appointed by the Synod of Kentucky, and there confer upon those topics. At which meeting I consented to be present; provided only, that if we should go into a regular debate, that out of the most respectable of said delegation one be selected whose authority with the people was the highest in the state—such as the President of their College at Danville—and with such a person I would go into a regular debate on such of those points as the denomination would select at the present crisis, of most interest to the whole community; or, that I would go into the whole disputed territory between us and that respectable denomination. To all of which Mr. Brown very readily assented. It was then proposed by me that the propositions should be clearly drawn out and the preliminaries satisfactorily arranged before the time of meeting, and that as early a period as was compatible with our mutual convenience would be selected.—

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All of which being readily assented to, we separated with the understanding that I should more formally hear from Mr. Brown on the whole premises shortly after my arriving at home, about the first of September.

From Richmond and Winchester we proceeded to Paris, North Middleton, and Mount Sterling. At all these points we had very pleasant interviews with our old brethren and acquaintance; and addressing those in attendance on the great subject of the present crisis in our denomination and the world, we moved forward by the way of Sharpsburg and Flemingsburg, to May's Lick. At Mount Sterling we had but a short interview with our veteran brother John Smith, of Raccoon memory. This sturdiest of Kentucky's mighty sons has been much afflicted in his family, and more (as I learned from the excellent sister Ryan on my way to Sharpsburg) in his own spirit by the unkind behaviour of some of his old brethren, instigated by the sly, plausible, and imposing James M'Vay, of Fairfield, Columbiana, fame—of Baltimore and Maryland renown—and lately of Richland, Ohio, celebrity—a man, indeed, too well known by both womankind and mankind in all those parts, to be capable of disturbing the mind, or of grieving the spirit of such a giant soul as that which animates the fading tabernacle of Montgomery John Smith. But, alas! leviathan himself is sometimes annoyed by a sea-snail; and the lion, king of the forest, by a feeble field-mouse! I wonder that the Christian people of Bath and Montgomery could endure it—that a well-known, far-famed, and highly esteemed brother, of more than a quarter century's residence among them, should be assailed or in any way inculpated by a vagrant preacher unknown to them, and without a clear and full recommendation from any church in the universe.

But John Smith needs a little chastisement, it is alleged, for having been meddling with politics, and for having, in the late revolutionary canvass, or some time before it, in a day of great political warmth, when the pulse of Jacksonism, or Clayism, or some other man-ism was raging above all other febrile heat, presumed to vote—I know not how, nor for whom—but in a way not wholly canonical, as some of his more erudite brethren decided. He is not regarded by those who know him as at all addicted to politics; but if a preacher of the gospel, when the political thermometer is at 212 degrees, should presume to vote, and only give one of his strongest reasons for it, he is sure to offend some of the flock; and for that reason it is very problematical whether Christian preachers and church elders should warmly espouse any political partizan interest But no man need preach to Elder John Smith a sermon on such a theme. He is both theoretically and

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now experimentally acquainted with the whole subject, in all its bearings; and if the brethren will do him justice, he is disposed to do them and the cause all possible justice.

At Paris resides the Rev. Mr. Rice, formerly of Bardstown, Ky., alluded to in the commencement. He is set for the defence of the old Westminster theology, with, perhaps, so much modification as would suit it to the genius of Kentucky. He has been challenging the brotherhood for debate on so much of that system as is connected with infant sprinkling and its appendages. Our good brother Rains, after much provocation, was induced to accept the challenge; but I have not yet heard of its disposal. There was, indeed, a rumor that Mr. Rice retreated from his threatening eminence, and has become quiet on the premises. But of this I speak not confidently.

The cause is onward in all those counties through which I passed. At May's Lick they had almost completed a very spacious and substantial meeting-house. It was so far completed on my passing through that place, that I had the pleasure of addressing about one thousand persons comfortably seated on one floor. This substantial house is indeed a great honor to the church, and especially to a few individuals, who, like brethren Runyan, Sandidge, Richardson, &c., are forward in every good work that requires money.

After all, liberality is one of the best pledges of a person's attachment to the Christian institution. Christ's redemption is a scheme of celestial and divine liberality. Abel gave a bleeding lamb as a sin-offering for himself which God had given him; but God gave his only begotten Son, the Heir of all things, and heaven with him, for an ungrateful world. The belief of this opens the heart of even the miser, if such a one by any possibility could believe it. Good men are always liberal according to their means, and according to the objects claiming their bounty. The building of meeting-houses and of schools for youth are among the advance guard in the army of civilization, and are amongst all Christian people viewed as most benevolent objects—next to the proclamation of the gospel, sending abroad the Bible, and visiting the poor, the sick, and the afflicted with the means and comforts of life.

In church architecture our brethren are making very great improvement—so far at least as substantial, plain, and convenient houses are contemplated. The inclined plane floors, low desk, not high ceilings, plenty of windows, accessible and modest pews, commend their new buildings to all men of science and Christian taste. From Louisville to Maysville, on the public thoroughfare, every town of consideration has now a respectable meeting-house and a flourishing congregation.

A. C.

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THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. VIII.

Laws of Evidence applicable to the Question of the Christian Organization.

That there can be organizations amongst Christians, both good and bad, has been sadly proved by the history of Protestant sects. If there be even the germs of a divinely appointed organization, any departure from it must be exceedingly pernicious. When, therefore, a great body of Christian people awaken to the painful conviction that they occupy a sort of church position *de facto*, without a good organization, and almost without any organization at all, the eventfulness of their investigations into the true Christian organization, is calculated to penetrate the pious heart with the deepest solemnity. The edification of the body of Christ, the standard of Christian character, the extension of the Redeemer's kingdom, the stability of sound doctrine; nay, the healthy existence of Christianity itself, within certain bounds, and amongst certain professed Christians, are all deeply involved. With what strong control over the prepossessions, prejudices, and passions of our nature, with what prayerful and child like reliance upon God's guidance, and with what zeal and perseverance should this investigation be commenced and prosecuted! Only *thus* can the result be expected to conform to the divine will, and to conduce to the welfare and advancement of the dear Redeemer's kingdom!

With a most earnest and prayerful desire of aiding some little in this eventful investigation, the writer begs leave to introduce to the readers of the Harbinger the question at the head of this article—the Christian organization, is it ascertainable? If so, how?

Some remarks upon the Laws of Evidence in general may not be out of place. Though the inductive is the only true method of investigation, and though it is of very general application, it would be erroneous to infer that there are no truths save those which are susceptible of inductive proof. The fact is, these are self-evident truths or axioms—inductive truths—and inferential truths. Of the self-evident truths, some go before the induction, and some follow after; whilst all inferential truths become evident, of course, subsequent to the induction. For example;—

It being proved that Christ has established a church, that it has some organization becomes self evident. It being proved that the *germs* alone of this organization are discernable in the New Testament, one will infer that their more perfect development is to be looked for in the uncorrupt age immediately subsequent; and another will infer that all beyond the mere germs has been intentionally left for human enactment. In neither case has there been a departure from the inductive method. The question of the soundness of the inference is to be referred partly to correct logic, and in part to collateral endorsement.

The position either that the scripture contains no vestiges of a church organization; that it contains the germs of such an organization, or that it discloses it in its fulness and perfection, is altogether *a priori*. It is self-evident, however, that one of the three alternatives must be true. To ascertain which, is the province of sound induction.

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It is the design of the present article to prove the negative of the last of these alternatives; or, in other words, to prove that the New Testament alone does not furnish data enough from which to construct a complete system of church organization.

There are several general considerations which may advantageously be disposed of, preliminary to the main argument. For example:—

The Old Testament *did* purport to lay down definitely, and in detail, an organization of a particular church, for a limited period of time. The books have come down to us which contain the utmost minutia of that splendid and wonderful ritual. The inference is irresistable, that, had the same allwise Author of the more simple, but perpetual and universal Christian system, designed to designate the details of its external organization, we should have found in the New Testament certain books strictly analogous to Leviticus, Numbers, and Deuteronomy. Whereas, in point of fact, nearly all such notices in the New Testament are strictly casual and incidental.

It is farther very remarkable that all the leading Protestant sects have confidently referred to the Scriptures alone in proof of their distinctive peculiarities. It is but a very short time since a work issued from the New England press, laboring to vindicate *the divine right* of INDEPENDENCY!!! The evidence, at the outset, is, therefore, more than presumptive, that *no model* of church government is plainly and fully laid down in scripture, since such opposing models have been contended for with equal heat and virulence.

Even where the main action is expressly enjoined, not only is the word of God silent with regard to nearly all of its accidents, but often, also, with regard to many of its essentials.

It will advance the ends of my main argument to give a striking example of this in the case of the Lord's supper. Beyond all controversy *that* is a DIVINE INSTITUTION. But how much do we know with regard to this sacred rite from the word of God alone? Thus much only—that bread and wine are to be received by believers, in memory of the death of Christ, until his coming again. Are these the only essentials of the action? By no means. The action cannot be repeated—the sacrament is never administered without a practical decision upon several of the essentials of that action not here included. The administrator, the place where, the time how often, the attitude and words in which, are all, I will not say essential to *the right* celebration of the breaking of bread; but to its being celebrated *at all*. These points, and several others, are, therefore, of necessity, settled, right or wrong; scripturally or independently of scripture, every time the supper is administered.

The same is true of many parts of the MODE OF THE MODE;—in itself a delicate and important subject. Whether the bread shall be leavened or unleavened; whether the wine shall be red or white, pure or mixed with water; whether the attitude in reception shall be sitting, kneeling, or standing, are, one will say, mere accidents, and too trifling to be brought into this discussion. But they are essentials of *the mode of the mode*, and must, practically, be settled one way or the other, every time the ordinance is celebrated. Whether the Lord's supper shall be administered once a year, once a month, once a week; whether to the clergy alone, or to the laity also; whether only to men,

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or to women and children also, are points which, if not left wide open, by the entire silence of scripture, are only incidentally alluded to, in a manner so obscure and unsatisfactory, that those who cleave to the word of God alone for information upon these points, have decided them as differently as if there had been an entire silence.

The plea, therefore, that the grand catholicon for the church's wounds and divisions, is to refer to the scriptures alone, for the whole of the Christian organization, is, perhaps, the most egregious fallacy to which a favorite *a priori* scheme ever conducted an ardent and enthusiastic mind. Were it the aim of the writer to increase and perpetuate the present divisions which separate the followers of the Lamb, his first effort would be to get it to be believed and maintained, that every private Christian has only to consult the New Testament, in the authorized English or some improved version, for all that he was bound to receive and practise with regard to the outward order of the church. Presently we should have more orders of the ministry, more modes of worship, more ways of administering baptism and the Lord's supper, more sects and parties (if that were possible) than the same principle carried out by only a few leading minds, has already inflicted upon our confused, degraded, and disgraced Protestantism.

The first firm and safe step in this investigation cannot be taken, therefore, until the negative of the third proposition stated above, is acquiesced in; that the New Testament alone does not disclose, fully and completely, THE Christian organization.

I presume there are none who will have the hardihood to maintain the first proposition, that the word of God is entirely silent upon the subject.

The second, therefore, must embrace the truth; that the GERMS of such an organization, and only the *germs* are provable by scripture.

What those GERMS are, would be the next step in the induction.—The writer has ventured a very condensed sketch of a part of these germs relative to the ministry and the Lord's supper. But unless loudly called upon, to unfold his scheme with regard to them more fully, he must beg to be excused from a work of so much labor. Indeed, he fears that the merest outline of that scheme, as present to his own mind, would utterly weary the readers of the Harbinger.

In another number he will endeavor to discuss the question, How the developemnet of the germs of the Christian organization is to be ascertained? If only the germs are to be found in the New Testament, where is the completeness of that organization to be found?

A C——N.

That the fortunes and whole career of Christianity are much involved in the discussion and final adjudication of the questions now before us relative to church organization, no man of good sense and ordinary intelligence can doubt. The melancholy reminiscences of by-gone ages, as well as the most hopeful presages of future times, equally claim for the subject all the pious emotions and benevolent feelings so handsomely expressed by our learned and devout correspondent, in which we most sincerely and cordially sympathize with him. It is, indeed, a lamentable fact, neither honorable to human nature nor to the

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great luminaries of the church, that even now, in the nineteenth century of the gospel dispensation, it should yet be a question measurably uncertain and undecided, *Have we a divinely instituted church organization?* and if so, *Is it ascertainable?* and *In what manner?*

Our correspondent brings up the subject in a very logical and luminous style, and very discreetly and rationally concludes that whenever it is proved that Christ has established a church, it is evident that he has also given to it an organization. To my mind, indeed, these are almost identical propositions. To establish a church is to organize a community. In this point we are most happily of one mind. But whether only the germs of this institution are developed in the New Testament, and whether their full development "is to be looked for in the uncorrupt age immediately subsequent" to the apostolic, are questions concerning which men both great and good may be allowed to take different sides.

This view, indeed, is very happily and appositely expressed in the three positions offered in the remarks on "the laws of evidence applicable to the question of the Christian organization," and which are by our correspondent so favorably submitted to our consideration. He selects the last of the three as to his view the most rational, that is the most logically inductive of the three We are, then, in duty bound carefully and candidly, and in the spirit of the gospel, to examine his facts and reasonings on the third position. This position is, that *the New Testament alone does not furnish data enough from which to construct a complete system of church organization.*

Concerning the Jewish institution we are entirely agreed—that a complete divine model was given, and fully detailed in the Pentateuch, and also that no such model can be found in the New Testament. I am not sure, however, but much of the darkness and dubiety of Protestant Christendom on the whole subject of church organization, will, in the sequel, be found to emanate from the very general inappreciation of the reasons why the Jewish institution required such a complete model fully detailed by divine authority, and why such a one would be wholly incompatible with the genius of Christianity. I am, indeed, disposed to take the ground that the Papacy owes its very being to a misconception of this interesting point, and just so far as Protestants have looked to it for illumination and a model, they have erred from the spirit and character of the new and better dispensation. Such a model and complete Christian ritual never entered into the head or heart of the Christian Lawgiver or his Apostles. Much will depend on a proper estimate of this single point in this discussion.

"All the leading Protestant sects have confidently referred to the

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scriptures alone in proof of their distinctive peculiarities." This is also true. But what is the inference? That the scriptures alone do not afford a model of church organization! But may not an objector say that this inference is illogical, unless it be denied that the scriptures afford a complete and perfect system of Christian doctrine and morals: for is it not as generally true that all the Protestant sects have confidently referred to the scriptures alone in proof of their various systems of doctrine. If, then, a want of uniformity in their views of church organization be a proof of the need of some other document than the Bible from which to learn the Christian organization, will not a similar want of uniformity on a subject of at least equal importance demonstrate that we have in the Bible but the germs of Christian doctrine, and that we need some other treatise from which a more complete and perfect development of the whole subject may be obtained! Is not the logic in both cases of the same category?

But the case of the Lord's supper is alleged as illustrative and corroborative of the position, that while the main action is expressly enjoined in the word of God, it is sometimes not only silent on the accidents, but frequently on some of the essentials of the action. All we divinely know of this ordinance is, however, derived from the Christian scriptures. And from what authoritative source can any thing be learned touching this ordinance more full and explicit than from the Christian scriptures? Some will ask, Are not the essential elements of every institution found in the Book of God? And may they not ask with great reason, How can the very essential doctrine of Protestantism be maintained if the Bible be not of itself alone a full, clear, and perfect revelation of the whole Christian institution. Do not all Protestants affirm that the Bible, the whole Bible, and nothing but the Bible, is the rule of Christian faith and manners? And may it not be asked with equal reason, Would it not be better to stop where and when the Bible stops, and regard and enforce all that we may find lacking to consummate our views of expediency, merely on the ground of human prudence, as matters so left to the exigencies of times and circumstances?

I am not at all disposed to dogmatize on any moral subject, much less on such a topic as that before us, and especially at so early a period of our investigation of its claims upon our consideration; still it may not be premature, in the spirit of a prudential caution, to intimate the probability, at least, that the Christian Lawgiver enacted as of essential and vital importance to church organization just so much as is detailed in the books of the New Institution, and all beyond that is matter of Christian prudence and discretion, illuminated by the

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records of human experience and directed by the exigencies of society. I say, it may not be out of order in the commencement of this discussion to have this point in our horizon, as presenting a safe harbor should we be incommoded by head winds and contrary currents which have so often been perilous to voyagers across this disastrous sea.

Take, for example, the Lord's supper, which has been very ingeniously and learnedly introduced as furnishing an argument for some other authority than the mere apostolic writings on the subject of Christian organization. This sacred institution was given to the disciples by their Lord. It consists of eating bread and drinking wine in grateful recollection of the slain body and shed blood of God's own Son. He gave the example in person of returning solemn thanks to God for the loaf and the cup, and as solemnly enjoined upon his followers to repeat the same acts in memory of him. "This do," said he, "in remembrance of me." We afterwards learn (Acts 2d and 20th chapters) that the disciples so practised; and Paul to the Corinthians dilates upon the manner of its observance. When, then, all this is done, I ask what need have we of further witness? Are we to imagine that the Christian virtues of this sacred institution are conferred to the mitred head or lawn-dressed hands that dispense the elements? Do Christians need for the loaf and the bread a eucharistical consecration? Can any one consecrate anew the bread and the wine sanctified to them by the Lord? Popes and their successors have presumed to consecrate those elements into the literal flesh and blood of the Son of God, which Jesus himself exhibited in his living hands as a loaf and cup of blessing. In one word, what new light or conviction, or what additional authority do all the church annals and ancient writings afford on this simple and sublime feast of sacred love?

The first safe and firm step in this investigation cannot be taken, in the judgment of our correspondent, until it is decided that the apostolic writings are wholly inadequate to furnish a model of Christ's church; that only the mere germs of the Christian institution can be learned from the New Testament. We must then agree to dip into the uninspired and unauthenticated writings of the second and third centuries, and from the traditions of those times reported by persons unknown to sacred fame, glean a model of that organization which Jesus gave to the Apostles, and the Apostles to the church.

Where, then, it will be asked, shall we find the volume from which these all-important lessons shall be learned? Ought not the whole church to be furnished with authentic originals and approved translations; or must the laity and the inferior clergy suspend their faith upon the mere dicta of a portion of the ministry, whose testimony or whose

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inferences are contradicted by another portion of that same ministry!—I have myself searched antiquity in vain for such a volume and such documents. Traditions, oral or written, of an unambiguous and authentic character, from even apostolic succesosrs, have not yet fallen into my hands. It will then be indispensable to our advancing into the field of investigation, that we be immediately furnished with the volumes or other documentary evidence on which reliance may be placed as credible and safe guides in this all-important discussion.

Our correspondent has, indeed, very candidly acknowledged that the sacred scriptures do not afford but the mere germs of that organization which he would commend to the Christian communities of this 19th century. For my own part, always willing as I am to receive new light upon this much and long-vexed question, I shall feel myself indebted to him who will direct me to such ecclesiastic authorities as will satisfactorily settle that model of church order which he would recommend as worthy of universal acceptance.

This all will perceive is all-important at the very threshold: for the first firm step cannot be taken in the theory or the practice of church order in the absence of such evidence and authority. To rely upon the scriptures, or to enter the arena with only a Bible in our hands, would be foolish and unwise; inasmuch as it is confessed at the outset that from the Bible the whole Christian institution cannot be learned.

We then most earnestly and respectfully ask for that pure and uncorrupt ancient Christianity to which our correspondent would direct our anxious eyes for light upon this vital and momentous question.—If the scriptures alone in the hands of the laity have in all ages generated all the sects living and dead, and if there be any book or books in the form of folios, quartos, or duodecimos, that could annihilate divisions and unite all Christians, I, for one, will insist that the Bible societies and all other benevolent institutions will immediately conspire their energies to furnish the community with correct copies of them. I know of nothing more essentially premillennial than authentic and fair copies of such harmonizing and peace-making volumes.

A. C.

A DISCOURSE,

Delivered at the opening of the house of worship, erected by the Disciples of Jesus Christ, in Frankfort, Ky.—by P. S. Fall, *President of the Eclectic Institute. Dedicated to all who sincerely desire the unity of the church, in order to the conversion of the world. Frankfort,* 1842.

The following extract from the above named sermon is intended only to introduce it to the consideration of the brethren, as containing

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many excellent and useful thoughts and occasions of reflection. It comes from a well cultivated and discriminating mind, and from the oldest "reformer" in Kentucky; whose private and public character as an instructor of youth and a teacher of the Christian religion, and whose moral excellencies are not confined to the knowledge and admiration of Kentucky alone, but are both known and highly appreciated throughout the Valley of the Mississippi.

The extract is a part of the answer to the question, "Why was the Christian religion established in the world?" A. C.

Secondly.—"Why was the Christian religion *established* in the world?'

Keeping in view the principle on which the Christian revelation has proceeded, and on which it has been established, namely, that *an example is necessary to the comprehension of its truths*, we can have no difficulty in understanding this point.

What, for example, is the primary idea of the Christian religion respecting the Divine Being? "To us, there is but ONE GOD." The unity of God, then, is the first lesson taaght us respecting him in this religion. This idea it is necessary to impress on the hearts of our fellow-beings, for a correct knowledge of God is essential to their piety and humanity. It will not do to teach them that there are "Lords many and Gods many." *The* God whom the world long tried to find is revealed by the Christian religion.

Now how is this to be done? By the church, of course. But by whnt means? By *telling* the world that there is but one God? This is not enough. No general or primary truth can be, by any means, so well impressed on the mind of a learner, as by permitting that truth to *force itself* upon him as the result of previous observation. The most natural way—God's way of teaching is, to present to man a number of particular facts, that, from the study of them, may infer the law that governs them. And thus we arrive at the primary truth.

Precisely on this plan is the world to be taught that there is *but* one God, and it is to be taught by a contemplation of the church. No man has seen God at any time; but we have seen, and felt, and handled, and listened to the Word of Life; and we can now see the church which, it is declared, partakes of the divine nature.

Still we are not at the point. I may be asked, "How is the church to impress this idea upon the world, if not by what it says? Can it do this in any other way? Certainly: By its own unity.

Suppose an individual to have heard that a religion has been introduced into a part of the world, that is destined to make all who yield to it happy, in the only true sense of that word, in this world, and in another, which that religion alone describes. He cannot but feel great interest in this communication, both because he has found that he never yet was happy; and because he is ignorant of what follows that event which all men dread—namely, death.

He starts in search of some one who can give him information on the subject. He arrives at a city, and inquires where he can learn what he desires to know. He finds the people apparently unconcerned about the matter; but is carelessly directed to some "house of wor-

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ship," which he accordingly enters. He beholds a man who calls himself the servant of God—the minister of Heaven; who tells his hearers that God has sent to the world a message, by him, and that he has qualified him to deliver that message which he proceeds to unfold. In doing this a certain number of "essential doctrines," say five, are propounded, and reference is made to a small book which he has sworn to teach, as embodying the system of truth contained in the Bible.

Not only does the inquirer learn this, but he sees a certain routine performed, and hears that Book called the Bible, extolled; but he is told that the book the minister has sworn to teach, contains an epitome of what the Bible teaches.

Not feeling perfectly satisfied, he makes farther inquiries; and is pointed to another "place of worship," where he can learn *all* he wishes. He enters. There, likewise, he is told that the speaker is "called, qualified, commissioned, and sent forth" by God to teach what he hears. But the very doctrines that were taught in the other house, are flatly denied in this, and are opposed by five other "essential doctrines." The Bible is still extolled; but another book, quite different from the former, is said to contain "*views of what the Bible teaches.*" He observes, too, that the rites in this house differ from those in the other.

His mind is now more unsettled than ever, and he approaches a third place of worship. What now does he see and hear? While the leader professes still to be sent of God, he declares another set of doctrines, performs another set of rites; and claims for both the homage of all men, as did the others.

Suppose that, in like manner, this inquirer were to enter the houses of all the religious denominations, and were to witness all the rites, to listen to all the doctrines, and to examine all the claims, made upon all men, for submission to each system in its turn. What would be his conclusion? Could he possibly decide that all those teachers were sent by ONE GOD—that all the people worshipped the same God? I do not see how he could. And yet the impressions made on his mind, if any, are not what the religious world, in its present state, would make. He certainly would decide that there are "Lords many and Gods many;" and that he would be no better off by embracing any one of these systems, than he is under the influence of his own.

But suppose him to enter an assembly, and to hear the Bible read; its truths permitted to make their own impression—its writers to speak for themselves. Were he to see those truths exemplified in the deportment of the worshippers, and to behold the spirit by which all were animated, to be the spirit of that book. Were he to enter any number of places of worship, and to witness in all the same acts, to see in all the same spirit, and to hear in all the same truths; were he all over the land to pursue his inquiries, to find things every where the same—would he not exclaim, "The unity of these people in word, in actions, and in feeling, convinces me that there is but one God; that he speaks by them, and that here am I to find what I have long sought."

I shall not now dilate upon that system of unities, if I may so speak, of which Christianity consists. I only intend to show that if the

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church would convince the world that there is but one God, she must herself be one. She is left on earth to propagate the knowledge of the Lord—the responsibility of it is thrown upon her; and how can she answer for the impression she makes upon those who behold her unhallowed schisms. Is it possible to persuade a thinking man that the God of the Calvinist is the God of the Arminian? In character, in sentiment, in government, in practice, in feeling, they differ wide as the poles. One loves all men—the other only a part. One gave his Son to die for the human race—the other for the elect. One sends his spirit into the heart of every rational creature—the other confines it to those whom he selected in eternity as the bride of his Son. Their differences are endless; and wholly and irreconcilably separate them, as the revelations they have made have done the two great schools of Divinity.

Now I do not undertake to say which of these is the God the Bible reveals. I neither approve nor condemn either Calvinism or Arminianism, or the advocates of either. But one thing must be clear to all thinking persons. These two Gods, so different in every point, cannot be one and the same. These systems, therefore, present to the world two Gods; and the same remark will apply to all the variant systems of the day. Each one describes and defends a separate God.

Another feature of the God of the Bible is LOVE. Now how can the church declare this divine perfection to the world? It will not do even to mention this attribute of the Divine Being, while the members of the church do not love one another. By the church, it must not be forgotten, is intended the religious mass; and not any denomination exclusively.

Does the church. then, now declare to the world that "God is love?" It cannot be by its conduct that it teaches this; for the members of the church seem to try how far they can separate themselves, and to work themselves up to the highest possible degree of difference and animosity.

In the prayer the Messiah offered before his crucifixion, he asked the Father that the disciples might be *one*, that the world might believe on him; and he likewise said to them, "By this shall all men know that you are my disciples, if you have love one to another."

But it is not my object to dwell on this theme: let me say only, if the church would exhibit the love of God, it must be by its own love.

The Bible reveals the JUSTICE of God. Now how is the church to teach this? Of course by being perfectly just itself, in all things, in all relations. And does any one "*branch*" of it treat another justly?

The MERCY of God is also every where displayed in the Bible. And the church must not only "do justice," but it must "love mercy."

The TRUTHFULNESS of the church is to convince the world that God speaks the truth. And thus every moral attribute of the Divine Being may be presented to the contemplation of our associates.

It has already been seen that our own characters are formed by the views we take of the character of God. We cannot study his character, under the influence of his fear, without being assimilated to him. If, therefore, we are in all things the opposite of what we ought to be, we certainly do not know God, or think upon him. If divisions, hatred, strife, emulation, injustice, falsehood, unmercifulness, instead of their

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opposites, distinguish the church, how can the church exhibit the perfections of God to mankind?

We have now ascertained the ends had in view in giving the Christian religion to man; and have seen that it was intended to exhibit the character of God and of human nature under proper influences, to the world. We have shown that the religion was introduced to *give* this knowledge, and was established that the church might *propagate* it.

It now becomes proper to inquire if Christianity, *as it is now beheld* by an impartial inquirer, answers these ends? And if this does not, what will?

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XXXII.

Father Olympas. My family will now prepare for a close and minute examination of the apostolic family; and preparatory to this, we shall read Matthew x. in connexion with our present lesson in Luke, as well as some general readings in the sequel. William, read again the first seven verses of Matthew x. new version.

William. "And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to cure diseases and maladies of every kind. Now these are the names of the twelve Apostles: The first Simon, called Peter, and Andrew his brother; James, son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James, son of Alpheus, and Lebbeus, surnamed Thaddeus; Simon the Canaanite, and Judas Iscariot, he who betrayad him. These twelve Jesus commissioned, instructing them, and saying, Go not away to the Gentiles, nor enter a Samaritan city; but go directly to the lost sheep of the stock of Israel. And as you go, proclaim, saying, The reign of heaven approaches."

Olympas. Observe that those who became *Apostles* were first called *disciples.*

William. Are they not afterwards called *Disciples* as well as Apostles?

Olympas. Very frequently. That was a generic name, while that of Apostle was special.

Thomas. Are they not called *heralds* too?

Olympas. Paul calls himself a *herald*, a *keerux*, and Peter calls Noah the *keerux* or *herald* of righteousness to the antediluvians. But their peculiar and divinely appointed name is *Apostles*—persons sent forth; *Shiloh*, messengers sent from the Lord; sometimes called Ambassadors.

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Thomas. Is not Jesus called an *Apostle* by Paul, and a *Shiloh* by Jacob; and do not these two names indicate the same office?

Olympas. The Vulgate has *qui mittendus est*—he that is to be sent—the ambassador, for *Shiloh*. So the Ancient Rabbis say that the Messiah is called *the sent*. The proper arrangement and sacred use of these are:—Jesus was himself first named the *Shiloh*, or Ambassador, and is afterwards called by Paul "*the Apostle and High Priest of our religion.*" He calls himself the Apostle of God—"As," said he in his intercessory prayer, "as thou hast made me thy Apostle, so have I made them my Apostles to the world." [New Version.] Jesus is God's Apostle, or Ambassador and Herald to the world; and the twelve already named are called the Apostles not of God, but of Christ.

Thomas. God, then, has but one Ambassador, or Chief Apostle to the world, and Jesus our Saviour has twelve.

Olympas. Just so: they are his Apostles, and he is God's. Let us then attend to their history.

At the head of these stands Simon Peter, a son of Jonas, a citizen of Bethsaida, situate on the western coast of the lake Gennesareth. He was a householder in Capernaum at the time of his calling, and a fisherman by trade. His name was afterwards changed into *Cephas*, a Syriac word meaning *petra*, or rock. But though he was first in standing, he was not the first called of the twelve. His own brother Andrew having been a disciple of the Baptist, was first introduced to the Messiah, and became his disciple, and he introduced his brother Peter to the Lord. He also became his disciple, but went back for some time to his calling. It was the thirtieth year of Jesus that these two brothers enlisted in his cause. Next to the first pair were James and John, sons of Zebedee and Salome, natives, or, at least, citizens of Bethsaida in Galilee. This James is sometimes called the Greater or Senior to distinguish him from another James called the Less or Junior. He and John his brother were intimate with the Lord, and were amongst his most confidential friends. They were present on the Holy Mount of transfiguration. They were also present at his ascension. James was exposed to martyrdom by Herod Agrippa, the grand-son of Herod the Great, about A. D. 42. The next in order are the sons of Cleopas and Mary, the sister of the mother of Jesus. Of these sons three were Apostles—James the Less, Judas, and Simon. Two of these wrote epistles—James the Less, sometimes called James the Just, and Jude. This is that James, son of Alpheus or Cleopas, who was in Jerusalem regarded as a pillar, and who presided at the council of Jerusalem.—This Simon is called the Canaanite, identical in our language with

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the Zealous, to distinguish him from Simon Peter; and the other is called Judas the Traitor, in contrast with Judas who wrote the epistle. There yet remain other three, of which we know but little. These are Philip, Bartholomew, Thomas, and Matthew the Publican, and Iscariot who betrayed him. Bartholomew and Nathaniel of John i. 46., are supposed to be the same person, because in the apostolic rolls. John never mentions Bartholomew, and the other Apostles never mention Nathaniel. Again, as Philip and Bartholomew are associated in this, so Nathaniel and Philip came together to see Jesus. This is rendered more probable from the fact that among the Apostles to whom Christ appeared at the sea of Tiberias, Nathaniel is mentioned. Philip was a native of Bethsaida, but of his life and labors little is recorded in the sacred scriptures. Matthew the Publican is well known both as an Apostle and an Evangelist of Jesus Christ—a man of some learning, having been a public officer of the revenue.

Eliza. To whom were the names Thaddeus and Lebbeus applied?

Olympas. To Jude.

William. Of the twelve Apostles three were cousins of our *Lord*; viz James, Jude, and Simon *Zelotes*; two were sons of Zebedee and Salome; and two others were brothers. Five of them seem to have no relationship to the others. They are Philip and Bartholomew, Thomas and Matthew, and Judas Iscariot.

James. What means *Iscariot?*

Thomas. Aishkerioth in Hebrew means the city of Kerioth, a city of Judah.

Olympas. Iscariot means *strangulation* also. Hence Lightfoot and some others think that he was afterwards called by this name because he hung himself; of which there is as much at least to be doubted as to be believed.

Such was the apostolic family. These were chosen, called, and sent to introduce and establish Christianity.

Can you state to us the peculiarities that were the essential attributes of the Apostles?

Thomas. There seems to me to have been at least five essential qualifications, without which they could not have answered the high ends of their destiny:—

1st. They must have been both eye and ear-witnesses of the Lord, and especially of his resurrection; that is, they must have had clear sensible signs and demonstrations of his resurrection from the dead.

2d. They must be called, commissioned, and sent by Jesus in person.

3d. They must have the power of working miracles in attestation of their mission.

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4th. They must have, in contradistinction from all other workers of miracles, the power of imparting spiritual gifts to others.

5th. They must also be infallibly inspired with the perfect and complete knowledge of the Christian doctrine, and be able to speak fluently, definitely, and boldly in all the languages of all nations to whom they were sent.

Of all these points there are many proofs in the New Testament: hence they never had, and, in the nature of the case, could have no successors. A. C.

THE BIBLE SOCIETY AND THE REFORMATION.

"WHAT has the Reformation done in circulating the Bible at home or abroad?" This is an oft-repeated and a very pungent question. The Reformation has made one effort to arrest public attention to the importance of Bible-reading, and of a new and more modernized translation. But how has this effort been sustained! Amongst a population of at least 200,000 persons some 40,000 new versions have been printed; of these some 35,000 have been sold, and some 5,000 have been gratuitously distributed by two or three individuals. How much our brethren have given to Bible Societies I do not know. No report has appeared. I know two individuals who have given a few hundred dollars, and that is the whole amount of my personal knowledge. Some brethren are eloquent in denouncing sectarian dispensations of religion and morality. But it is only eloquence. While these narrow-minded sectaries have larger hearts than those who declaim against them, their eloquence will not sustain them before Heaven, Earth, or Hell. One hundred dollars given by one sectary to send the Bible to Asia or to our Aborigines, will silence one hundred speeches against sectaries spoken by one who has never spent ten dollars in the Bible cause. These things ought not to exist. We should stand foremost in all good works. We are a Bible preaching, and ought to be a Bible-distributing people.

Our brethren, indeed, answer the question, *How much have you given to circulate the Word of Life in the lands of darkness and moral death*, by stating the fact,—that we have got no institution, no co-operation system of sending off the Bible to heathen lands; and without co-operation, individuals cannot do any thing in this great and good cause. Again it is answered, We cannot in good conscience co-operate with a Bible Society that will send a grossly partizan version of the Bible abroad, and which inhibits a just and catholic

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version of it. This, among the conscientious, I think, will be considered a valid objection. But why not send a new and better version!

Our Baptist brethren have, indeed, now removed this difficulty out of our way. They have disentangled themselves from an alliance at war with their grand differential principles, and are co-operating like one man in the great cause of distributing the Bible at home and abroad. And in the absence of any general organized co-operation amongst us, ought we not to cast our contributions into the same fund, and thus swell the current of Christian benevolence in one of the best causes in the world?

No one among us can object, as I conceive, to any measures of co-operation with them, incidental to an undertaking of so much promise. It may, indeed, convince them of the injustice they have inflicted upon us in reprobating our principles and repudiating us all over the land. Again, we should remember that but a small portion of the Baptists have participated in the actual work of slander. Amongst them are very many preachers and brethren that have just as much fellowship for us as they have for one another. The changes in their preaching and the tone of their feelings, and many innovations upon their former customs and proceedings, evince a very great approximation to the principles for which we have been laboring and suffering for more than twenty-five years. Let us, then, as congregations, take hold of this work. Let every church become, as it is indeed, a Bible Society; and let us have quarterly contributions for that noblest of causes, and forward our liberality to the Treasurer of the American and Foreign Bible Society, *William Colgate*, of New York, a gentleman and a Christian with whom I have had a little acquaintance for more than 25 years.

In the first number of the Christian Baptist we affirmed that every church was of right a Bible Society, and that in her church capacity, and under the banners of no worldly alliance, ought she to give away the glory due to herself and her Master in the great work of reclaiming man from ignorance and error.

If our brethren in their church capacity would each contribute but 25 cents per quarter for this great work, we could, in such a ratio of co-operation, send out 50,000 Bibles per annum. We would eternally be 50,000 dollars per annum richer, and on earth feel not ourselves the poorer for it, if we would but take hold of the subject as we ought.—Will the brethren think deeply, prayerfully, and earnestly upon this topic, which has already attracted the attention and engrossed the affections of the wisest, greatest and best of mankind in this our day and generation.

A. C.

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FIVE ARGUMENTS FOR CHURCH ORGANIZATION.

Great need of a more rational and scriptural organization.

1. We can do comparatively nothing in distributing the Bible abroad without co-operation.

2. We can do comparatively but little in the great missionary field of the world either at home or abroad without co-operation.

3. We can do little or nothing to improve and elevate the Christian ministry without co-operation.

4. We can do but little to check, restrain, and remove the flood of imposture and fraud committed upon the benevolence of the brethren by irresponsible, plausible, and deceptious persons, without co-operation.

5. We cannot concentrate the action of the tens of thousands of Israel, in any great Christian effort, but by co-operation.

5. We can have no thorough co-operation without a more ample, extensive, and thorough church organization.

These five points are enough for one lesson. A. C.

THE POWER OF PREJUDICE EXEMPLIFIED IN OUR FRIEND BROADDUS OF LEXINGTON, KY.

I PRESUME Elder Broaddus is a conscientious and clever Christian man in the esteem of his intimate friends and brethren, and I have much charity for him, notwithstanding his little charity for us. I quote the following oath of Elder William F. Broaddus as a fair exemplification of partizan prejudice in a man of reputed good sense, good manners, and good feelings.

This testimony was elicited in a case pending in Mason county, involving the Baptists' and Disciples' right to a meeting-house.

"The deposition of William F. Broaddus, taken at the Mayor's office in the city of Lexington, on Friday, the 12th day of August, 1842, to be read as evidence upon the trial of a certain suit in chancery, now pending in the Mason Circuit Court; in which Edmund Long and others, Trustees of the Baptist Church, against Daniel Runyan and others, Trustees of the Reformed Church.

The deponent being of lawful age, and first duly sworn, deposes and says:—

Question by complainant:—

State if you have not long been a preacher in the Baptist church as organized and recognized in Kentucky; and also state whether the seceders from the Baptist church, who are called by the different names

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of Christians, Reformers, and Campbellites, do not hold and contend for principles and doctrines essentially different from those of the Baptist church.

Answer:—

1. I was ordained a Minister of the Gospel in the Regular Baptist Church in Culpepper county, Vrginia, in the month of April, 1824; and have continued in said church without interruption to the present hour. In May, 1840, I joined the Baptist church of Lexington, Ky., of which church I am at present Pastor. This church is a member of the Elkhorn Baptist Association, and is thereby connected with the Regular Baptist denomination, sometimes called United Baptists.

2. The seceders from the Baptist church, who are called by the different names of Christians, Reformers, and Campbellites, have so great a variety of religious opinions among them, that they might claim to *resemble* almost any sect in Christendom. But between them and the Regular or United Baptists there is no fellowship for the following among other reasons:—

1st. They, the Reformers, hold that no difference whatever in religious opinions ought to prevent a union of Christians upon the doctrine of "baptism for the remission of sins," which doctrine is universally rejected by the Baptists as dangerously heretical.

2d. They tolerate in their churches individuals who entertain the following doctrines:—Universalism, Pelagianism, Unitarianism, Socinianism; and even those who deny that the Spirit of God is the agent in converting the human soul, are permitted to enjoy the fellowship of the church.

3d. They condemn the Baptists as a *sect*, while they proclaim that they themselves are *no sect*, but the only church of Christ

4th. Whatever may be the nature of their own ecclesiastical organization, the Reformers have no ecclesiastical connexion with the Baptists; they have no representation in any distinct Baptist Association, or General Association, or State Convention, or in the Baptist Semiannual Convention of the United States, or in any other ecclesiastical association of the Baptist denomination on earth.

5. The strongest point of resemblance between the Reformers and the Baptists is found in the fact, that both practise the immersion of adult persons as the only scriptural baptism: but, although in form and fashion alike, their baptism, as to its nature and intention, is radically and essentially different—the Reformers baptizing men and women that their sins may be forgiven; and the Baptists baptizing only those who profess to have been previously forgiven. And further saith not. WM. F. BROADDUS.

FAYETTE COUNTY, SCT.

This day the Rev. Wm. F. Broaddus appeared before the undersigned, a Justice of the Peace for the county of Fayette, and gave, subscribed, and made oath to the foregoing deposition at the time and place mentioned in the caption.

Given under my hand this 12th August, 1842.

JAMES E. LANE, J. P.

STATE OF KENTUCKY, MASON CIRCUIT, SCT.

I, John James Key, Clerk of the Court for said Circuit, certify, That the foregoing deposition of Rev. W. F. Broaddus is a true copy

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of the original as the same remains filed in the suit mentioned in the caption thereof. Given, &c. 25th August, 1842.

JNO. JAS. KEY, Clerk."

The question is not the right or the wrong, the truth or the falsehood of the tenets between the Baptists and us; but is the above testimony a true and fair presentation of our views and character? I question not the sincerity or conscientiousness of the deponent; but I ask, Has he given such a representation of us as accords with either public opinion or the facts of the case? Credat Judæus Apella, non Ego. A. C.

MEETING OF PREACHERS.

A MEETING was held in Warrensville on Monday, July 11th, 1842, at which the following brethren were present:—William Hayden, J. P. Robinson, S. E. Adams, and A. S. Hayden.

The object of the meeting, as stated by brother William Hayden, was to take into consideration the necessity of concert in our joint labors for the gospel.

It was agreed, after much conversation with regard to the necessity of having a mutual interest and efficient arrangements in this work, that, in the interval between this and the next meeting, we lay the subject before the brethren.

Brother A. S. Hayden was appointed Secretary to keep a record of the meetings.

Adjourned to meet at brother Robison's, on Monday, August 15th, at 9 o'clock A. M.

Met pursuant to adjournment on the 15th of August. The brethren present made report of the state of feeling discoverable on presenting the subject to the brethren, and proceeded to deliberate on the nature of the organization most proper for these meetings to assume; when the following Preamble, Resolution, and Constitution were unanimously adopted:—

Whereas a great and grievous departure has occurred from the simple and perfect organization of the Apostles, and there is obviously yet a great deficiency, and a want of better order and more systematic measures to bring the churches to the perfection of the New Testament model; and particularly a want of more concert and discipline in the teachers and leaders of the congregations—Therefore,

Be it resolved, That we hold *voluntary meetings* of the teaching brethren, the object of which shall be the mutual improvement of the members in regard to the knowledge of things to be taught, and the best manner of teaching; and also to consult on measures to be urged in the churches for their increase and perfection.

CONSTITUTION.

Article I. The officers of these meetings shall be a Chairman and a Secretary.

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Art. II. The decision or adoption of measures and resolutions shall be by a plurality of voices.

Art. III. These meetings shall be held semi-annually, on the last Wednesday of May and of November.

Art. IV. All brethren friendly to the objects expressed in the above resolution, shall be invited to attend with us.

Art. V. We disclaim all intention of exercising any authority, legislative, judicial, or executive, over the churches.

Art. VI. This Constitution may be altered or amended by the concurrence of two-thirds of the members present at any of the regular meetings.

Adjourned to meet at Bedford at the time of the annual meeting.

Met at Bedford, September 5th, 4842, pursuant to last adjournment. Brethren present, Adamson Bentley, William Hayden, John Henry, Wesley Lanphier, J. H. Jones, A. B. Green, J. P. Robison, J. J. Moss, William Collins, Washington O'Conner, and A. S. Hayden.

On motion, brother W. F. M. Arny, of Bethany, (who was present) was requested to act as Chairman.

There was a happy unanimity in regard to the necessity of an effort to restore better order and discipline to the churches, and also as to the necessity of some mutual consultation in order to effect a unison and harmony of procedure among the teaching and ruling brethren.—Whereupon it was,

1st. *Unanimously resolved*, That we pledge ourselves in the name of the Lord to each other, that we will labor in all the churches whither we go, *to set them in order according to the apostolic plan.*

2d. *Resolved*, That we hold our next meeting at Aurora, on the last Wednesday of November next, at 9 o'clock A. M.; at which time and place all the speaking brethren of the Western Reserve be affectionately invited to attend.

Resolved, That this meeting and invitation be made known through the Millennial Harbinger.

Adjourned to meet at Aurora as above.

A. S. HAYDEN, *Secretary.*

BETHANY COLLEGE.

As there seems to be a misapprehension of the By-Laws of Bethany College in regard to the length of the session, we publish below several Resolutions passed at the last annual meeting of the Board of Trustees; from which it will appear that all Students who enter the College, unless under special contract, are bound for the expenses of the whole session of ten months, and that even when permitted to leave before the session shall have expired, they will still be bound for the *tuition* fees; with the privilege, however, of attending lectures at a subsequent session for the time paid for and unexpired at the time of leaving:—

On motion of Dr Andrews, the following Resolutions were adopted by the Board of Trustees, at their meeting, May 25th, 1842, as explanatory of existing laws:—

1. *Resolved*, That no Student shall be permitted to matriculate in this Institution, unless his boarding and tuition fees are duly paid.

2. That when a Student leaves the Institution without consent of the Faculty of the College, he shall forfeit all boarding and tuition fees to the end of the session in which his departure shall occur—Provided nevertheless, that being sent back by his parents or guardians and received by the Faculty, he shall be permitted to continue in the Institution to the end of the session, in the same manner as if he had not left the College—no deduction being made in any case for absence

3. When a Student shall, from any cause, which may be satisfactory to the Faculty, so as to procure their consent beforehand, leave the College, the boarding for the time unex-

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pired shall be refunded; but no part of the tuition fee shall be returned. Should, however, any Student, thus absenting himself, return at any subsequent time, he shall be permitted to attend lectures for the time paid for and unexpired at the time of such absence, free of charge for tuition.

4. That when a Student incurs the punishment of *rustication*, he shall be chargeable with all expenses created in consequence.

5. That when a Student incurs the punishment of *dismission* or *expulsion*, no deduction shall be made for the time of the session unexpired either for boarding or tuition.

6. That in case of the death of a Student while in attendance at the Institution, the boarding expenses for the unexpired part of the session shall be refunded.

7. That those who occupy any room in the Steward's Inn, the College, or Family Mansion, shall be responsible for all damages done to said room, or to its furniture, except when they can show to the Faculty who have been the authors of the injury.

W. F. M. ARNY *Sec'ry.*

NEWS FROM THE CHURCHES.

Richmond, Virginia, September 19, 1842.

I have been to Deep Run preaching, Friday and Saturday. The Baptists forbade their people hearing, but it was all in vain. On Saturday I baptized five by the Lord's authority—four men and one lady. Yesterday I baptized a lady in our city. Brother Ware wrote me of the great success of the word at the Rappahannock, in Essex, last week. Brother Du Val held a two or three days' meeting, and brought in twenty-five by baptism. The Baptists, too, are baptizing numbers in the lower country, but they have to receive many on a scriptural confession *merely*. So much for the influence of our principles!

JAMES DENSHALL.

Georgetown, Kentucky, September 22, 1842.

I have just returned home from Providence, where, in conjunction with our esteemed brethren L. L. Pinkerton and William Morton, we held a meeting of six days, which resulted in 33 accessions to the good cause. We had a most delightful meeting with the brethren. All hearts seemed to beat in unison for the good of the cause; and I trust the subject of evangelizing will not be forgotten by them.

J. T. JOHNSON, Evangelist.

Lexington, Kentucky, September 19, 1842.

The second Lord's day of September I spent at Bethel, in Madison county, with brothers Pool and Rowzee. Eight additions were gained in two days; but owing to a fine shower of rain we were compelled to desist.

I leave in a few days for Hopkinsville, in the southern part of our state, having promised to labor for the church there the coming year.

GEORGE W. ELLEY.

OBITUARY.

PITTSBURG, October 3, 1842.

Dear brother Campbell—How true is the saying, that "in the midst of life we are in death!" "We know not what a day will bring forth." When I last had the pleasure of seeing you, we conversed together about the death of sister *Catharine M'Vay*, and sympathized deeply with brother M'Vay in the loss he and his family had sustained.—Little did I then suppose that I would so soon be called upon to inform you of the death of brother M'VAY himself. He expired in peace and in the hope of immortality on yesterday morning, at half past 2 o'clock, after a very violent attack of bilious fever, which lasted two weeks. We have just returned from depositing his mortal remains in their last resting place, where they will quietly repose until awaked by the voice of the archangel and the trump of God.

In the death of brother James T. M'Vay his large family of almost infant children have lost a kind, a careful, and affectionate father; the church of Christ in this city has been deprived of a prominent, useful, and very influential Elder; and the community is compelled to mourn the loss of one of its best business men whose example is well worthy of imitation by all. His departure from us at this time is deeply afflicting. The dispensation appeared dark and mysterious. But we must not mourn. "The Lord gave and the Lord has taken away. Blessed be the name of the Lord!"

Brother M'Vay needs no monument to perpetuate his memory. The remembrance of his many virtues will long live in the hearts of those who have known him through life. A man of a more noble heart and generous soul never lived. He was much respected by men of all parties in this city, and by no class of community more than the humble poor, whose wants it was always his pleasure to supply to the full extent of his means. His funeral is said by many to have been the largest that was ever known in this place. I pray that the death of brother M'Vay, in the 34th year of his active and useful life, and only two months after that of his amiable wife, may so teach us to number our days that we may apply our hearts unto wisdom!——Yours in Christ,

WARRICK MARTIN.

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From the Louisville Journal.

THE RAINBOW.

I SOMETIMES have thoughts, in my loneliest hours,
That lie on my heart like the dew on the flowers,
Of a ramble I took one bright afternoon,
When my heart was as light as a blossom in June;
The green earth was moist with the late fallen showers,
The breeze fluttered down and blew open the flowers,
While a single white cloud to its haven of rest,
On the white wing of peace, floated off in the West.

As I threw back my tresses to catch the cool breeze,
That scatter'd the rain drops and dimpled the seas,
Far up the blue sky a fair rainbow unroll'd
Its soft-tinted pinions of purple and gold;
'Twas born in a moment; yet, quick as its birth,
It had stretch'd to the uttermost ends of the earth;
And, fair as an angel, it floated all free,
With a wing on the earth, and a wing on the sea.

How calm was the ocean! how gentle its swell!
Like a woman's soft bosom it rose and it fell,
While its light sparkling waves, stealing laughingly o'er,
When they saw the fair rainbow knelt down on the shore;
No sweet hymn ascended, no murmur of prayer,
Yet I felt that the spirit of worship was there,
And bent my young head in devotion and love,
'Neath the form of the angel that floated above.

How wide was the sweep of its beautiful wings!
How boundless its circle! how radiant its rings!
If I looked on the sky, 'twas suspended in air;
If I looked on the ocean, the rainbow was there;
Thus forming a girdle as brilliant and whole
As the thoughts of the rainbow that circled my soul—
Like the wing of the Deity, calmly unfurl'd,
It bent from the cloud and encircled the world.

There are moments, I think, when the spirit receives
Whole volumes of thought on its unwritten leaves,
When the folds of the heart in a moment unclose
Like the innermost leaves from the heart of a rose;
And thus, when the rainbow had pass'd from the sky,
The thoughts it awoke were too deep to pass by:
It left my full soul like the wing of a dove,
All fluttering with pleasure, and fluttering with love.

I know that each moment of rapture or pain
But shortens the links in life's mystical chain;
I know that my form, like that bow from the wave,
Must pass from the earth and lie cold in the grave;
Yet, oh! when death's shadows my bosom encloud,
When I shrink from the thought of the coffin and shroud,
May Hope, like the rainbow, my spirit enfold
In her beautiful pinions of purple and gold!

AMELIA.

FAMILY TESTAMENT.

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THE

MILLENNIAL HARBINGER.

NEW SERIES.

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CONVERTING INFLUENCE.

L. to E.

HAVING spoken of the immediate, or visible agencies, employed to remove obstacles to conversion, I come now to the question, Who employs these agencies? As already intimated, I regard them all as proceeding directly or indirectly from God. It is HE who induces his people to carry the gospel to foreign lands, and to translate the Bible into foreign languages. It is HE who controls the affairs of nations so that they become prepared for the proclamation of the gospel, or the means of throwing open other nations to its influence. He shuts and none can open. He opens and none can shut. By the secret workings of his inscrutable providence, he melts the obdurate heart of the sinner, and brings him to the hearing of the gospel under such favorable circumstances that he submits to its power. He directs the steps of his people aright, so that they fulfil his pleasure, and even the efforts of his enemies are so adroitly circumvented that they only serve to the furtherance of the gospel. No one can evade his scrutiny; no one can escape from his power. 'He doeth as it pleaseth *him* in the armies of heaven and among the inhabitants of earth.'

It would be unnecessary, as it is obviously impossible, to detail the various means employed by the Divine Being for the accomplishment of his will in the conversion of men. Human agency is often used; and often, as already observed in the case of the rich, there is an immediate 'visitation of God' required, before the hindrance to conversion can be removed. It matters not, however, whether the agency be direct or indirect, it is equally of God. The divine attributes are displayed no less in the connected chain of many separate links by which the sinner is at length secured from the storms and tempests of human life, and safely moored in the harbor of peace, than they would be if he were suddenly by miracle transported beyond their power. There is no proposition more easily demonstrated than this:—that God is

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present in what is called his *providence*, as really, and as necessarily, as in miracle.

There is a strange disposition in men to undervalue that which is unseen, silent, and progressive; and to admire whatever is striking, visible, sudden, and marvellous. Yet most, if not all, the blessings which we receive from God, are through means which are secret, silent, and slow in their operation. Visitations which are sudden, visible, and uncommon, are, for the most part, desolating judgments. It is the regular and constant action of unnumbered celestial and terrestrial influences—of nightly dews, and daily suns; of refreshing showers and gentle breezes, which perfects for man the golden harvest to which he owes his very life. It is, on the other hand, the swift tornado, or the sudden earthquake, which lays waste the once fertile fields, and spreads ruin and dismay throughout the abodes of men.—Divinity is displayed just as much in the production of an ear of corn, as in the creation of a tempest, and is as necessary to the one, as to the other. It is no part of my religion to invest Chance with the attributes of Deity; neither is it any part of my philosophy to suppose that any thing occurs without the agency of the Creator, who ordereth all things after the counsel of his own will; who sustains the existence and the powers of all the beings in the universe, and directs and controls all agencies whatever to the promotion of his glory and the ultimate happiness of his people. "Not a sparrow falls to the ground without his notice," said the Great Teacher to his disciples. "But," added he, "even the very hairs of your head are all numbered."

If a man, by a providential train of circumstances, be led to think seriously of his condition and destiny—if by such means, all the obstacles to his conversion be removed, and the light of the gospel shines into his heart, it is as essentially the work of God, who has set on foot and given direction to these agencies, as though a miraculous or supernatural operation had accomplished his conversion. For my part, I can see no difference as it regards the efficient agency in either case supposed. Both would be equally of God, so far as relates either to means or ends. Neither could take place without him. Nor is the case, altered if we suppose him to act in the one case by instruments, and in the other by an immediate and direct impression without means. An original and efficient agent is equally necessary upon either hypothesis; for without such a one, conversion were just as impossible with means unemployed, as by supernatural power unexerted. Nor does the time occupied in effecting the change derogate aught from the agent or the effect. The elephants which by slow degrees have grown to full strength and stature in the forests of Asia,

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are the creatures of God just as much as the pair that Adam named; and are as worthy of admiration, as though like the latter they had sprung at once into being and maturity. But men are so infatuated by a love for prodigies, that they place upon them the most extravagant estimate, and like Jonah are disposed to think more of a gourd, the creation of a night, than of an immense city with all its multitudes of men and herds of cattle.

However long may be the golden chain of providences by which the sinner has been finally bound to the Author of redeeming love, it is God who has welded every link, and who retains it in his hands.—Such must be the conviction of every one who is conversant with the scriptures, where God is every where shown to be the efficient agent in conversion and salvation. All things are of God. As to the saints, he worketh in them both to will and to do of his own good pleasure. As to sinners, 'he gives them repentance to the acknowledging of the truth.' It is, or, at least it ought to be, sufficient to believe this upon the testimony of the scriptures, without seeking to fathom the depths of the divine wisdom in the means which are employed, or to trace the connexion between these intermediate agencies and the agent himself. The connexion between matter and spirit is of a character the most intricate and incomprehensible. Who can know aright the workings of his own mind, or comprehend the powers by which it moves the animal frame? Who can mark out the limits within which its actions are circumscribed? Take, for instance, the eye—a material organ fitted to give entrance to light, and so constructed as to paint or impress upon the retina the images of objects. Here its power and use would appear to terminate. But who can explain how the mind can take cognizance of these images? And further, these images are known to be inverted. Who can comprehend that action of the spirit by which they are made to appear to it in their natural position and order, when inverted images only are presented by the organ of vision? It is here that spirit comes into action displaying its mysterious powers.—Ah! there are mysteries every where; in life and and in death; in nature and in religion. There are connexions which cannot be analysed; principles too subtile to be examined. The whole material universe is sustained and moved by the Divine Creator. But how? At what point does he grasp it? By what means does he move it? It will be said, perhaps, 'By his will'—'By his word.' Be it so; and what follows? That the matter is better understood—or understood at all? I think not. Even so I would say with respect to conversion—and with him who could not err. He has concealed these things from the wise and prudent, and has reveal-

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ed them unto babes'—and why? 'Because it seemed good in his sight'—because it was his will—a will which is just as effectually accomplished by secret impressions setting on foot providential agencies, as by direct and miraculous interpositions.

But you may ask, How will you distinguish such special impulses and impressions from miraculous and supernatural agency? I answer, that although it requires an immediate divine, or, at least, spiritual agency, to give rise to such impressions, we have no reason to suppose them contrary to any laws of our spiritual nature, but in perfect harmony with them; and it is essential to miracle that some established law shall be contravened. It is perfectly possible to him who is SPIRIT, and who knows all the secrets of our spiritual constitution, to make such impressions and give rise to such associations of thought as shall change the whole aspect of a man's mind and feelings, prepare him for the reception of the truth, and lead him to a new course of action—and all this without acting in opposition to any law of that spiritual nature, but in perfect harmony with it. "The preparation of the heart and the answer of the tongue are of the Lord."

Shall the devil suggest thoughts to the mind of man, and shall not God? Shall Satan be more present and more powerful, than he who is omnipresent and omnipotent? Or, shall such presence and power be more incredible and miraculous in the one case than in the other? I grant, indeed, that Satan has the advantage of prepossession, and that the Divine Being cannot, from the very nature of his attributes, take up his abode in the sinful heart. Christ can have no fellowship with Belial, nor is the Holy Spirit given until the heart is separated from its pollutions. But how many agencies may be brought to bear upon the mind, to lead to such a result, without the special gift of the Spirit of God to the individual himself? Can the Spirit of God in the saints do nothing—suggest nothing—bring nothing to remembrance, to lead to action on behalf of the sinner? May not Divine Providence knock at the door of the heart that it may be opened to the gospel? "I stand at the door and knock," says Jesus. "If any man will open unto me, I will come in and sup with him, and he shall sup with me." Or, finally, may not the Divine Being, without taking up a permanent abode in the heart by his Spirit, make such impressions upon the mind as shall lead to the desired result—and that too in as perfect harmony with the laws and nature of the human mind, as are the influences or impulses which all admit to be within the power of Satan? But I must close for the present.

Yours ever,

L.

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THE SPIRIT OF GOD—*No. I.*

NOTWITHSTANDING all that has been said and written in relation to the Spirit, it appears to the writer that there is yet wanting to the religious community, a full, rational, and scriptural view of his immediate agency in the salvation of men. The following desultory thoughts upon this most important subject are not offered with a prospect of supplying this deficiency, but as suggestions merely, or materials for such a purpose. The writer will endeavor to express his thoughts with plainness and freedom; and while he will on the one hand avoid the pointless and inconclusive method of those who delight to string together, like pearls upon a necklace, a multitude of disconnected scriptures; he hopes to be free, on the other, from the indefiniteness of those, who dissolve and dilute the sacred truths of revelation in the copiousness of philosophical and fanciful speculations.

It is a matter of deep concern to the truly pious, that there is so little real devotion to God; so little true and heart-felt union to him, on the part of many who profess the Christian religion. An immense number of proselytes may be made; multitudes may be added to the churches; periods of much animation and excitement may be enjoyed; but when we come to look for that for which alone all this preparation is made—an actual and spiritual union to Christ; spirituality of mind; devotion to God; creation anew in righteousness and true holiness—here it is that a lamentable disappointment occurs—a sad deficiency, felt and acknowledged by all without respect to party.—True religion can never consist in any thing more or less than union to God. Satan never did since the days of Eve attempt the ruin of man except by seeking to separate him from God. The flesh; the world; the pleasures of sinful indulgence;—these are the seductions by which he has ever triumphed. It is against these that the godly have always had to combat, and all who are truly spiritual feel themselves thus engaged in a common cause against the common adversary of God and man.

I am aware that we may expect the falling away of many who at their conversion are full of zeal and animation. It is in the laborious and toilsome march, or in the harassing alarms and painful trials and privations of the warfare, or in the actual conflict, that zeal, courage, and patience may be expected to falter; rather than at the moment when the young recruit, animated by hope and fired with the love of glory, enlists under the bright banner which is as yet unstained by blood. It is not until the danger arrives that a man's principles are tested, and we might, therefore, naturally expect some then.

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to shun the spiritual foe, rather than resist him; to desert the ranks, or yield ingloriously to the power of the enemy. But we have a right to expect on the part of the majority, courage for the conflict and an actual and forceful resistance to an acknowledged enemy, ever present and unchangeably malignant. Instead of this, however, we have to deplore a general and quiet yielding to the seductions, if not to the assaults of the enemy;—a conformity to the world and its usages; a dull insensibility in respect to spiritual things, which seems to arise from an ignorance of there being any such thing as a true and spiritual union with God and Christ in the great controversy with the powers of darkness. For a stupid insensibility in respect to the danger from spiritual foes, and a failure to strive against them, can arise only from a want of a realizing sense or consciousness of union with spiritual friends. The eye of faith can perceive no neutral ground. The faithful soldier is never lulled into a fatal security, and there can be no surer indication that a man is without true religion, than to find him indifferent to its preservation; insensible to the dangers which threaten him, or to the presence of those aids by which he is to be sustained. To know that we are allied with Christ, is to know that we are engaged in actual and active warfare with the spiritual principalities, powers, and rulers of the darkness of this world; with wicked spirits (*en tois epouraniois*) in the heavenly regions.

That there is a lamentable want of spiritual union to Christ is clearly evinced by this prevailing insensibility in respect to the things that belong to the kingdom of God. The spiritual man is as fully alive to the things of the spiritual world, as is the natural man to the things of the natural world. When a man can no longer hear the voice of affection; when his eyes no longer behold the light of heaven; when he has become wholly insensible to the kind offices of love, and ceases to breathe the vital air, we perceive at once that the relations which previously subsisted between him and the natural world are broken up, and we say of him, He is dead. So are we authorized to conclude that a man is spiritually dead, when he hears not the voice of Christ, when he perceives not the things of the spiritual world, when he is manifestly insensible to the affectionate approaches of spiritual being, and derives no inspiration from the unseen ethereal realms. We pause not here to inquire into the case of the man who possesses a partial degree of spiritual sensibility; in whom the pulse of spiritual life yet faintly throbs; who is at times half awakened to a consciousness of spiritual existence. Such a one, if not really, is virtually dead to religious society. In the natural world such a one would be an incumbrance, not merely useless, but occupying the time and attention

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of others; a bed-ridden invalid, neither alive nor dead; without peace; without enjoyment; it may be, without hope. We count not upon such. The Christian religion has not for its object the founding of spiritual hospitals, nor the filling them with miserable subjects of spiritual disease and destitution. Such may be in the spiritual kingdom, and are to be cared for accordingly; but Christianity has for its purpose to induce the most intimate and lively relations to the spiritual world, to give origin to spiritual beings, to new creatures, full of spiritual sensibility, life, health, and vigor. The man of faith has closed his eyes upon the world and upon all that is in the world. He is born into another kingdom. His senses are spiritual. To his inward vision another system of things presents itself. He has come to Mount Zion, to a heavenly—a spiritual Jerusalem. He cultivates habitually an acquaintance with spiritual existences; with spiritual things. And just as the senses of touch and hearing in the blind become, by exercise, so acutely sensitive as almost to supply the place of sight, so does the spiritual and inward sensibility of the Christian by degrees attain to such perfection that he becomes keenly alive to a fellowship with spiritual existences and objects of whose very existence he was formerly wholly unconscious. To be alive to God is to be dead to the world. To be "born again," is to be in a "kingdom of heaven"—a spiritual system. To be "raised with Christ," is to be occupied with "the things that are above." To be "children of God," is to have fellowship and communion with the "King eternal, immortal, and invisible."

Nothing, it would seem to the writer, has been, under Satan, a greater hindrance to that intimate spiritual union, between Christians individually, and between them and God, which is contemplated by Christianity, than the erroneous and conflicting views entertained in reference to the Spirit of God. It is not to be supposed that any ignorance shall exist, or that any error shall be held in respect to the things of the spiritual kingdom, without necessarily involving a loss of spiritual enjoyment, or an entire destruction of spiritual life. It matters not, in this respect, how sincerely ignorant or erroneous men may be. The effect will be the same as though they were wilfully so. Truth is the food of the soul. Ignorance is the want of it. Error the poison which assumes its semblance. He who is ignorant of truth, can derive no benefit from truth, as the animal frame can gain no nourishment from food which it has not received. He who imbibes error, however innocently, will feel the natural effects of it, just as poison will act upon the natural system as certainly according to its nature whether it were taken inadvertently or on purpose. The

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spiritual man has access to the things of the spiritual world by faith. The extent of his faith is the measure of evidence before his mind. In whatever degree he is unacquainted with the evidence or truth respecting spiritual things, in the same degree these are hidden from him and have to him no real existence. He cannot believe in that of which he has not heard; he cannot call for that in which he has not believed. He cannot enjoy that for which he has made no request.—Error, on the other hand, not only leaves the mind devoid of truth, but exerts the most unhappy and deleterious influence upon it in enfeebling its energies and so perverting its powers, that truth, like viands to the sick, becomes nauseous and unpalatable. Now there is no single point in Christianity in respect to which ignorance or error are more dangerous and fatal in their effects than as it regards the Spirit of God, because there is nothing so intimately and immediately connected with that spiritual life which the Christian institution is designed to impart.

It may not be out of place here to particularize some of the prevailing errors to which reference has been made. There is, then, one class who do not believe that there is any spirit received from God or enjoyed by men, in the present day. They look upon the Christian religion as a highly refined system of morality, acting simply by the force of its moral precepts, in proportion as the intellect perceives and appreciates their propriety and their relation to human happiness.—They prefer it therefore to the philosophy of Aristotle or of Epicurus only because it is more sublime, more rational, more practical, and more popular. If they were not called Christians, they would be Stoics, Epicureans, or Academics. They have the reflected light of the sun of Christianity, but not its warmth. It is the pale and cold rays of the moon which they have mistaken for the golden light of day; and their religion is calm, dim, cold, and quiet as the dewy hours of night, when the moping owl is heard within her secret bower, and the melancholy bat unfolds his dusky wings.

There is another class who admit the presence of the Spirit of Christ in the Christian, but suppose it to be purely the effect of the word of God—the influence which the scriptures produce upon the mind of the believer. With them to be under the influence of the word, is to be possessed of the Spirit, just as any effect will follow from its cause.—These, like the first class, are eloquent upon the influence which *motives* are supposed to exert upon the mind and heart of man. They are lovers of the scriptures, moral, and even devotional; great opposers of high religious excitement, yet not wholly devoid of warmth; good neighbors; good citizens; good-hearted men, having more morality than religion, and more philosophy than feeling.

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There is another class somewhat less philosophical, who, content with the declarations of the scriptures in reference to the fact that the Spirit of Christ himself is in the church, and that the members are to partake of it accordingly; have not been at the pains to bring the subject any nearer home, or to form any conceptions in respect to the real, personal, and individual reception and possession of the Holy Spirit by themselves in particular. They are, indeed, firm believers in the reception of the Spirit in his own person, character, and office; but, having ascertained that the mission of the Spirit is to the church, and that he is to abide in the church forever, they appear to have for the time rested satisfied with these conclusions, and to have failed to carry out the subject, so that each member of the church could make a proper application of the doctrine to himself. In this view of the subject they were guided mainly, if not entirely, by the figure in which the church is represented as a body, and Christ as the head; and the effect of its presentation in this form would appear to have been theoretically congregational only, and neither personal, nor practical. It is always so with generalisms addressed to a congregation. Each one admits them true of his neighbor, but thinks not of himself.—Nevertheless the view here referred to, which is true both in figure and in theory, has been attended by these good effects, that it settled the *minds* of many who were *inclined* to the doctrines of the *class* preceding, and gave a firm foundation for other *figures* and *theories* which at that time were greatly in need of such support. It was useful also *in showing* that no one could partake of the Spirit *while in the world*—i. e. out of Christ; or unconnected with the church. Nor is it to be denied that the cordial belief of the doctrine that the Spirit of God is really and truly possessed by the *church* greatly aided in promoting the spiritual enjoyment of the congregation, and in producing an impression at least of an intimate and peculiar connexion with the spiritual world. Hence this class are more devout, more zealous, more feeling, more spiritually-minded and more fruitful than the former.

There is, however, a fourth class, and one too extremely numerous, who make the reception of the Holy Spirit the first thing and the last, the Alpha and the Omega of Christianity. With them it is the special and immediate operation of the Spirit upon the heart which converts the sinner independently of the word of God, as some suppose; or by means of the word, as others imagine. It is upon their experience of what they conceive to be this special and direct operation of the Spirit, that they depend for their assurance of conversion and of pardon and acceptance with God. It is upon the renewal, during meet-

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ings of excitement, of those lively emotions which constituted their first experience, that they depend for religious enjoyment. They are wont to regard the word of God as occupying a very subordinate place in the conversion of men. They conceive it to be a dead letter, and that the sinner himself is dead, and insensible to its influence, until quickened and made alive by the Spirit. As a natural consequence these are sadly ignorant and neglectful of the scriptures. They have more zeal than knowledge, more feeling than faith, and, in its restricted sense, more religion than morality.

Upon certain parts of these various systems it is my design to comment freely, and to expose the sophistry by which they are sustained, whenever it shall be expedient to do so, in order to give greater prominence to the truth. Confident that the subject is one which deserves the deepest consideration, and that it is as yet by no means correctly understood by the majority, I need offer no other apology for thus introducing it to the attention of the reader. R. R.

MORMONISM.

Extracts from a pamphlet entitled MORMONISM EXPOSED, *continued from our last.*

XIV.—*Mormonism authorizes the crime of Robbery and Plunder.*

From the testimony of Sampson Avard, before referred to:—

"Smith said, on some occasions, that one should chase a thousand, and two put ten thousand to flight; that he considered the United States rotten. He compared the Mormon church to the little stone spoken of by the Prophet Daniel; and the dissenters first, and the state next, was part of the image that should be destroyed by this little stone. The council was called on to vote the measures of Smith; which they did unanimously. On the next day Captain Patten (who was called by the Prophet Captain Fearnaught) took command of about one hundred armed men, and told them that he had a job for them to do, and that the work of the Lord was rolling on, and they must be united. He then led the troops to Gallatin, saying he was going to attack the mob there. He made a rush into Gallatin, dispersed the few men there, and took the goods out of Strolling's store, and carried them to Diahmon, and I afterwards saw the storehouse on fire. When we returned to Diahmon, the goods were deposited in the Lord's storehouse, under the care of Bishop Vincent Knight. Orders were strictly given that all the goods should be deposited in the Lord's storehouse. No individuals were to appropriate any thing to themselves until a general distribution should be made. Joseph Smith, Jr., was at Adam on Diahmon, giving directions about things in general connected with the war. When Patten returned from Gallatin to Adam on Diahmon, the goods were divided or apportioned out among those en-

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gaged; and these affairs were conducted under the superintendence of the first presidency. A part of the goods were brought to Far West. On their arrival, under the care of Captain Fearnaught, President Rigdon shouted three hosannas to the victors. On the day Patten went to Gallatin, Colonel Wright went to Millport, as I understood. I saw a great many cattle, beds, furniture, &c., brought into our camp by the Mormons. After we returned to Far West, the troops were constantly kept in motion, and there was a council held at the house of President Rigdon, to determine who should be chiefs." *Cong. Doc.* No. 189, p. 3, 4.

"George M. Hinkle, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—

"There was much mysterious conversation in camps, as to plundering and house-burning; so much so, that I had my own notions about it; and, on one occasion, I spoke to Mr. Smith, Jr., in the house, and told him that this course of burning houses and plundering, by the Mormon troops, would ruin us; that it could not be kept hid, and would bring the force of the state upon us; that houses would be searched, and stolen property found. Smith replied to me, in a pretty rough manner, to keep still; that I should say nothing about it; that it would discourage the men; and he would not suffer me to say any thing about it.

"I saw a great deal of plunder and bee-stands brought into camp; and I saw many persons, for many days, taking the honey out of them; I understood this property and plunder were placed into the hands of the Bishop at Diahmon, named Vincent Knight, to be dividsd out among them, as their wants might require.

"There were a number of horses and cattle drove in; also, hogs hauled in dead with the hair on; but whose they were I know not.—They were generally called consecrated property. I think it was the day Gallatin was attacked. I saw Colonel Wright start off with troops, as was said, to Millport; all this seemed to be done under the inspection of Joseph Smith, Jun. I saw Wright when he returned; the troops from Gallatin returned about the same time; and I heard Smith find fault with Wright for not being as resolute as to serve Millport as they had served Gallatin; this was remarked to me alone." *Ib.* p. 21, 22.

"Allen Rathbun, a witness for the state, produced, sworn, and examined, deposeth and saith:—

"On the day before the battle with Bogart, I was in Far West; and early in the morning Daniel Carn, one of the defendants here, asked me to help him grease his waggon. I did so, and asked him where he was going. He said he was going out to Raglin's, in Daviess county; that there were about forty bee-stands there that they were going for. Directly after, I was down in Morrison's store, in Far West. There was a company of ten or a dozen men there, with two or three waggons. I heard Mr. Huntingdon ask for brimstone. Some of the company said they had two pounds. Huntingdon said that would do — Mr. Hunter, of the defendants, here gave the word of command, and they marched off. Mr, Daniel Carn was in the waggon with them. Late that evening I saw Mr. Carn's waggon at his grocery down in Far West. I saw Carn and Huntingdon unloading it. The waggon

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was loaded with one bee-gum, and household stuff, consisting of beds, or bed-clothes, kinder tied up; also, there were onions in the waggon. Mr. Carn that evening remarked that there would be in that evening a considerable number of sheep and cattle; and further remarked, that it looked to him sometimes that it was not right [!] to take plunder, but that it was according to the directions of Joseph Smith, Jun., and that was the reason why he did it. The next morning I saw a considerable number of sheep on the square, in Far West, near about one hundred." *Ib.* p. 26.

XV.—*Mormonism enjoins secrecy with regard to its real designs, under penalty of death.*

"And now I say unto you, Keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work, &c.,—in the eyes of your enemies, that they may not know your work until ye have accomplished the thing which I commanded you." *Doc. and Cov.*, p. 132.

XVI.—*Mormonism sanctions secret societies, and assumes the right to inflict the penalty of death upon such as refuse to comply with the dictates of its leaders.*

"Sampson Avard, a witness, produced, sworn, and examined, in behalf of the state, deposeth and saith:—

"That about four months since, a band called the Daughters of Zion, (since called the Danite Band,) was formed of the members of the Mormon church, the original object of which was to drive from the county of Caldwell all those who dissented from the Mormon church; in which they succeeded admirably, and to the satisfaction of all concerned. I consider Joseph Smith, Jun., as the prime mover and organizer of this band. The officers of the band, according to their grades, were brought before him, at a school-house, together with Hiram Smith and Sidney Rigdon; the three composing the first presidency of the whole church. It was stated by Joseph Smith, Jun., that it was necessary this band should be bound together by a covenant, that those who revealed the secrets of the society should be *put to death*. The covenant taken by all the Danite Band was as follows, to wit:—They declared, holding up their right hand, 'In the name of Jesus Christ, the son of God, I do solemnly obligate myself ever to conceal and never to reveal the secret purposes of this society, called the Daughters of Zion. Should I ever do the same, I hold my life as the forfeiture." *Cong. Doc* No 189, p. 1, 2.

"John Cleminson, a [Mormon] witness, produced, sworn, and examined, for the state, deposeth and saith:—

"Some time in June I attended two or three Danite meetings; and it was taught there as a part of the duty of the band, that they should support the presidency in *all* their designs, right or wrong; that *whatever* they said was to be obeyed, and whoever opposed the presidency in what they said or desired done, should be expelled from the county, or have their lives taken.

"Dr. Avard further taught as a part of their obligation, that if any one betrayed the secret designs of the society, they should be killed and laid aside, and nothing said about it." *Ib* p. 15.

Some of the language used in the Book of Mormon proves that book to have been written, or put into its present shape, since 1827, as it

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quotes much of the language used about that time concerning Free Masonry; and hence it denounces secret societies, oaths, &c. But by this testimony it is proved that the Mormons havet heir 'secret societies,' and we believe they have them in New York, Philadelphia, and most of the places where they have made converts to their delusion.

XVII.—*Mormonism compels its victims to a course of irreligion and crime, under the penalty of death.*

From the testimony of Dr. Avard:—

"Joseph Smith, Jun., the Sunday before the late disturbances in Daviess, at a church meeting, gave notice that he wished the whole county collected on the next day, at Far West. He declared that all who did not take up arms in defence of the Mormons of Daviess, should be considered as tories, and should take their exit from the country." *Cong. Doc.*, 189, p. 2.

In the paper signed by eighty-four Mormons, and addressed to Oliver Cowdery, David Whitmar, John Whitmar, Wm. W. Phelps, and Lyman E. Johnson, we have the following:—

"There are no threats from you—no fear of losing our lives by you, or by any thing you can say or do, will restrain us; for out of the county you shall go, and no power shall save you. And you shall have three days after you receive this communication *to you*, including twenty-four hours in each day, for you to depart with your families peaceably; which you may do undisturbed by any person; but in that time, if you do not depart, we will use the means in our power to cause you to depart; for go you shall." *Ib.* page 6.

"Morris Phelps, a [Mormon] witness, produced, sworn, and examined for the state, deposeth and saith:—

"That Parley P. Pratt was in the battle with Bogart. Darwin Chase was one of the expedition, but not in the battle. Lyman Gibbs was in the battle; thinks Benjamin Jones was in the battle. Norman Shearer was also, and wounded. I was called upon by Charles C. Rich to go down to Crooked River to help relieve some Mormon prisoners, who, it was said, had been taken by a mob I first refused to go; but, being threatened with force, I consented to go. Rigdon, in speaking of dissenters, who were unwilling to fight mobs, said that they ought to be pitched upon their horses with pitchforks and bayonets, and forced into the front of the battle, and their property confiscated to the use of the army." *Ib*, page 12.

From the testimony of John Corrill:—

"President Rignon, in a speech, said, that those who were unwilling to go into the war, ought to be put upon their horses with guns and bayonets, and forced into the front of the war. No persons were suffered to leave the country in those extreme times." *Ib*, page 13.

From the testimony of John Cleminson:—

"On the Monday prior to the last Daviess expedition, I heard Mr. Rigdon say that those who had heretofore been backward in taking up arms in defending themselves, ought to, or should, be put upon their horses with bayonets and pitchforks; and Smith said, forced into the front of the battle; and that the property of those who would not go into the war should be consecrated to the use of those who did. Mr. Smith said their beef, corn, and potatoes they would take,

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"I went in the expedition to Daviess, in which Gallatin was burnt, as I felt myself compelled to go from the regulations which had been made" *Ib.* page 16.

From the testimony of Reed Peck:—

"Such men as would oppose things undertaken, as being unlawful, and such as they feared was a violation the law, I have heard Smith and Rigdon, in their public addresses, denominate, 'O don't men.' These I understood to be those who were denominated, also, dissenters; and in reference to men who were hanging back, and did not wish to engage in their expeditions, they were called traitors; and referring to such, as I understood, Mr. Rigdon proposed that blood should first begin to flow at Far West, [that is, that these men should be put to death!] The proposition was then made and carried unanimously, that those who thus hung back should be pitched upon their horses and made to go, and placed in the front of the army.

"I heard Dr. Avard say, that it was a regulation of that society [Danite Band] that no one should speak against them, or hear any one else do it with impunity." *Ib.*, page 18.

"Burr Riggs, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—

"Joseph Smith, Jun., said there were certain men using their influence against the proceedings of the presidency, and if they were suffered to go on, they would do great injury. And Smith told Robinson that the first man he heard speaking against the presidency, and against their proceedings, he must tie him up and give him thirty-nine lashes; and if that would not do, give him thirty-nine more, until he was sorry for what he had said; and Robinson said he would do it."

"While the last expedition was going on in Daviess, there was a meeting in Far West, in which Mr. Sidney Rigdon presided. There were present about 60 or 100 men; a guard was put around the house, and one was placed at the door Mr. Rigdon said that the last man had run away from Far West that was a-going to; that the next man who started he should be pursued and brought back, dead or alive.—He further said that one man had slipped his wind yesterday, and had been thrown aside into the brush for the buzzards to pick, and the first man that lisped it should die." *Ib.*, p. 29, 30.

"John Whitmar, a [Mormon] witness for the state, produced, sworn and examined, deposeth and saith:—

"Mr. Smith said that any person who spoke or acted against the presidency or the church, should leave the country, or die." *Ib.* p. 33.

"Benjamin Slade, a [Mormon] witness for the state, produced, sworn and examined, deposeth and saith:—

"I was in a meeting in a school-house in Far West, while the Mormon troops were in Diahmon, in the last expedition. After the assembly had got into the house a guard was placed at the door. Mr. Rigdon got up, and in a speech said that the time had now come in which every man must take his part in this war; and that they had been running away and leaving Caldwell county, and that the last man had now left the county that should be suffered to do so. A formal vote, by way of resolution, or covenant, was put—that, if any man attempted to leave the county, any one of the company then present was to *kill* him, and say nothing about it, and throw him into the brush.—

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When this was put to vote I heard no one vote against it. Rigdon then called for the negative vote, and said he wanted to see if any one *dared* to vote against it. There was no negative vote." *Ib.*, p. 37.

"Addison F. Green, a [Mormon] witness for the state, produced, sworn, and examined, deposeth and saith:—

"I heard Sidney Rigdon, (speaking of those who would attempt to leave the county at that time) say, 'it was the duty of any present, if they saw such movements, to stop the men,' and if they persisted in going, he said something about sending them to the other world to tell their hellish news, or something like this." *Ib.* page 38.

[TO BE CONTINUED.]

From the New York Evangelist.

THE GREATEST REWARD EVER OFFERED.

As I look over the papers I now and then find offers of large rewards by injured individuals or communities, for the detection of offenders for the purpose of bringing them to punishment. This stimulates the officers of justice, and sharpens the eyes of multitudes eager for the prize I think it would not be amiss to offer rewards for turning thieves into honest men, drunkards into sober men, liars into lovers of the truth. It would argue great benevolence in the government to offer a handsome prize—some earthly and precious gift—to those who should do the most to reclaim the vicious and make virtuous and happy men of them. But governments savor too much of vengeance. Their rewards are for the capture of the offender with a view to his punishment. This may be often expedient, but if they were to offer some handsome bounties for good done for the rescue of the degraded, and the recovery of the abandoned, I do not think it would be one of the causes of their ruin.

There is a government I have read of lately that does this thing. I was struck with the Chief Magistrate's proclamation. I never read of so large a reward offered for any enterprize Many of the subjects of that government had revolted, ill-treated the supreme authority, and did what they could to injure the public welfare. The Head of the government offered a reward to any that should bring the rebels back, not for the purpose of punishing them, but for the purpose of making wise and good men of them. The object was not to imprison, or put to death, or afflict in any way the revolted; but to do them good. This is so strange, that my readers will not be satisfied with my account it, and I must give them the exact words—"They that be wise shall shine as the brightness of the firmament; and *they that turn many to righteousness as the stars forever and ever.*" I think that is a very remarkable proclamation. The reward offered is large enough to meet any man's desire. "Shine as the *stars!*" People sometimes shine in gold lace, and glitter with diamonds and precious stones; but all this is pitiful compared with the stars—a lamp to the sun.

And then to shine "forever and ever!" Gold grows dim, diamonds perish; but here is everlasting brightness. And it is the brightness of moral excellence, and therefore must be connected with happiness.

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We cannot predict the happiness of that pure and beautiful star; but that moral being, shining in the beauty of holiness forever and ever, must have fullness of joy. This brightness is blessedness.

But for what is this reward offered? For "bringing many to righteousness." Not for catching rebels and bringing them to punishment. Not for helping the hand of justice to overtake the vile and abandoned with the true reward of their deeds; but this is a bounty for making men wise and good. It is a plan of infinite love to stir up one immortal mind to the making another happy; yea, and to make as many as possible happy. And if such an offer of reward does not set men's hearts on fire with zeal to seek each other's holiness, it cannot be for want of greatness in the reward. And if this does not make us think well of the Great King that makes the proclamation, what can? What will show that he cares for the welfare of men, if such an attempt to engage them in making others happy does not? He wishes men to be blessed by being turned to righteousness, and wishes to make them blessed by being the agents of such a change in each other. Let us all try to get the bounty offered. It will take us a good while to reckon up all the good of "shining as the stars for ever and ever."

PASCAL.

ENJOYMENT OF RELIGION—*No. III.*

EXPERIENCE OF EUSEBIA.

Eusebia had a family committed to her from the Lord. She reasoned thus:—'These children are the Lord's. He is their Creator. He gave them to me to educate for him. How shall I do it? Oh! what a responsibility! These dear children he has made most interesting to me by a thousand sensibilities, sympathies, feelings, ties, to which I can give no expression! Oh! what significance and eloquence in the word *mother!* What a mysterious, anxious, pleasing, enrapturing relation is represented by that most familiar, honorable, and endearing word. Would to God that I could fathom and comprehend its more than magic sway over all the fountains of sympathy; over all the sources of tender affection in the peculiar nature and constitution of woman! But I cannot expect it. The relation I perchance feel, but language is too imperfect a vehicle to reveal all its emotions, fears, hopes, loves, joys, delights.

The mother is woman multiplied by herself as often as God has given her offspring. Her offspring is herself still more endeared by all the tenderness of conjugal affection, and the helpless innocence of one absolutely dependent upon her very person for subsistence, protection, and enjoyment. But this dear little creature—what is it? The offspring of the Great Father of the whole family in heaven and on earth! From me it only dates its being, its origin, its character, its

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destiny. All that involves its infinite existence begins with me. Its whole constitution, body, soul, and spirit—its whole nature, animal, intellectual, and moral—its whole destiny, temporal, spiritual, and eternal, are more or less committed to my care, and dependant on my influence. To me, then, is committed this solemn responsibility—this precious deposite—this honorable copartnery with Heaven in peopling Zion, should I be found faithfully discharging the all-important trusts reposed in me by the Progenitor of the Universe.

What a lofty and sublime rank is that apportioned to woman! Hers is not the immediate business of erecting cities, of founding empires, or of forming governments; her hands are not made to manage the labors of the field, to bear the weapons of war, or to wield the rod of empire. She has the more delicate, elevated, and godlike work of creating man and of moulding his soul for immortality. Neglectful of this, her chief business and distinguishing honor, she loses her rank in the scale of creation and falls beneath her highborn destiny.

The first woman received a most significant and memorable name. Her inspired husband called her *Eve*, a term which simply means LIFE, because she was divinely constituted "*the mother of all living.*" She is, then, the mother of a world, the moulder of its character, and the president of its whole destiny. But Adam and Eve were the only unborn roots of the tree of humanity. All since have derived being, character, and fortune from them. That woman's power and place might at once be demonstrated, it pleased God to permit her to be alone in the hour of temptation, and first in the transgression. Thus her power of weal or woe has been inscribed on a monument as indestructible as that which perpetuates the love of God to man. But while alone and single in the incipiency of sin, she had the honor to be equally single and alone in the mysterious origination of Adam the second, the author of immortality to man. If, then, by a woman came sin and death, by a woman came righteousness and life into our world. Eve's first born was a murderer; but Mary's was the Saviour and Redeemer of man. Ah me! how wonderful are the fortunes of woman! How high her rank! How sublimely grand and radiant with glory her destiny may be under the guidance of the bright and morning Star of Bethlehem!

But how shall I be the spiritual mother of these dear pledges of Heaven's esteem and regard for me? God has made me the natural parent of these tender little ones; how may I aspire to the honor of being their mother in Christ to all eternity?

Eternity! O eternity! What a pleasing, awful, overwhelming thought! Are these dear infants to live forever and ever! Are they to derive

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from me a character, as they have from me derived a being commensurate with all the years of God, with all the ages of infinite duration! Awaken, O my soul! to this soul-stirring, soul-inspiring, soul-subduing thought! Am I permitted, ordained, commissioned by the King of Eternity to sketch on the soft clay of these intellectual and moral agents the forever-enduring lineaments of moral character which is to be their passport not through the nations and families of earth, but through the realms, dominions, and empires of eternity. O, Lord! what am I that I should be thus honored! How poorly educated, how singularly incompetent and ill-furnished for such a work! I crave, I humbly crave the inspiration of thy spirit, the guidance of thy hand, the blessings of thy providence, while I essay to act the Christian mother to these dear children, which thou, O Lord, hast given me to nurture and to train for thee. For often, alas! by far too often, have I reflected, in days that are past, upon the ways and means of their advancement to the honors of this world. What a contemptible ambition that looks but to a moment of time and an atom of creation! How poor the inheritance of earth, how narrow the horizon of worldly fame and honor, compared with the boundless circles of everlasting and infinite riches and honor! O Lord! forgive my shameful mistrust of thy kind providence and protection here in all their temporal infirmities and wants; strengthen and enlarge my soul to seek for them the portion of Jacob, and the Holy One of Israel for their inheritance; and help me to plant within them the seeds of goodness and humanity, which shall expand, and bloom, and fructify in them to all eternity! I ask not for them riches, and honor, and power on earth; but I humbly and sincerely ask for them the enjoyment of thy friendship and favor here, and the participation of the everlasting joys of thy salvation!"

A. C.

THE NATURE OF THE CHRISTIAN ORGANIZATION.

No. IX.

Philosophy of the Christian Organization.

Much that is written upon this subject is widely aside from the mark; for until the facts are ascertained, what have we to do with *philosophizing?* It can only lead to delusion and error. The true Christian organization is to be ascertained by rigid induction. Then, indeed, it is a sublime occupation to look into its philosophy—its unity—its diffusiveness—its catholicity—and its good for the use of edifying. Whether it be modelled after the Jewish Hierarchy, or the ancient Synagogues, or the heathen Basillica, are speculations amusing enough, as points of casual resemblance, after the facts are ascertained; but, attended to beforehand, they only embarrass the question.

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The same may be said upon another very popular class of topics; whether such an organization suits the genius of our civil and political institutions; whether it is sufficiently democratical, or whether its elements and tendency are not aristocratical or monarchical. The scriptural and apostolic model *must* be catholic—it must be sufficiently well adapted to any endurable form of government, in any age or country; and it must tend to heighten and confirm its excellencies, and to modify and finally remove its evils. God's church must work just like God's Bible—for the good of the human family.

The question is not, *a priori*, whether God's Bible and God's church have such and such tendencies, and whether *therefore* they are worthy of all acceptation;—but what is God's Book, and God's church. The facts ascertained, it is a first truth to know that the philosophy of both is as perfect as the constitution and condition of our race by any means permitted.

There is a *portion* of this field, however, to which the question of its philosophy is strictly applicable: that portion is of course intended, which has been purposely left to human enactment.

A complete Christian organization may correctly be comprehended under four heads:—Positive divine institutes—Scriptural practices, the germs of which are discernable in the casual notices of the inspired writers—these germs, in their more full development in the facts recorded by the first uninspired Christian writers—and those varying enactments which the incompleteness of all the above sources of evidence, or the ever-varying wants of such a society amongst men, may demand.

The last class is almost exclusively confined to what may be termed the CONVENTIONAL PARTS of the Christian organization, such as church synods, their times and places of meeting, and the rules to be observed by the different officers in carrying into effect the divine, or apostolic, or primitive design of their appointment.

Here Philosophy is at home. Improvements in the philosophy of human governments may—nay, they should be thankfully adopted by the church. Their wisest results, as it seems to the writer, at present are—

1. That a *government of men* should be superseded by a GOVERNMENT OF LAW. Whilst every society must have officers, and those officers must have duties and powers, nothing should be left to discretion which can possibly be provided for, beforehand, by law.

2. That the several departments of government should be kept independent, separate and distinct. The model of our own civil institutions is almost perfect in this respect. The *legislative*, *executive*, and *judiciary* departments are *designed* to be entirely separate and independent. Most ecclesiastical organizations work badly from an incurable defect.

Oh! the wisdom, research, and *prayerfulness* required by that man, or that set of men, who would impart to a large body of Christian people, almost wholly ignorant, both theoretically and practically, of the science of church government, an order of things strictly conforming to the pattern shown to us in the Mount, and yet wisely adapted to the age and country in which we live!

A. C——N.

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REPLY TO THE PRECEDING ARTICLE.

THE Bible alone must always decide every question involving the nature, the character, or the designs of the Christian Institution.—Outside of the apostolic canon there is not, as it appears to me, one solid foot of terra firma on which to raise the superstructure ecclesiastic. The foundation of Apostles and Prophets is that projected and ordained by the Lawgiver of the Universe. On this, and on this only, can we safely found the church of Jesus Christ, whether we contemplate its doctrine, its discipline, or its government. Nothing less authoritative and divine can fully satisfy the conscientious of all parties, or withstand the assaults of the adversaries of our most holy faith. Whenever we close the apostolic records and open the volumes of the "primitive Fathers," the "converts and successors of the Apostles," as they are reverentially designated, we find ourselves on a sea of uncertainties, without a single haven in our horizon or on our chart.

The Barnabases, the Polycarps, the Clements, and the Ignatii of the schools of successors, consecrated with the titles of "Apostolic Men" and "Fathers of the Church," were children in their minority, compared with that masculine energy of style, force of thought, elevation of sentiment, and commanding authority which characterize and adorn every period of the inspired teachers. At best they are but imperfect copyists of the style, and feeble imitators of the manners of Christ's ambassadors, without the living fire, the vivid light, and the kindling devotion of their eloquence. Their views are so cloudy, their responses so ambiguous, and their authority so questionable, that a church founded in whole or in part upon them, much more resembles a pyramid erected on a quagmire, than a city founded upon a rock.

The masculine Horseley, in his nervous style, though as high a Churchman, and as fond of the Episcopal dignity of the Anglican church as any of her sons since Cranmer or Laud, has justly conceded to Priestly the following memorable repudiation of their authority as worthy of Christian confidence and esteem:—"I will here," says he, "take the liberty to remark upon the early Fathers in general, that in their popular discourses, and in argument, they were too apt to sacrifice somewhat of the accuracy of fact to the plausibility of their rhetoric; or, which is much the same thing, they were too ready to adopt any notion which might serve a present purpose without nicely examining its solidity or its remote consequences."*

If, then, in the judgment of one of the most gifted, most devout, and

* Horseley's Remarks upon the 3d Letter of Dr Priestley.

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most learned of the sons of the Episcopal organization of the English Church, such be the intellectual stature and veritable character of the men of the purest and most incorrupt age, subsequent to that of the Apostles, what shall we say in admiration of the helps and facilities which they afford us in ascertaining what is wanting in the New Testament to develope the germs of an incipient, incomplete, and imperfect church organization! And still more unfortunate for much reliance upon the developments of the second age, is the lamentable fact that in it can be found not only the germs, but some of the more vigorous and wide-spreading branches of various extravagancies, which in a few of these primitive ages, ripened into that gigantic system of fraud, usurpation, and tyranny, which brought all the kings of Europe and the East to their knees in obedience to one Man of Sin, who pretended to find his prototype, as Vicar of Christ, and earthly head of his church, in the traditions, oral and written, of the age immediately subsequent to that of the Apostles. As often as I have thought of making out what is supposed wanting on any subject from the ancient, but not apostolic Christianity, of the second and third centuries, I have found this, to my mind an insuperable difficulty, that the testimony of these times proves too much for the religious faith and spiritual taste of any Protestant community in the world. Any addition to the New Testament from such sources is, alas! unworthy of that high confidence necessary to the establishment or authentication of any form of Christian government not found clearly sketched in the Christian Scriptures.

What is said on the philosophy of the Christian organization in the communication before us, has my entire approbation. Glad were I that I could thus express myself upon the four heads, which, in the judgment of our correspondent, comprehend a complete Christian organization. To the first two I yield a ready assent—"Positive Divine Institutions," and "Scriptural Practices." His fourth element—viz "Conventional Agreement," I could with a single qualification admit; and that would be, provided always, that the items of this conventional agreement do not in any wise involve any departure from, or contravention of, any item of the two first heads. But that remaining element, or component, deduced from any traditions, however ancient not found in the New Testament, as containing any farther development of the apostolic germs, I must still regard as of the most doubtful and dangerous tendency. The admission of such a source of evidence pioneered the way for a full development of all those elements of apostacy, secretly working even under the eyes of the Apostles, which ultimately terminated in the haughty Pontiffs and lordly Bishops of Papal Rome.

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It may become expedient in the course of our examination to institute an analysis of the nature of that authority, and of its claims upon the homage of a Christian community, which is partly founded on what is written in the books of Apostles, and what is gleaned from the books of apostolic men. A tree whose trunk is divine, and whose branches are human, must, from all analogy, produce human fruit.—Now if the germ of the apostolic tree is only found in the New Testament, and the branches are gathered from human traditions, must we not have a faith in it, and an affection for it of a mixed and doubtful character? But this view of the matter I wish not to press at present. If our correspondent, for whose learning and pious devotion to the truth I entertain a very high regard, can deduce any solid and authentic information from the fragments of the second century, I am disposed to give them their full value in the adjustment of any matters of church organization which may occur in the discussion. As yet, however, I have not met with a single document, of full credit, that affords any new light on any of the great points involved in the Christian organization. I am, however, fully prepared to weigh with the most profound consideration and prayerful regard, whatever he may judge pertinent and important to the great subject on hand.

A. C.

Richmond, Va., November 1.

THE SPIRIT OF GOD—*No. II.*

THE SPIRITUAL SYSTEM.

"The things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv. 18.

It may be well, before proceeding to particulars, that we should take a general view of that great system of which our subject forms so essential a part. Let us then, reader, retire to a little distance. That which is vast and extensive cannot be seen to advantage when we are too near to it. General views must here be distant ones. If we would examine the stately proportions of the majestic oak, we must go beyond the reach of its shadow. It is not when we are embosomed in the deep recesses of the mountain, that we can judge of its appearance; but when we see, in the distance, its grand dimensions; and trace, in the horizon, its craggy peaks, painted against the sky.

We have two great systems, but the one is greater than the other.—The space between them is so immense, that when we place ourselves

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in its midst, we may have a distant view of both, and can compare them with each other. They appear as two worlds. The one is MATERIAL—the system of nature. The other is INTELLECTUAL—the spiritual universe. With both, man is fitted to have communion. Both have contributed in his creation. He belongs to both. He is to himself a proof of the existence and distinct nature of each. His corporeal frame is subject to the laws of matter: his spirit to those of mind. They may be in different states at the same moment. His body may be debilitated, while the mind is vigorous. The soul may be in agony, when the body is in perfect health. Nor is it by this alone they manifest their difference. We may know the one, and not the other. We may be familiar with the intellect of one whom we have never seen; whom we are unable to distinguish in the crowd—to whom we require a personal introduction. On the other hand, we may be personally acquainted with an individual, of whose mind we know nothing—to whose intellectual character and power we are strangers. How often do we realize when thrown amongst the passengers of the steam-boat or the stage, that man is a two-fold being—a citizen of two worlds! But we feel within ourselves this truth. An internal consciousness, more infallible than any outward sense, makes us acquainted with the inward workings and distinct character of our own spiritual being. How different its constitution, its laws, its nature! How discordant its pleasures and its pains; its fears and its desires! It is not satiated with the banquet, nor content with bodily enjoyment. The ox, when he has fed upon the rich herbage, rests satisfied and undisturbed beneath the grateful shade of a spreading tree; but it is perhaps at the very moment when man has every earthly want supplied, and is filled with temporal gratification, that he feels most distinctly the emptiness of his spiritual nature. It is then that the soul is discontented with its lot. It is then that secret impressions of its nobler origin are brighter; that it sighs for purer joys, and aspires to a more elevated and congenial communion with the things of the spiritual system. It is then that as the imprisoned eagle longs for its native heaven, the spirit desires to soar aloft towards those happy regions from which it derives its origin. Or, as in a dry and thirsty land, the hart pants for the water brooks, the soul then pants for the divine presence, and thirsts for the living God.

The means by which man may have communication with the natural and spiritual systems, are different. They are in harmony with the systems themselves. The corporeal senses lay hold of material objects; but the spiritual world can be perceived through intellectual action only, by sensibilities and assurances of a nature congenial with that of

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the mind itself. This spiritual sensibility is faith—the evidence of things unseen by mortal eyes. By this, man is permitted to gaze upon that glorious world which is the immediate dwelling place of the angelic hosts and of the spirits of the just made perfect. Jesus is the sun—the centre around which it revolves—its light and life. In its own nature imperishable, it knows no change, and marks no lapse of time, nor end of joy upon its eternal annals. It is upon its blissful shores that the weary soul may bathe

> "In seas of heav'nly rest,
> And not a wave of trouble roll
> Across the peaceful breast."

It is there, "where everlasting spring abides and never-with'ring flowers," that the disenthralled spirit can enjoy that perpetuity of bliss—that eternal life—that spiritual communion which leaves no want unsatisfied, and no hope deferred.

On the other hand, the natural world is not without its charms. It is from the same creating hand. Its adaptation to the material nature of man; its harmony with all his corporeal susceptibilities; its tumultuous joys, not more fleeting than animal existence; and its changing scenes, as constant, nevertheless, as its own relative position—these give to it power to delight the animal constitution, to gratify its strong and passionate desires, and to blind often the intellectual nature to its appropriate interests, or compel it to a disgraceful slavery to the flesh. It is the home of the body, but the prison of the soul, which often strives in vain to break its fetters. The force of the attraction by which it acts, like that of gravitation, is always downwards. The tendency of all its movements is to destruction and decay. Its constitution is mortal. Time marks its few and fleeting hours, and Death prepares to shroud its glories in an eternal night.

We have glanced at these two systems and compared their general features. But that vast ærial expanse between, is not untenanted. It is there that those malign spirits who were exiled from the happy world, seek to maintain a rebellious warfare, and to acquire a perpetual and entire dominion over the intellectual beings of the material system to whom they have ready access. Spirits themselves, they are familiar with the approaches of man's spiritual nature, and it is their constant and most congenial employment, to blind the minds of men by the darkness of ignorance, and to interpose the gross material objects of human enjoyment so as to hinder the light of spiritual life from shining into their hearts. They are gratified when they can thus induce man to renounce celestial hopes, and alienate himself from God, to join their rebel hosts; and by plunging into the depths of sensual indulgence make the spiritual nature a mere pander to animal gratification.

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Man occupies such a position that he may form either heavenly or earthly relations. Possessing two natures, he may subordinate either to the other. He is permitted to choose, and to ally himself to that system which he prefers. If induced, by evil influences, to prefer the natural to the spiritual; his intellectual powers are compelled to cater for the gratification of the desires of the flesh. If he choose the spiritual system, the flesh will be subordinated to the spirit. The world will be overcome by faith through which he enters into communion with the spiritual world. He will not love the world, "neither the things that are in the world." He will love the Father; in his presence his soul will delight—in spiritual enjoyments his happiness will consist.

The latter was man's original condition. He was in fellowship with God, and his animal nature was in subjection to the spiritual.—In being persuaded to gratify the flesh,* in opposition to the spirit, he renounced his allegiance to God, and preferred an alliance with the natural, to one with the spiritual world.

Man will share the fortunes of that system and party which he chooses. If he put himself under the direction of the "Prince of the power of the air, who rules in the hearts of the children of disobedience," and choose the present world for his portion, he will suffer the eternal destruction prepared for the rebellious spirits in whose fellowship he is found—he will perish with the world—with the system to which he belongs. If he connect himself with God and the spiritual system, and seek for honor, glory, and incorruptibility, he will receive eternal life—he will participate in the perpetuity and happiness of that world into which he has entered. Hence it was said to our first parents when they made choice of the natural system, that they *were dust*, and that to *dust they should return*, and they were accordingly separated from the tree of life. It is also said to Christians that if they live after the flesh they shall die; but that if, through the Spirit, they mortify the deeds of the body, they shall live—i. e. continue to live, by virtue of their connexion with God by the Spirit. "Neither *can they die any more*," said Jesus, "for they are *like the angels*." "He that believeth in me *shall never die*."

In a matter thus involving man's eternal destiny, he has not been left alone to struggle with the powers of darkness. God has interfered in his behalf, and has not only provided means of reconciliation through the death of his Son, but has set on foot agencies to counteract the influences of Satan. Man's spiritual nature must be acted upon by spirit. It was a malign Spirit which first planned his ruin. It is a

* "And when the woman *saw* that the tree was *good for food*, and that it was *pleasant to the eyes*, and a tree to be desired to *make one wise*, she took of the fruit," &c. Gen. iii. 6

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good Spirit who accomplishes his recovery. If secondary agencies be employed in either case, it is spirit that must contrive, originate, and direct them. Mind may move matter; but not matter, mind. Mind must be moved by mind; spirit by spirit. Innumerable agencies may be at work to induce man to renounce the world, return to God, and throw himself upon the spiritual system, but all originate in *will*—the will of a spiritual—of a supreme Being.

Now when a man is thus induced to prefer the spiritual system, and come to God, through the medium of communication which he has established, two things are done for him—viz. 1*st. His sins are pardoned;* and 2dly. *He receives the Spirit of God.* Neither will be accomplished unless a choice has been made, and he has returned to God. Hence it is said, "To as many as *received* him, to them gave he *power to become* the sons of God; even to them who believe on his name."* "In whom *after that ye believed* ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance."† "Wherefore *come out* from among them and *be ye separate*, saith the Lord, and touch no unclean thing, and I will receive you," &c ‡

The pardon of sins necessarily precedes the gift of the Holy Spirit. That which is pure must be received into a pure vessel. The temple in which the Spirit of God will dwell must first be purified. Such is and ever has been an indispensable condition. It was not until the burnt offering had been offered upon the brazen altar, and the tabernacle and its vessels were hallowed, and the sweet incense ascended before the veil, that the glory of the Lord filled the tabernacle.‖ In that sublime vision seen by Isaiah in the year that king Uzziah died, he felt himself unfit for the divine presence and communications, until the seraphim had touched his lips with a live coal from off the altar, and announced to him that his iniquity was taken away and his sin purged § In the New Testament, we have no instance of any one receiving the Holy Spirit without previous purification through faith in the blood of Christ. "Repent and be baptized *for the remission of sins*, and you shall receive the gift of the Holy Spirit," was Peter's language on Pentecost. The Gentiles first converted, who received the Spirit before baptism, did not receive it before their hearts were purified by faith. "God who knoweth the hearts, bare them witness," says Peter, "giving them the Holy Spirit, even as he did to us; and put no difference between us and them, purifying their hearts by faith."¶ "He saved us," says Paul, "by the *washing* of regeneration and the renewing of the Holy Spirit which he shed on us abundantly, * * *

* John i. 12. † Eph. i. 13, 14. ‡ 2 Cor. vi. 17, 18.
‖ Exod. xl. See also 1 Kings viii. 5–10. § Isaiah vi. ¶ Acts xv. 8, 9.

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that we might be made heirs," &c. Again: "Christ hath redeemed us * * * * that we might receive the promise of the Spirit *through faith* "*

Man needs nothing more than these two gifts, to wit: the remission of sins and the Holy Spirit, to render him meet to be a partaker in the glories of the spiritual system. He needs the first to prepare him for the reception of the second. He needs the second to prepare him for the enjoyment of the third. The gift of the Spirit is the restoration of the divine presence and fellowship to man. "Ye are builded together," says Paul to the Ephesians, xi. 22, "for an habitation of God through the Spirit." And to the Corinthians, "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, * * * and I will be a Father unto you, and ye shall be my sons and daughters."† The indwelling of the Spirit here spoken of, is the token of adoption into the family of God, and the assurance of that eternal inheritance reserved for his children. Thus Paul in Rom. viii. "The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint heirs with Christ." And in Eph. i. 13, 14. "After that ye believed ye were sealed with that Holy Spirit of promise, which is the EARNEST of our inheritance, until the redemption of the purchased possession." The possession of the Spirit is the assurance of sonship; sonship, of heirship; and heirship, of the inheritance.

The Spirit itself is styled the *earnest* of this inheritance; and very appropriately. An earnest is a part of the purchase money paid beforehand, as a pledge that the remainder will be forthcoming at the appointed time. As the inheritance is spiritual, the earnest is spirit.—As the system or kingdom to which the Christian belongs is spiritual, it is a part of that system which he is already permitted to enjoy—an antepast of joys to come. 'The kingdom of God is within him.' It consists of "righteousness, peace, and joy in the Holy Spirit."‡

Whenever a man, then, has made choice of the spiritual system, and has given himself to the service of God, it is his happy privilege to be brought into immediate communion with that world, and to receive an actual pledge—an assurance, which cannot be mistaken, of an inheritance in it. This is all he requires to elevate his affections above this world, and lead him to that entire submission to the revealed will of God, and that renovation of character which will prepare him for a still nearer approach to his Divine Father in the world to come.—It is this which diffuses in his soul a calm serenity, the peace of God which passes all understanding; which fills him with a joy unspeak-

* Gal. iii. 13, 14. † 2 Cor. 16, 18. ‡ Rom. xiv. 17.

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able; which sheds abroad the love of God in his heart, and is in him as the well-spring of eternal life.

"The men of grace have found
Glory begun below;
Celestial fruits on earthly ground,
From faith and hope may grow.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heav'nly fields
Or walk the golden streets."

R. R.

LOVE OF GOD UNCHANGEABLE.

MAN has in every age and clime manifested a desire strong and unconquerable for variety. This arises from the unsatisfying nature of the worldling's fond pursuit. The Bible states that "there is no peace to the wicked;" even his mirth is compared to the "crackling of thorns under a pot." In youth variety is pleasing, although the change be for our hurt. The child is better pleased with a new coat than his old garment, though the latter be far better and more valuable; whereas old age fixes our desires and renders us best pleased with the good things which God has permitted us to enjoy the longest. It is the general disposition of the animal man to be cloyed with the enjoyment of things most ardently desired. What could have been more pleasing to the Israelites than the taste of the manna—angel's food—which fell down from heaven every day about their camp? Yet have we not long to wait till we hear them call for the onions and garlick of Egypt, and crying out, "Our soul is dried away within us; there is nothing but this manna before our eyes"! Wanton appetite is apt to weary of the best blessings of Heaven, and to repine even at their abundance. God alone is unmoved in all his perfections. His law, like himself, is unchangeable. Having loved his people, he will love them to the end. How must the soul of the believer be filled with this divine principle when he remembers the statement of the Great Teacher, namely, that "God so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." This statement of Him "who spoke as never man spoke," is calculated to fill the heart and soul of the saint with joy and gratitude unspeakable and full of glory.

Time, that tries all things and brings them to an end, has no effect upon the love of our heavenly Father. Let all who believe this assertion be careful to maintain good works, thus humbly endeavoring to be more assimilated to the divine model of all perfection. Let them strive to provoke themselves and others to love and peace, to holiness and joy, that they every day may become more like Jesus. Remembering that there is but one God, and that he is love, let the brethren be careful to maintain the unity of the body of Christ in the bonds of peace.

C.

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"ODD FELLOWS" AND "FREE MASONS."

TIME was when it might have appeared highly expedient to Jews, Mahometans, Sceptics, and various Religionists, to form new leagues, offensive and defensive, for their own safety and aggrandizement; or to enter into pre-existent, secret, symbolic, and benevolent associations, for the promotion of their individual interest, honor, or happiness; but why Christians in the 19th century should, after they had tasted the sweet influences and blessings of the kingdom of heaven, seek admission, through all the pledges, oaths, and obligations of secrecy, into the societies of "Free Masons" and "Odd Fellows," is rather a difficult and perplexing problem. Unable to comprehend the reason or the motives predisposing to such an initiation to clubs and associations of men of the world—men of all religions and of no religion, I feel strongly inclined to request some of the professors of our faith to disclose to us, not the secrets which they are sworn to keep, but the reasons and experiences which induced them to seek admission into the fraternal equalities of such a motley brotherhood. It would be important to the cause of reformation to be fully inducted into those reasons, inasmuch as they are so occult and ambiguous as not to preclude a sort of misgiving in the minds of many conscientious persons, that there is a species of apostacy from the church lurking in the motives which impel to such an association with men so heterogeneous, and so repulsive under every other view of them, than the single attitude of the "mystic tie."

Some there are of high intelligence and virtue amongst us that are compelled, in their own practical and direct modes of reasoning, to regard the mere fact of seeking admission into such a mongrel community of all sorts of faith and morality, as equivalent to a frank and explicit acknowledgment on the part of such applicants, that they have not found rest and satisfaction to their souls in the Messiah and his institutions; that they are disappointed in their union with the church; that they feel a vacuum of soul which craves the science, the rites, and ceremonies—the approbation and the brotherhood of "Odd Fellows" and "Free Masons." They feel constrained to place such wanderings from the house of God and the provisions thereof in the same category with those persons who, after entering into the holy bonds and endearments of the matrimonial institution, desert the nuptial bed and board for the sake of unwarrantable familiarities with other favorites of ambiguous virtue. If it amount to this, or even something less than this, it is highly expedient to respect the conscientious scrupulosities of those good brethren and sisters who are

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grieved at such indications, and who are actuated neither by envy nor malice, but by the love of truth and goodness, and by the holy and tender sympathies of the Christian religion.

There is another class of Christians who are disposed to regard all such confederacies as entirely distinct religious professions—as a new order of churches, as diverse from the Christian as Mahomet from Moses, or the Pope of Rome from Jesus of Nazareth. They say that these associations have their religious rites and usages, their holy times and sacred observances, their sacred songs, and peculiar forms of prayer, devised and framed after the model and in accordance with the genius of the new association. Of these solemnities it is said that they are so far from Judaism, Paganism, Mahometanism, and Christianity, that not a single essential feature of any one of these four institutions can be found in them. Their *beau ideal* of a new theology and common prayer is, that they embrace the common tenets, and disown the peculiar views and rites of each. Hence their prayers are such as suit the genius of Mahomet, Moses, Cesar, and Christ! And hence they claim for "Odd Fellows" and "Masons" a faith, a communion, and solemn rites so perfectly novel and distinct, as to place them in a new and distinct religious attitude to God, angels, and men.

Now as one religion is enough for one man, and as a man cannot serve two masters, it is by some intelligent and exemplary Christians regarded as essentially incompatible with the Christian profession that any one in Christ's church should add to his religion the rites and solemnities, the faith and fellowship of "Odd Fellows" and "Free and Accepted Masons." It is therefore hoped that some one of those who have sought to perfect his character or his enjoyments by seeking admission into such associations, will have the benevolence and courtesy to make such a statement of the inducements and reasons impelling him to such a course as will enlighten some honest and conscientious persons as to the wisdom, expediency, and lawfulness of such an alliance on Bible and Christian principles. A. C.

Baltimore, November 15, 1842.

NEWS FROM THE CHURCHES.

Richmond, Missouri, August 19, 1842.

Three weeks ago I immersed ten in Ray county, and the week before we had eleven added at Dover. Brother M'Bride and myself have just closed a meeting at the same place, with fifty-four added; three-fourths of the number males, from 18 to three score years old; making in all sixty two additions at Dover, in one month I may add, as the fashion is, six were of the Pedobaptist rank.

We have had, during the spring and summer, about forty additions to the Richmond church—some four or five Baptists among them T. N. GAINES.

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Mount Vernon, Illinois, August 29, 1842.

A meeting closed this day (noon) which commenced on last Saturday, a few miles from this place, at which seven persons confessed their Lord, and put him on by baptism. The laboring brethren present were William Chaffin and David R. Chaunce, both indefatigable in their labors of love. The prospects in that neighborhood promise an abundant harvest. May the Good One and the brethren sustain the laborers!

J. J. PACE.

Henderson, Kentucky, September 4 1842.

I was appointed to labor as an Evangelist in the counties of Ohio, Henderson, and Union, (a part of Hopkinsville since added,) for the period of one year, commencing on the third Lord's day of April last; since which time we have received an addition of 88, of whom 26 were Baptists, 3 Methodists, 1 Presbyterian, and 58 from the world. Thus have we advanced here in the midst of strong opposition, the sects every where we preach closing their doors against us: but the truth will open them.

Brother Craig has been with me during the present and part of the last month, and will probably remain during the remainder of the year. May the Lord bless his labors! The brethren here seem to understand their duty.

O! that there were more love, zeal, piety, and a more extensive knowledge of the nature and claims of the Christian religion among them!

R. B. ROBERTS.

Griswold City, Missouri, August 30, 1842

My field of labor is large in territory, but thinly populated. I have immersed 60 since April, and received 10 who had been immersed. One circumstance demands notice:—The second Lord's day in this month I was sent for to receive the confession and immerse a sister in the last stage of consumption. Her husband is a Roman Catholic, and until recently was opposed to her immersion; but finally became reconciled to it. She was carried by two men on a chair, about thirty steps, to a beautiful brook, where I immersed her without any difficulty. She was then conveyed to the house in the same manner, where a few of us celebrated with her the death of the King. We then sung a hymn, and separated with her in the hope.

S. ROGERS.

Liberty, Missouri, September 8, 1842.

We have just closed a meeting at Mount Gilead, in my immediate neighborhood. Brother T. N. Gaines, of Richmond, was the chief speaker; when thirteen joined—ten by confession, one from the Methodists, who had previously been immersed, and two by recommendation; making about 40 additions to the church at Mount Gilead in the last twelve months. Brother Gaines, with brother M'Bride, a venerable father in Israel, held a meeting the second Lord's day in August, at Dover, when fifty one united with the church at that place—forty six by confession and obedience. And on the fourth Lord's day in last month brother Gaines held a meeting at Knoxville, Ray county, when twenty eight bowed to the Lord Messiah. There has (over and above the additions at Mount Gilead) some eight others bowed to Zion's conquering King in this county during the past season. Praised be the name of the Lord!

A. H. F. PAYNE.

Centreville, Kentucky, September 21, 1842

I began, with brother J. Rogers, a meeting at Bethlehem, in this county, on Saturday the 20th ultimo. We continued it five days. Thirteen confessed the Lord: among them two aged females—one, I think, about 80 years of age. Two others made profession of their faith in Christ, about the same time, at Clintonville, to which point a diversion was made during the meeting. On the first Lord's day in this month we were in Georgetown, and labored in all about three days there. There were four accessions at that place. On Friday before the second Lord's day instant, our annual meeting commenced at Bethel, in Fayette county. The public speakers present were, brethren Dr. James Fishback, Thomas Smith, J. T. Johnson, N. Payne, G. W. Williams, Dr. L. Pinkerton, Dr C J Smith, E A. Smith, William Hatch, —— Weekly, R. C Rice, and your humble servant. A few of these continued until Tuesday evening with us. There were in all nine accessions. The next annual meeting was appointed to be held at Grassy Spring, in Woodford county; to commence, the Lord willing, on Friday before the second Lord's day in September, 1843.

Last Saturday I commenced speaking at Antioch, in this county, and held on until Monday. We had two immersions.

JOHN ALLEN GANO.

Belleville, Richland county, Ohio, September 19, 1842

I have just returned from a meeting held in Newville, eight miles from this place, which continued for ten days, under the labors of our beloved brother William Dowlan, aided by our brethren Hammet, Harris, and myself, a part of the time. We had the pleasure of seeing eleven buried with Christ in baptism, and four backsliders restored to the fold again. This may appear, in the estimation of some of the brethren, but small for so long a time; but when we consider the languishing condition of the few that compose this congregation, the lukewarmness within, the prejudice and sectarian bigotry without, our success is far greater than we anticipated under such embarrassing circumstances.

F. G. MOFFETT.

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Sharpsburg, Kentucky, August 12, 1842.

It affords me great pleasure to give you an account of a meeting held at Union Meeting House, about four miles from this, usually known by the appellation of the Tunker Church. This church was established many years ago by the labors of one of the most pious, devoted, and talented among those pious and good brethren, the Tunkers. When brother Peter Hon first commenced his labors there, his zeal, piety, and devotion soon induced many to turn to the Lord, who even then, according to laws of these brethren, were received into the church by being immersed three times, face foremost, in a kneeling posture. Brother Hon has continued his labors constantly from the first up to this time, and being one among a thousand of our race who seeks the truth for the love of it, he has always been willing to give up error for the sake of truth, and in love instruct his brethren who might differ with him. Since the commencement of this reformation he has nobly abandoned and laid aside two of his immersions, and through love and truth persuaded all the churches under his care to do the same. A more pious and godly people I have never known. It was at this church brother F. Pool, assisted by brother P. Hon, commenced a protracted meeting on the 23d of July, and in six days there were added to that large and respectable church 45 persons, three of whom were from the Methodists, one from the Presbyterians, and one from the Baptists. It was truly a time of rejoicing. Brother Pool then left for North Middletown, to join brethren Cribfield and Hon in Montgomery county, where, in a few days, he baptized 36; making in all 251 that brother Hon has baptized within the last 9 or 10 weeks. Praised be the name of the Lord! The glory is his, the honor is his, the cause is his, and may the truth still continue to prevail.

MOSES RYAN.

Euclid, Cuyahoga county, Ohio, September 27, 1842.

The meeting for Loraine, Erie, and Huron counties, commenced in Birmingham on the 16th of September. The cause has not yet prevailed so extensively in this part of the Reserve, and we did not expect as numerous an attendance as there was at the other annual meetings; but the brethren showed the same interest. There was a full attendance; and, considering the state of the cause, we had as encouraging and successful a meeting as any of the others. The churches and brethren were much strengthened; and seven penitent souls turned to the Lord, and two were restored who had neglected the gospel. Meeting for next year to be held in the same place. Will not the teaching brethren pay more attention to this part of the Reserve? It is particularly requested that their meeting for next year (commencing Friday before the third Lord's day of September) should be well attended by the public brethren.

The four annual meetings have done much for the gospel on the Western Reserve — Besides the impulse given to the cause generally by means of the instruction and encouragement which all received, there was an addition of a hundred and twenty-five made to the churches.

A. S. HAYDEN.

Washington, Indiana, September 22, 1842.

The good cause is prospering in this place. We have had a gradual increase since I came to this place, to the amount, I think, of about 30. From June to September we immersed some fourteen. On the 10th instant we commenced a protracted meeting, having the labors of brother Noys, of Albany, and brother Harrison, of Vincennes; since which time we have immersed fifty-two, and have ten more ready for immersion, three of whom are from the Catholics. Several backsliders were reclaimed, and five from the Baptists united with us. But what rejoices me most of all, is, that among the immersed is a beloved daughter of my own. Bless the Lord, O my soul!

BRICE W. FIELDS.

Jacobs Creek, Fayette county, Pennsylvania, September 24, 1842.

The good cause is progressing even here. Since the 21st of May last we have had an addition of thirty-one by baptism, two from the Baptists, and two by letter; total, 35. Among the baptized I am happy to say, were three of my children, two sons and one daughter. We bless the Lord and take fresh courage in pursuing the Christian race. O! may we all prove faithful to him who has called us from darkness to light—from the bondage of sin and Satan, to the liberty of children of God. To his name be all the praise now and forever! Amen!

DAVID SHALLENBERGER

Oneco, Stephenson county, Illinois, July 28, 1842.

The good cause is still prospering in this section. Since I last wrote you, or since the first of May last, there have been about forty accessions in the bounds of my labors. To some extent prejudice is giving way against the cause we advocate. May those who profess the Christian religion every where maintain the Christian character! Then we shall have nothing to fear.

HENRY HOWE.

Pleasant Grove, Ohio, September 12, 1842.

We closed a meeting at Nevilsville, Clermont county, on yesterday, when we had 7 or 8 additions, and organized a church of 28 members. We were and are much opposed; but no doubt a good impression is made upon many of our opponents, which, if backed by the good behaviour of our brethren, will have a fine effect. At our last meeting in Grant county, Ky., we had 21 additions. At Brush creek, Adams county, Ohio, at a meeting including the first Lord's day of this month, we had 12 additions. Truth is spreading. Blessed be the Lord!

You perhaps have heard ere this time of R. Smith's renunciation of Universalism, and of his acceptance of the gospel in its place. He will be a noble accession to the cause of truth.

JOHN T. POWEL.

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Athens, Fayette county, Kentucky, September 10, 1842.

I hasten to inform you of the most interesting meeting I ever witnessed, held at this place, which began on the 3d of September, and continued one week. Our beloved brethren G.W. Elley, A. Rice, and J Creath, Sen, were our principal proclaimers. Our brother Elley ably and interestingly addressed a large and attentive audience on the first day On the second day, brother Raines having arrived, they continued alternately to address the people, with much power and ability, apparently without any other success than causing seriousness and good attention. Old brother Creath having arrived on the third day, the united efforts of these brethren seemed to prepare the minds of many to receive the word of truth, which proved the power of God unto salvation; for during the remainder of the meeting 50 confessed the Lord Jesus and were immersed into his name, and gladly united with the army of the faithful. Four backsliders were restored, and one joined from the Baptists. We can, indeed, say, that we realized a season of refreshing from the presence of the Lord, the brethren being filled with gratitude and love under the exhibition of the gospel; and seeing so many of their neighbors and children bowing to the sceptre of King Jesus, were inspired with holy ardor. Oh! that the gospel may be continued to be preached in its native purity and simplicity, and sinners honor the Savior by bowing in obedience to his heavenly requisition. The congregation at Mount Gilead, near this place, held a meeting, commencing on the same day of ours, attended by brethren L. L. Pinkerton, H. Foster, and Stivers. Sixteen made the good confession, and six united with them from the Baptists. Praised be the name of the Lord for the success of the gospel!

THOMAS FAULCONER.

Euclid, Ohio, October 11, 1842.

We have just closed a meeting of singular interest in this place. On the evening of Friday, September 30, we began to make to our citizens a plain exhibition of the gospel, and of its demands upon them. It was soon found that the Lord was striving with the people, and they began to repent and to turn to God. For six days we preached the word of the Lord—a hammer and a fire—when more than twice twelve were found to have been warmed by its love and quickened into life. Nearly exhausted, I sent by post a note to brother Robison. The hour he received the word, he was on the wing for our assistance. We continued four days longer. Many attended who never heard us before, and many of God's children who are "divided in Jacob and scattered in Israel," learning more fully our position and purposes, have had much prejudice removed. Forty in all were buried with the Lord in baptism. *Great Shepherd, guard thy Lambs!*

A. S. HAYDEN.

Henry county, Virginia, August 17, 1842.

More than a hundred persons have been added to the army of the faithful on the north side of James' river. In the month of July I had the pleasure to find the number added last fall almost without exception firm in the good cause. I have witnessed the accession of more than three hundred the last year. Is not the Old Dominion looking up? May we not thank God and take courage?

CHESTER BULLARD.

Winchester, Clarke county, Kentucky, August 22, 1842.

I have just returned from a trip to the Green River country, where I have been riding during the last six months as an Evangelist, in the counties of Marion, Green, Adair, Russell, and Cumberland. The great victory which the gospel has achieved under my labors during that time is 260 additions to the army of our glorious King. As I returned home I held a protracted meeting in Nicholasville, Jessamine county, which commenced on Friday before the fifth Lord's day in July, and continued for seven days. Brethren John Smith and Father Creath were with me part of the time. The result was 48 additions to the good cause. The first Lord's day in August I delivered a lecture at Mount Zion, in Clarke county. Two confessed and were immersed. On Friday before the second Lord's day in August I commenced a protracted meeting at Providence meeting-house in Clarke county which continued for eight days. Brother A. Raines, who is a master spirit, and Father Creath, who is a father indeed in Israel, were with me there. The result was 72 additions, nearly all of whom were immersed, which makes 382 additions. Thanks be to the name of the Lord for the triumph of the truth! Oh! Lord, grant that thy precious truth may continue to triumph until Satan, with all his combined powers, shall be put under the feet of thy saints!

W. P. CLARK.

Boone county, Missouri, September 26, 1842.

I have been much engaged during this year in endeavoring to proclaim the *word* of life; and although we have not been much encouraged in Columbia, or my immediate vicinity, yet in other places the truth has gloriously triumphed. With other teaching brethren I have assisted in planting three new churches this season: one near Clinton, Monroe county, of 42 members; one at Marshall, Saline county, of 27; and one in this county, of 20 members. There have been a number of additions to the church near Clinton, since its organization. There have also been many other accessions at other places I have been; and other brethren have also been successful in witnessing many additions in other parts of the state.

T. M. ALLEN.

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Palmyra, Missouri, September 27, 1842

Since our last communication we have had twenty-six persons to obey the gospel. Our increase is gradual and constant. We greatly need laborers Our brethren in the Eastern States are mistaken in supposing that we have a great number of Evangelists. Most of our public men from Kentucky have settled on the Missouri river, which is one hundred miles from here. We have not one efficient Evangelist for many hundreds of miles. There is not one from here to the Iowa territory, nor do I know of one in that territory; nor do I know of one in the Wisconsin territory. There are none west nor northwest of us.

J. CREATH, Jun.

Utica, Mississippi, October 9, 1842.

I lately attended a meeting some twelve miles north of Jackson, during which twenty-three united—eighteen by immersion, and five who had been united before. The occasion was one of peculiar interest All the brethren and sisters were active. At recess and at night each one was found doing his part Under circumstances of this kind truth has always been found to prevail. In other places prospects are quite promising.

Please give notice, that on the second Lord's day in April next, a state meeting is designed to be held in Brandon, Rankin county, 12 miles east of Jackson, to commence on Friday before. All the churches throughout the state are requested to send delegates, with concise statements of their date of organization, numbers, increase, &c. We wish to organize and prepare for more efficient operations.

J. H JOHNSON.

Georgetown, Kentucky, October 5, 1842.

I have just been laboring five days in conjunction with brother Martin Slaughter, about 21 miles from this place, and obtained 18 additions to the good cause of our Lord. Brother Latimer had been laboring there for several months, and had obtained 14. He was with us; and at the conclusion of the meeting we constituted a congregation of the Lord on the Bible alone, of 32 members It was a most glorious meeting. All opposition seems to give way before the truth, at that point. It is a new place for the old gospel; and there are many such places needing the services of the Evangelists. The old congregations in the interior and rich part of Kentucky ought to send the gospel to all such destitute places. Thousands would be made to rejoice in the great salvation

J. T. JOHNSON.

Henderson, Kentucky, October 1, 1842.

Brother Craig and myself commenced a meeting in Newburg, Indiana, September 30th, and continued until Wednesday night following. The result was forty-two accessions. Brother Craig left for the town of Henderson, where he met with brother E. Goodwin, and labored with him until Lord's day night, and succeeded in removing much prejudice. I remained in Newburg until Lord's day. Spoke twice a day, and gained twenty-three more; making in all sixty-five. Of that number nine were from the Baptists, seven from the Methodists, three from the Presbyterians, and the balance from the world. The prospect good for many more.

R. B. ROBERTS.

Near Palmyra, Missouri, October 12, 1842

Our well beloved brother Thomas M. Allen and our old and venerable father Stone have been with us a few days in Palmyra From their excellent teaching the saints were made to rejoice. Oh! with what a degree of comfort and joy did we listen to that aged father, just tottering as it were upon the verge of the grave. They were with us from Saturday until Tuesday morning, in which time we had the pleasure of seeing nine confess the Lord, and made to rejoice in the hope of eternal salvation. Praised be the Father of mercies for the glorious victories the gospel of our Lord Jesus Christ is continually achieving.

S. H. HARVEY.

Wadsworth, Ohio, October 27, 1842.

I have just closed a four days meeting at Mogadore, Summit county. Sixteen made the good confession and became obedient to the Prince of Peace.

A. B. GREEN.

Jessamine county, Kentucky, October 13, 1842.

I have been on a tour for nearly five weeks, and have reason to take courage in the great work in which I have engaged in my extreme youth I have had the satisfaction to witness 34 additions to our Master's cause since I left home. At Jessamine meeting-house, two miles from Nicholasville, I delivered nine discourses, and persuaded fourteen persons to confess our Saviour, and to obey him by being immersed in water. The brethren were constituted there about four months ago with only 14 members. They have increased since that time to upwards of a hundred. The truth *alone* is mighty, effectual, and consuming, and will prevail over all opposition.

J. W COX.

Georgetown, Kentucky, November 2, 1842

I have just returned from a trip of 21 days, to Madison, Indiana, and Mount Byrd, Ghent, Warsaw, and Liberty, in Kentucky. The result was fourteen valuable additions to the good cause. The brethren were delighted, and we had a most favorable hearing from the world and many of the different denominations. I was compelled to leave each place when it was thought many were on the eve of obedience. I am more and more convinced of the necessity of a co operation of the congregations. The propriety of it is beginning to be felt every where; and I look forward to that day with the most delightful emotions, anticipating a perfect triumph

The congregations at each of the above named places are highly respectable, and doing much good.

J. T. JOHNSON.

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IODINE—CONSUMPTION.

The London Medical Journal mentions iodine as a very valuable and efficacious remedy in case of incipient consumption; and a writer in the Public Ledger, who, we presume, is a physician, cites the following instance, as evidence of the beneficial effect of this medicine in diseases of the lungs.

The first case is that of a lady, who had been afflicted four or five years with a very serious cough. The paroxysms of coughing would often continue for the space of ten or fifteen minutes, and were so violent as often to call forth the fears of both herself and family, in relation to her bursting a blood vessel. She inhaled a quantity of the vapor of iodine: this was about a year since; and from that time to the present she has not coughed as much altogether as she had frequently done at one time, before she used the iodine.

The next case is still of a more striking character. In conversing with an eminent dentist in this city, about the medical properties of iodine in the disease of the lungs, he exclaimed, 'This is what has been curing me.' This led to an inquiry of the nature of his complaint.—His words were as follows:—"I have been afflicted with the consumption for five years: about eighteen months since Dr. Coates measured my side, and found that it was contracted about an inch and a half about half of my lungs is entirely gone; and, owing to this, my left side is considerably depressed. For the last five months I have been prosecuting another business, in which iodine is used, and during this time, without knowing the cause, my health has been constantly improving; and now I have no doubt but that the inhalation of the iodine has produced the happy result. In short," said he, "I considered myself perfectly cured, and this is the only remedy I have used."

The last case I shall mention is that of a tailor residing in Fifth street. When I first recommended this gentleman to use iodine, he appeared to be in the last stage of consumption; his face had a livid appearance, the color had left his finger nails, and his strength had so far failed him that he was unable to walk across the room, excepting with great difficulty. He used the iodine according to the directions. In two weeks from the time he began to use the iodine, I met him near the Exchange, on his road to the upper part of Kensington. He appeared to walk as well as any around him; his cough had nearly left him; his face had assumed a natural appearance, and he expressed himself as being perfectly relieved. From that time to this he has been gradually improving, and he now appears to be in a fair way to have his health restored.

These are but a few among the many instances in which I have recommended the successful use of iodine to persons predisposed to diseases of the lungs. I have not the least doubt that the remedy will prove a most valuable one. Inhalation appears to be the most natural method by which the lungs may be reached; and if iodine possesses the property of absorbing the tubercles of the lungs, you have a remedy which at once touches the seat of the disorder, and, as a consequence, is most likely to effect a cure. This simplicity of its application is a great advantage—it is this: Empty an ounce of iodine into an earthen or glass vessel, with a wide aperture at the top—say a tumbler or flat

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dish—place it in a room in which you may be near a stove, and during the day place your head over the dish, and take three or four inhalations of the vapor of iodine, which rises readily from it at a common temperature. Do this as often as may be convenient, and the good result must follow.

There is but little doubt that this discovery will prove of immense advantage to the afflicted. It certainly will appear to every reflecting mind to be superior in its application and principles to the remedies generally used, which must expend the proportion of their good qualities on the stomach and body, while but a comparatively small portion of the medicine reaches the seat of the disorder. For this reason, and for the property iodine possesses of dissolving the tubercles of the lungs, it must be an efficacious remedy for diseases of the lungs.

KNOWLEDGE IS POWER.

In the late admirable report by Horace Mann, Esq., Secretary of the Board of Education of Massachusetts, the following striking exemplification is introduced of the maxim that "knowledge is power."

"Redelet, in his work, *Sur l' Art de Batir*, gives the following account of an experiment made to test the different amounts of force, which, under different circumstances, were necessary to move a block of squared granite weighing 1080 lbs.

In order to move this block along the floor of a roughly chiselled quarry, it required a force equal to 758 lbs.

To draw the same stone over a floor of planks, it required a force equal to 652 lbs.

Placed on a platform of wood, and drawn over the same floor, it required 906 lbs.

By soaping the two surfaces of wood, the requisite force was reduced to 182 lbs.

Placed on rollers of three inches diameter, and a force equal to 34 lbs. was sufficient.

Substituting a wooden for a stone floor, and the requisite force was 28 lbs.

With the same rollers on a wooden platform, it required a force equal to 22 lbs. only.

"At this point," says Mr. Mann, "the experiments of M. Redelet stopped. But, by improvements since effected, in the invention and use of locomotives on railroads, attraction or draught of eight pounds is sufficient to move a ton of 2349 pounds; so that a force of less than four pounds would now be sufficient to move the granite block of 1080 pounds; that is, one hundred and eighty-eight times less than was required in the first instance. When, therefore, mere animal or muscular force was used to move the body, it required about two-thirds of its own weight to accomplish the object; but, by adding the contrivances of *mind* to the strength of *muscle*, the force necessary to move it is reduced more than one hundred and eighty eight times. Here, then, is a partnership, in which *mind* contributes one hundred and eighty-eight shares to the stock of one share contributed by *muscle;* or, while *brute strength* represents one man, *ingenuity* or *intelligence* represents one hundred and eighty-eight men!"

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THOUGHTS IN UNDRESS.

Brother Campbell,

When you, doubtless from an active disposition which will not suffer you to sleep till morning, knocked at my door the other night, I was fain to get up, and come forth, half-dressed, to open it for your admission, rather than lose the pleasure of your company. Precisely such a call from your old friend the Harbinger, compels me to make my appearance in mental dishabille. Or, to speak plainly, being too much hurried to write a complete essay, I must needs present a few hasty memoranda from my common-place book, in which, according to custom, I note down any thought which occurs to my mind and appears worthy of being remembered. As these thoughts themselves, then, are scarcely half-dressed, being written down with all despatch and brevity whenever they happen to present themselves—they will be able to keep me and each other in countenance, and accordingly I will venture to offer them at the hazard of having them regarded as a party of mental *sans-culottes*.

Correction.—"All scripture given by inspiration is profitable for * * * * * correction." There is great necessity for firmness in administering correction. *Certainty* of punishment is far more effective in repressing crime than *severity*. There must be a fixed purpose * * * * * * * * * Didactic is no substitute for disciplinary talent. This is a natural gift. There are some persons who are constituted physicians by nature for the body, and there are some who are equally fitted to be physicians to the soul. Neither a theorist nor a quack will do in either case. In the one, he will ruin the constitution or destroy life; in the other, he will be the cause of the sinner's apostacy, and will probably break up a whole congregation. The country is filled with quacks of all kinds—medical, political, religious. But to return: Some of the latter in the church, when error appears, instead of enforcing the law, and using the rod of correction, institute a course of severe and harsh lectures—a kind of religious *scolding* which only irritates the offender. * * * * * * * It is just so in the school; and in the family. The rod is far less offensive, and a thousand times more effective than any temporizing appliances.

Disobedience.—Why do men not obey the gospel? The reason is that Satan blinds them by the things of the world. He turns away the mind from the patient consideration of the truth, and induces men to form habits of vicious practice or dissipation of thought. The mind must be *concentrated* on any matter to understand it, or become inter-

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ested in it. Religious thought with the young is vague and transient. They are full of youthful spirits—fond of variety. Satan does not suffer them to dwell long enough upon religion, but turns them away to vanity. After a time, if they be sensitive, and are conscious that they have resisted their convictions, they do not like to think of the subject, because it brings along with it the sting of self-condemnation. They then perhaps fly to scepticism for relief, and seek to find religion false because they wish it so. Nevertheless religion is, after all, the only true relief to the human mind.

Speculation.—Truth itself is speculative. A speculation is a theory—a mental view—connected deduction from facts. The gospel is no more than a speculation unless it be reduced to practice. A profession of it is but an exchange, with many, of one speculation for another. A good and rational system or theory is very agreeable to an intelligent mind, and many thus prefer the gospel plan because of its consistency, and because it is in harmony with their own minds. But a *good practice* would seem to be equally difficult to the intelligent and unintelligent; and without this, the best theory in the world would be useless. It were a vain hope, on the part of the idler, that by exchanging his bad watch for a patent lever, which would not lose a minute in a year, he himself would keep better time and be more industrious. Practice involves the formation of new habits. Here lies the difficulty.

Sacred History.—As Natural History takes a view of things as they are, considering their properties merely and distinguishing one thing from another; and Philosophy, on the other hand, considers the reasons why things are as they are, and explains the laws which rule them, and by which they exist as they do; so the scriptures present to us the things of the spiritual world as they are, and form the volume of Sacred or Spiritual History; but men have overstepped the boundaries of scripture and of facts, in entering upon the consideration of the reasons of things—the philosophy of religion. And they have greatly erred in presenting their systems of philosophy as the subject matters of faith, instead of the facts or things of what may be called Spiritual History. As Natural History should be the child's first book of Nature, so the Sacred History should be the first book studied in Religion; and when the facts in either are fully known, it is then time enough for laws and theories. The latter indeed should never be made essential to the possession of religion, however necessary to a finished religious education. The things of the Spirit are the essentials. There may be philosophy in religion, but there is no religion in philosophy. Nevertheless, for one well skilled in Spiritual Histo-

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ry, we shall find fifty who are proficient in Spiritual Philosophy, Spiritual Physiology, or Spiritual Chemistry.

The following are from a Literary Magazine:—

Self-Knowledge.—There are three characters which every man sustains; and these often extremely differ from each other. One, which he possesses, is in his own opinion. Another, that which he carries in the estimation of the world; and a third, the one which he bears in the judgment of his Maker. It is only the last which ascertains what he really is. Whether the character which the world forms of him be above or below the truth, it imports not much to know. But it is of eternal consequence that the character which a man possesses in his own eyes, be formed upon that which he bears in the sight of God.

Equanimity.—I am no more raised or rejected, says Politiano, by the flattery of my friends, or the accusations of my enemies, than I am by the shadow of my own body; for although that shadow may be somewhat longer in the morning and evening, than in the middle of the day, it does not induce me to think myself a taller man at those times than at noon. A good and wise man explores the recesses of his own heart daily, and inquires, when kept from vice, whether his innocence proceeded from purity of principle or from worldly motives; whether he has been as solicitous to regulate his heart, as to preserve his manners from reproach. A heart bearing such a scrutiny, shrinks not at the malignity of the world. R. R.

ELDER MONTAGUE.

Mineral Green, July 30, 1842.

Very dear brother,

Your esteemed favor of the 5th instant, was duly received, and its perusal imparted the highest gratification. It re-opened the sources of a once pure and delightful friendship, which had been in some measure sealed by the influence of factitious causes. I shall not now mar the pleasure of its return, by pausing to consider the causes by which it was interrupted. Let them ever remain as the things that *have been.*

I concur with you in believing that the best regulated Christian congregation among us needs reformation; and as age advances upon me, I feel an increasing desire to investigate truth, and learn, if possible, the best means of effecting that reformation, and placing the church of Christ upon the same broad principle of faith and practice on which every lover of the Lord Jesus may co-operate in harmony. Judge, then, the pleasure with which I received the papers which your kindness supplied. I have long desired to read them, and want

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of means has hitherto prevented my being a regular subscriber. I am therefore truly grateful to you for your kindness in sending them. I have attentively read the numbers already received, and so far as I am enabled to understand them, find but little, if any thing, which does not meet my hearty concurrence. The difference between us is certainly not greater than that which exists between myself and many of my Baptist brethren, with whom I am in full communion. Nor do I think there is at this time any sufficient reason why we should be longer separated. True it is, there are some of your members who entertain principles and doctrines which I cannot approve; and it is also true that some of my Baptist brethren are, in my estimation, equally far removed from the simplicity of the gospel, in their feelings and views. But the great mass of both entertaining, as I believe, the same common principles of faith, and agreeing in the main particulars of practice, ought to come together, and mutually aid each other in correcting whatever may be found in the faith or practice of either, inconsistent with the word of truth. And that the time is not far distant when all *true believers* will be found united in one common effort to advance the glory of the Redeemer, and to establish the principles of "peace on earth and good will to men," I cannot for a moment question; and I am very sure that the investigation of truth in the Harbinger, and other religious periodicals, by rivetting public attention to the subject, will greatly aid in bringing about its glorious consummation.

Indisposition (severe) has delayed this acknowledgment of your favor, and even now renders it less full than I should desire; accept it, however, imperfect as it is, as a small return for your favor, together with the assurances of my sincere regard and Christian affection. May the Lord bless you in all things!

Your unworthy brother in Christ,

PHILIP T. MONTAGUE.

Elder Thomas M Henley.

REMARKS ON THE ABOVE BY THE EDITOR OF THE CHRISTIAN PUBLISHER.

If all the Baptist preachers possessed the spirit manifested in Elder Montague's letter to Elder Henley, there would very soon exist a very different state of things between those who the same Lord obey. We had been apprized for several weeks before the appearance of the letter in the Herald, of its existence, and we rejoice at its publication in that print. Elder Montague is a highly respectable preacher. He resides in that part of Eastern Virginia, in which the subject of reformation was first introduced, and in which those proscriptive measures were first adopted. He is acquainted with the characters of those excellent persons who felt it to be their duty to take the stand they did, and by which they suffered so much. Perhaps for a time Elder M. was brought under the influence of that feeling which constrained the majority to cast out and cut off those that insisted upon the necessity of reformation; but since the storm has partially subsided and given him the opportunity of calmly viewing things through a proper medium, he candidly admits that the churches stand in need of reformation, and as age advances upon him, he feels an increasing desire to investigate truth, and learn, if possible, the best means of effecting that reformation, and placing the church of Christ upon the same broad

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principle of faith and practice on which every lover of the Lord Jesus may co-operate in harmony. Elder Montague could not seek a more desirable object. "'Tis a consummation most devoutly to be wished." All heaven would rejoice at the sight. Incalculable benefits would accrue to the church, and the world would receive the truth as it is in Jesus. What Christian would not most fervently pray and zealously labor that this might be effected? If all of us realized that we are hastening to the grave, and that we shall soon stand in the presence of Him who will judge us according to what is written in the Book, we would certainly feel anxious to behold that unity for which he prayed, and on which he based the conversion of the world.

The Saviour, in his intercessory prayer, recorded in the 17th chapter of John, prayed particularly for his disciples in all ages. We wonder if professors in this age often read this chapter and meditate upon it? "Neither pray I for these alone, but for them also which shall believe on me through their word, *that they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me*"

We most sincerely pray that all who believe on the Messiah through the word of the Apostles, may unite upon the foundation laid by our heavenly Father, and with all their combined energy bring the artillery of light to bear upon the powers of darkness, and we should be very unhappy if we thought that any thing we believe or practise, stood opposed to this harmonious action. We have searched with the candla of the Lord the house we occupied, and have committed to the flames whatever did not bear the impress of the Divine Architect, seeking to restore that order established by the Lord; but if we have been mistaken in any matter, we are anxious to be corrected, and promise, as soon as convinced, that we will reform.

We coincide with Elder Montague in the opinion that there is no good reason why the Disciples and Baptists should be longer separated; but we very much fear that there are many of the Baptists possessed of such feelings towards us, that there is no prospect of a union taking place. It depends upon the Baptists. They cast us off—they denounced and stigmatized us. It is for them to revoke their decrees and invite a re-union. We are bound by our views of the word of God to co-operate with all true believers in Christ, without regard to differences of opinion

In the meantime let all, who see the propriety of the course pursued by us, be firm and bold. The wisdom that cometh from above is *first pure*, then peaceable. Some of the Baptists seem to act upon the principle that peace must be maintained in their communion at all events. They would like to see a reformation among them, but they are afraid that opposition and strife might be the result of an effort to introduce it. Some would willingly commune with us, but they dread the consequences. Such are under the influence of men. They are like Erasmus, who thought it better to have a peaceable error than a troublesome truth. We admire Luther, who said, "Let us have the truth at all hazards." There are many Baptists who are concealing their light under a bushel. They have not the moral courage "to contend for the faith once delivered to the saints." Let such consider that among all the abominable characters excluded from the New Jerusalem, the coward will be found.

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GENERAL MEETING.

The annual co-operation meeting met at Bethany, on Friday, September 23d. The meeting was called to order, George W. Lucy being appointed to preside, and W. F. M. Arny, Secretary. After which it was found that the following churches were present by their Messengers:—

Name of Churches and Messengers.	*Present No.*	*Additions last year.*
West Liberty, Va., Max M'Caetlin and Isaac Cox,	90	27
Belle-Air, Ohio, John Archer and Rob. Wheatly,	64	12
Steubenville, Ohio, T. M'Gavern & bro. Watkins,	43	7
Wheeling, Va. John Newland and Charles Encil,	49	9
Beeler's Station, Va., J. Foster and S. Cox,	78	20
West Middleton, Pa., A. W. Campbell and Matth. M'Keever.	33	2
Smithfield, Ohio, W. Scott,	64	19
Pigeon Creek, Pa., J. Burgen,	18	2
Bethany, Va., A. Campbell, R. Y. Henley and W. F. M. Arny,	150	26
Wellsburg, Va., R. Nichols and J. C. Perry,	196	18
Church at Greene, near Cadiz, O., no messengers,	114	7
Warrenton, Ohio, no messengers,	50	30
Washington, Pa., John Hastings and H. Langly,	83	7
	1037	186

After much conversation on the subject of sustaining Evangelists, it was

Unanimously resolved, That Robert Y. Henley, W. W. Eaton, W. F. M. Arny, G. D. Boner, and Samuel Grafton, be, and are hereby appointed a committee to confer with the churches, and ascertain what can be obtained in order to support one or more Evangelists to labor within the bounds of the churches here represented, for one year; and that they be instructed to engage brother George W. Lucy for that purpose, if he can be obtained, and any other Evangelists they may think proper, so far as they may obtain the means to sustain them, and that they report progress at the next annual meeting of the churches.

On motion, it was

Unanimously resolved, That the next annual meeting be held at Smithfield, Ohio, on the 3d Friday of September, 1843.

On motion, the meeting was adjourned.

GEORGE W. LUCY, Prest.

W. F. M. ARNY, Secretary.

From the Christian Publisher.

SUCCESS OF THE GOSPEL.

Brethren Silas and Cephas Shelburne have been laboring some weeks in brother Bullard's district, and have immersed about eighty persons.

Brother Bullard has, during the last few weeks, been preaching with success in Lunenburg.

There have lately been some ten or twelve immersed in the neighborhoods of Barboursville and Gordonsville, by brother Goss and myself.

There were eight persons baptized during the general meeting in Richmond.

Brother Bagby and myself held a meeting on the fourth Lord's day in October, at Garrett's, in Louisa. Three were immersed.

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The cause is evidently prospering in Virginia, and we look forward with sanguine expectations to a time not far distant, when those that have long been struggling against untoward circumstances, will be made to rejoice in beholding the triumph of truth to an extent heretofore unknown in this part of the vineyard. R. L. C.

THE BIBLE ADVOCATE,

Edited by Dr. *Howard*, and published in Paris, Tennessee, at one dollar per annum, is an interesting and useful paper, and worthy of the patronage that it seeks.

Brother Howard has also on hand a few hundred volumes of the Christian Reformer, which he will sell at the low price of fifty cents per volume. The original price, while publishing, was two dollars in advance.

Brother Howard, in his labors to promote the interests of the good cause, has become involved, and appeals to the brethren to aid him by purchasing this valuable work at a very low price, scarcely the cost of the printing paper. We hope that the brethren will take the work, and thereby at the same time benefit themselves and relieve brother Howard.

Christian Publisher.

SCIENCE.

A FACT of great interest has been proved by the borings of Artesian Wells in the suburbs of Pariz—viz. that as we go towards the centre of the earth the temperature of the earth increases at the rate of about one degree for every fifty feet. That the whole interior portion of the earth, or at least a great part of it, is an ocean of melted rock, agitated by violent winds, though I dare not affirm it, is still rendered highly probable by the phenomena of volcanoes. The facts connected with their eruptions have been ascertained, and placed beyond dispute.—How, then, are they to be accounted for? The theory prevalent some years since, that they are caused by the combustion of immense coal beds, is perfectly puerile, and is entirely abandoned. All the world would never afford fuel enough for a single exhibition of Vesuvius.—We must look higher than this; and I have no doubt that the whole rests on the action of electric and galvanic principles, which are in constant operation in the earth. We know that when certain metals are brought together powerful electric action is evolved, and light is produced superior even in effulgence to the splendor of the sun. Now, if a small arrangement produces such results, what may we not expect from the combinations of immense beds of metals to be found in the earth? Here we have a key to all the grand phenomena of volcanic action. Illustration, on a small scale, may be seen in an instrument called the Themso Electrical Battery, made of zinc, bismuth, and antimony, packed in a box and varnished. In this heat is evolved below, while the top is cold; and here we have the very case of the volcano, when in the interior a fiery ocean is heaving its surges, while its peak is covered with everlasting snows.—*Prof. Silliman.*

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EDUCATION.

MRS ELIZA A. TOD proposes opening a school for the instruction of young ladies at the commencement of the ensuing year, in the county of Matthews, at Seaford, the residence of her father.

Her course of instruction will embrace all the various branches of English education, comprising Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Ancient and Modern History, Rhetoric, or the Art of Composition, Chemistry, Astronomy, Natural, Mental, and Moral Philosophy. A portion of the Sacred Scriptures will likewise form a part of the daily studies of her pupils, which Mrs. Tod promises to use every endeavor to render interesting, deeming it highly important that the only true wisdom which is contained in the word of God alone, should not only be taught, but rendered attractive to the youthful mind. For this purpose she will open her school each morning by select reading, and recitations of the word of God, accompanied by a short lecture, calculated to form the minds, manners, and morals of those entrusted to her charge.

Wishing to render education as available as possible, and in consideration of the pecuniary pressure of the times, Mrs. Tod offers the very moderate terms of eighty dollars for board, and twenty for tuition in all the branches. Fifteen dollars for instruction in the elementary branches of Spelling, Reading, and Writing. Mrs Tod will be aided by a competent assistant, who will likewise spare no pains to improve the heart and understanding of those entrusted to her. The school will open on the first Monday in January, and will continue until the first of August. The months of August and September generally embracing the whole sickly season in the lower country, Mrs. Tod will give those months as a recess, and none whatever in the winter. Each pupil will be tasked with weekly lessons during the recess, thus obviating the objection of too long a respite from study. Mrs. Tod proposes engaging the services of a Music Teacher immediately, if the number of scholars will justify it. The terms will be as usual for Music. Painting, and Fashionable Embroidery in Silk and Worsted, at five dollars each. The French language will be taught at eight dollars per session.

The terms for board and tuition are required payable quarterly in advance. Each boarder will be required to furnish bedding, towels, and candles, when practicable, or they can be furnished for the sum of ten dollars extra. Mrs. Tod requests all persons who may wish to patronize her school, to send pupils on the first day, if possible, as no deduction will be made, and much valuable time is often lost by unnecessary procrastination.

ELIZA A. TOD.

Seaford, Va., November, 1842.

REFERENCE.

President DEW, of William and Mary College.
President CAMPBELL, of Bethany College.

From my personal acquaintance with Mrs. Eliza A. Tod, as well as from her general reputation in a large circle of highly intelligent and cultivated persons, I cannot but rejoice that a lady of such high endowments, natural and acquired has been induced to devote her time and her talents to earth's most noble and useful calling—that of cultivating the female head and heart—a calling to which the most gifted and elevated of our race might be greatly and religiously emulous to attain. I cannot doubt that she will be liberally patronized by the intelligent and virtuous of the whole community who may have it in their power to place their daughters, or wards, under one so eminently accomplished for this so every way important and benevolent work.

A. C.

FIVE FACTS.

A FIRM faith is the best divinity. A good life the best philosophy. A clear conscience the best law. Honesty the best policy. And temperance the best physic.

OBITUARY.

DIED, at Niconza, Indiana, on the 29th July, sister SARAH SOWER wife of brother William A. Sower, after an illness of fifteen days, which she bore with Christian resignation.

"May she find that future rest
Where spirits are forever blest!"

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INDEX.

ADDRESS, Abolition. - - - - - 375
" by W. W. Stevenson, - - - - 481
American Home Missionary Society—Plea of, - - 422
Annual Meeting, - - - - - - 432
Appeals, Questions on, - - - - - - 372
Aspirations of Popery, - - - - - 496
Attainment of Knowledge, - - - - 142

BAPTISM, not because of remission, - - - 127
" Infant, Efficacy of. - - - - 235
" Debate on, - - - - - 280
" Debate at Martinsville, Ohio, - - - 373
Baptist New Translation, - - - - 313
" " Version, - - - - - 315
Baptists against themselves, - - - - 24, 154
" British, - - - - - - 374
Beecher's Article on the import of the term *baptidso*—Review of, - - - - - - 159, 201, 247
Being and Attributes of God, - - - - 87, 207
Bethany College, 29, 34, 36, 78, 96, 143, 239, 285, 286, 316, 383, 526
Bible Advocate—Proposals for publishing the, - 276, 571
" Society, - - - - - - 315
" " and the Reformation, - - - 521
Bonaparte's Opinion of Christ, - - - - 374
Boston Mobs, - - - - - - 118
Broaddus, Elder Andrew, - 96, 107, 110, 146, 148, 209

CALVIN'S Testimony in favor of Immersion, - - 189
Causes which impede the progress of the Gospel, - 45
" of increase of Crime, - - - - 117
Children, come to Prayer—a poem, - - - 144
Christian Benevolence, - - - - - 458
" Character and Privileges, - - - 26
" Harvest, - - - - - 194
" Organization, nature of, 59, 133, 182, 241, 325, 433, 508, 546
" Psalmody, - - - - - 229, 277
Christianity, - - - - - - - 86
" as it is, and as it should be, No. 1., - 355
Church Organization—five arguments for, - - 523
Colleges, our, - - - - - - - 190
Coming of the Lord, 42, 55, 97, 165, 231, 259, 303, 332, 464
Commencement of Bethany College, - - - 34
Congratulations of, - - - - - 36

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Complaints from without, - - - - 222
Constitution of the Students of Bethany College, - - 286
Consumption, - - - - - - 563
Conversations at the Carleton House.—Family Culture, 49, 119, 171
217, 265, 289, 342, 467, 518
Converting Influence, 18, 113, 212, 335, 400, 529
Corinthian Spirit, - - - - - - 69
Crisis in Britain, - - - - - - 743
Criticism on 1st Peter, 1st chap , 7th verse, - - 164

Death of Christ, - - - - - - 363
Debates in Churches, unlawfulness of, - - - 129
Debt, Sermon on, - - - - - - 295
Demonology, - - - - - - 65, 124
Did Judas eat the Lord's Supper, - - - 233
Discourse by P. S. Fall, extract from, - - - 514
Disobedience to Parents, - - - - - 84
Dutch History. - - - - - - 430

Earthquakes and their terrible effects, - - 227
Education, - - - - - - 572
" New Series, - - - 13, 78, 155, 157
Efficacy of Infant Baptism, - - - - 235
Elder Philip F. Montague, - - - - 567
Elmore, D. W., - - - - 155, 157
Embarrassed Brother, - - - - - 383
Enjoyment of Religion.—Experience of Eusebia, - 308, 385, 544
Errata, - - - - - - - 288, 383
Essay on Parables, - - - - 350, 387
Evangelist wanted, - - - - - 131
" Prospectus of, - - - - 288
Excursion into Ohio, - - - - - 452
Extracts from Minutes, - - - - - 378

Fall's School, Bishop P. S., - - - - 284
Family Culture.—Conversations at the Carleton House, 49, 119, 171
217, 265, 289, 342, 467, 518
Family Testament, - - - - - 528
Female Collegiate Institute, - - - - 48
Five Facts, - - - - - - 572
Flowers, Hymn to, - - - - - 384
Free Masons and Odd Fellows, - - - - 557

Garden of Gethsemane and Bethany, - - - 137
Garrick's Precepts to Preachers, - - - - 375
General Meetings, - - - - 239, 281, 570
Geology—moral bearings of, - - - - 197, 270
Georgetown College, - - - - - 37
Grave.—Faith and Hope, - - - - 192
Great Commission, - - - - - 417
Greatest Reward ever offered, - - - - 543

Digitized by Google

Henley's Appeal, Elder, - - - - 493
Humble Beginnings, - - - - - 5
Hygeia Female Atheneum, - - - - 144
Hymn to the Flowers, - - - - - 384

Immersion—Calvin's testimony in favor of, - - 189
Import of the term Redemption—Ransom, - - 311
Impostor, - - - - - - - 191
Incest, according to the Presbyterian General Assembly, 329
Influence of the Spirit, Discussion on, 72, 75, 253, 256, 412, 414

Kind Words, - - - - - - 240
Knowledge, Attainment of, - - - - 142
" is Power, - - - - - 164

Love of God unchangeable, - - - - 556
Luther, weighty words of, - - - - 143

Manual Labor System of Education, - - - 155, 157
Mechanic, - - - - - - 143
Meeting of Preachers, - - - - - 525
Millennium, - - - - - - 480
Miracle, - - - - - - 228
Montague, Elder Philip T., to Elder Thomas M. Henley, 567
Moral bearings of Geology, - - - 197, 270
Mormonism, - - - 190, 358, 418, 460, 497, 538
Mystery of Mesmerism and Somnambulism explained, - 139
M'Vay James, Trial of, - - - - - 282

News from the Churches, 38, 89, 141, 186, 236, 273, 320, 376, 431 475, 527, 558
New Map, - - - - - - 143
Newton Female Institute, - - - - 47
Notes on a late Tour, - - - - 446, 502
Note to M. Winans, - - - - - 95

Obituary, - - - 192, 324, 432, 527, 572
Odd Fellows and Free Masons, - - - - 557
Old Gem, - - - - - - 96
Our Colleges, - - - - - - 190
Owe no man any thing, - - - - - 178

Parental Example, - - - - - 140
Past, the Present, and the Future, - - - 85
Peck, Elder J. M., - - - - 72, 253, 412
Plea of the American Home Missionary Society, - 422
Police Regulations of the Students of Bethany College, - 285
Popery, Aspirations of, - - - - - 496
Population of the United States, - - - 429
Power of Prejudice, - - - - - 523
Prayer, - - - - - - - 179
Preface, - - - - - - - 3

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Presbyterianism at home, - - - - 471
Proposals for publishing the Bible Advocate, - - 276, 571
Prospectus of the Evangelist, - - - - 288
Publications, - - - - - 95, 239
Public Worship, Solemnity in, - - - - 85
Puseyism, - - - - - - 234

Rainbow, - - - - - - 528
Redemption—Ransom—import of the term, - - 311
Reflection, - - - - - - 142
Reformation, scriptural, - - - - - 407
Review of Beecher's article on the import of *baptidso*, 159, 201, 247
Rhemish Testament, - - - - - 132

Savannah River Association, - - - - 180
School, Bishop P. S. Fall's, - - - - 284
Scientific, - - - - - - 571
Sermon on Debt, - - - - - - 295
Signs of the Times, - - - - - 177
Sin unto Death and the Sin against the Holy Spirit, - 181
Solemnity in Public Worship, - - - - 85
Spirit of God, - - - - - - 533, 550
Stevenson, Rev. W. W., an Address delivered by, - 481
Success of the Gospel, - - - - - 570
Synagogue Worship, - - - - - 342

Table-Talk, - - - - - - 330
Temperance, - - - - - - 167, 370
" Societies, - - - - - 93
Thoughts in undress, - - - - - 565
Traveller, - - - - - - 491
Trial of James M'Vay, - - - - - 282

Various Notices, - - - - - - 47

Weighty Words of Luther, - - - - 143
Winans M., Note to, - - - - - 95
" Reply to, - - - - - 125

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